

NEW TESTAMENT

RICHARD WYNNE

1764

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Bible Versions Reproduction Series: Volume #44

THE NEW TESTAMENT

With Notes Critical and Explanatory

By: Richard Wynne

2 volumes in 1

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1050 Pages

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

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Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

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Biographical Sketch of Richard Wynne

Richard Wynne, Rector of St. Alphege's Church, London, and Chaplain to the Right Honourable the Earl of Dunsmore, published the two-volume set *The New Testament: Carefully Collated with the Greek, and Corrected; Divided and Pointed According to the Various Subjects and Treated of by the Inspired Writers, With the Common Division into Chapters and Verses in the Margin*, in London, in 1764.

His objective, as stated in his Preface, was "to steer a just medium between servile literal translation and a paraphrastic loose version; between low, obsolete, and obscure language, and a modern enervated stile." Its pages contains short footnotes, many of them taken from Philip Doddridge's *Family Expositor*.

In London in 1772 Wynne published a condensed edition, *The Bible, Adapted to the Use of Schools and Private Families*, from which "certain portions of the text are excluded."

— William E. Paul, Editor
Bible Editions & Versions

T H E
NEW TESTAMENT:

Carefully collated with the Greek, and corrected;

DIVIDED and POINTED

According to the various Subjects treated of by the

INSPIRED WRITERS;

With the common Division into

CHAPTERS and VERSES in the Margin;

And illustrated

With NOTES Critical and Explanatory.

In TWO VOLUMES.

V O L. I.

By *RICHARD WYNNE*, A. M.

Rector of *St. Alphege, London*, and Chaplain to the Right
Honourable the Earl of *Dunmore*.

Ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 2 Τιμ. Β. 15.

'Rightly dividing the Word of truth.' 2 Tim. II. 15.

L O N D O N:

Printed for R. and J. DODSLEY in Pall-Mall.

MDCCLXIV.

T H E P R E F A C E.

MY principal design, in this edition of the New Testament, is to rescue the Sacred Writings from the confusion into which they have been thrown by the modern division of them into Chapters and Verses, as far as my judgement, assisted by the best lights I could procure, has enabled me; a task I long declined, in hopes that some person of superior talents would have undertaken it. But, notwithstanding all the Commentators, for above this century past *, have complained of the injudicious division of the New Testament; yet none of them have attempted to restore it to its original form, at least in any translation. The learned Bengelius, it is true, after twenty years application, published the Greek Testament, differently *printed* and *divided* from the common

* Et si non improbo Librorum Sacrorum receptam hodie divisionem, tamen non dubito quin longè commodior esset futura veterum distinctio, si quis—ei restituendæ operam impendisset. Veteres enim singulos libros—ita dividebant, ut lectorem ea divisio multum posset adjuvare. Non enim, opinor, ut hodie factum videmus plurimis in locis, ea dividebant, quæ, si quis diligentius animum advertat, conjunctim potius legi deberent: sed diversas potius quæstiones, & ejusdem quæstionis partes diversas ita distinguebant, &c. *Casaubon. Not. in N. T.*

editions, in the year 1734: but even since that time, Commentators and Translators have gone on in the old beaten track; and though the learned in general owned the utility of Bengelius's method, they still left the unlearned in the dark. For separate verses must appear to common readers as detached sentences, frequently void of all connexion: Nor are the Clergy always attentive enough to the sense, while the eye is struck by those blank spaces; and this is one reason of our having so many indifferent readers of the Scripture in our churches.

If Livy's History, or Tully's Orations, &c. were mangled in the same unnatural manner, without regard to the sense, or change of subject, what critic would not exclaim against it, as rendering those books unintelligible? And since the Inspired Writings are of infinitely greater importance than any Classic author, why should we expose those sacred books to the contempt of infidels, by suffering them to appear in so disadvantageous a light? These are the motives which prevailed with me to enter on this arduous undertaking; in which I have used my utmost endeavours to restore these Sacred Books to their primitive form, and native simplicity.

It may not be improper here to give the unlearned reader some account of the origin of the present division of the New Testament into Chapters and Verses; as some well-meaning Christians may be apt to think that they are
cœval

cœval with the Scriptures, and consequently that this present undertaking is an unwarrantable innovation. Cardinal Hugo de S. Caro, who lived in the twelfth century, first introduced the Chapters now in use, which he subdivided by placing in the margin, at equal distances, the letters A, B, C, &c. for the conveniency of references and quotations. As for the present Verses, Robert Stephans, a French printer, was the inventor of them in the year 1551. Henry Stephans, his son, informs us*, that his father made this division of the New Testament on a journey [*inter equitandum*] from Lyons to Paris; so that it is no wonder that this division should be so inaccurate. This wild and undigested invention was introduced into the subsequent editions of the New Testament in all languages, and has continued to this time: but no other reason can be assigned for retaining this learned printer's innovation, which greatly obscures the sense of the Sacred Writings, but its usefulness in quoting and consulting them. On that account, I have inserted the Chapters and Verses in the margin, but without making a new section at the beginning of every chapter, or breaking off the line at the end of every verse.

It is well known to the learned, that the most ancient manuscripts of the New Testament have no other division but paragraphs, nor any
blank

* See his Preface to the Concordance of the New Testament.

blank spaces between the words, and but few points : so that the liberty I have taken, of departing from the division and punctuation used in the common editions, can give no just cause of offence. In order to give those readers, who are unacquainted with ancient manuscripts, an idea of the manner in which they are written, &c. I shall here subjoin a specimen of the most ancient and valuable manuscript of the New Testament now extant; I mean the Alexandrine * MS. which is supposed to have been written in the fourth century, and is now deposited in the British Museum. The form of the letters, which I could not represent to the reader without a copper-plate, differ a little from the common Greek capitals : but the number of lines, and of the letters in every line, with the points, blank spaces, &c. are here faithfully copied. Of this specimen, I have given a more literal translation perhaps than the idiom of our language will admit of; even preserving as nearly as possible the order of the words, with the points, spaces, &c. that the English reader may form some notion of the ancient manner

* Cyrillus Lucaris, the Greek Patriarch of Constantinople in the last century, delivered the Alex. MS. to Sir Thomas Roe the English ambassador there, as a present to King Charles I. The good Patriarch observed that, according to tradition, it was supposed to have been transcribed by Thecla, an Egyptian Lady of distinction, who lived not long after the council of Nice. Be this as it will, the date of it seems to have been prior to the council of Laodicea, which was held *A. D.* 364; since it retains among the canonical books the Epistle of Clemens, Bishop of Rome, which was rejected by that council.

of writing, and of the pains the critics have taken in reducing the writings of antiquity into their present form. It is remarkable, that a large letter is always placed in the margin of the Alexandrine Manuscript (often in the middle of a word) to guide the eye to the paragraph that begins at a blank space in the preceding line; which I have copied in the translation annexed to the following specimen. At the beginning of any particular subject mentioned in the Table of Contents [περιοχαί] placed before each of the Gospels, this marginal letter is distinguished by a little mark thus (✓). Of these περιόχαι or κεφαλαία, which are also written at the head of the page like a kind of running title in the Alexandrine MS. Matthew's Gospel contains 68, Mark's 47, Luke's 83, John's 18. The subjects of these in St. Mark are as follows: 1. *Concerning the demoniac.* 2. *Of Peter's wife's mother.* 3. *Of those who were cured of various diseases, &c.* 47. *Of begging the Lord's body.*

John, chap. I. 1—15. From the *Alexandrine Manuscript*.

ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗ
 ΠΡΟΣΤΟΝΘΝ·ΚΑΙΘΣΗΝΟΛΟΓΟΣ·
 ΟΤΤΟΣΗΝΕΝΑΡΧΗΠΡΟΣΤΟΝΘΝ
 ΠΑΝΤΑΔΙΑΤΤΟΤΕΓΕΝΕΤΟΚΑΙΧΩ
 ΡΕΙΣΑΤΤΟΤΕΓΕΝΕΤΟΟΥΔΕΕΝ
 ΟΓΕΓΟΝΕΝΕΝΑΤΤΩΖΩΗΗΝ
 ΚΑΙΗΖΩΗΗΝΤΟΦΩΣΤΩΝΑΝΩΝ
 ΚΑΙΤΟΦΩΣΕΝΤΗΣΚΟΤΙΑΦΑΙ
 ΝΕΙΚΑΙΗΣΚΟΤΙΑΑΤΤΟΟΤΚΑΤΕ
 ΛΑΒΕΝ· ΕΓΕΝΕΤΟΑΝΟCΑΠΕ
 CΤΑΛΜΕΝΟCΠΑΡΑΘΥΟΝΟΜΑΑΥ
 ΤΩΙΩΑΝΝΗC·ΟΤΤΟCΗΛΘΕΝ
 ΕΙCΜΑΡΤΥΡΙΑΝΙΝΑΜΑΡΤΥΡΗ
 CΗΠΕΡΙΤΟΤΦΩΤΟC·ΙΝΑΠΑΝ
 ΤΕCΠCΤΕΤCΩCΙΝΔΙΑΤΤΟΤ·
 ΟΤΚΗΝΕΚΕΙΝΟCΤΟΦΩC·ΑΛΛ·
 ΙΝΑΜΑΡΤΥΡΗCΗΠΕΡΙΤΟΤΦΩ
 ΤΟC· ΗΝΤΟΦΩCΤΟΑΛΗΘΕΙ
 ΝΟΝΟΦΩΤΙΖΕΠΑΝΤΑΑΝΩΝ
 ΕΡΧΟΜΕΝΟΝΕΙCΤΟΝΚΟCΜΟ·

John, chap. I. 1—15.

IN THE BEGINNING WAS THE WORD AND THE WORD WAS

WITH GOD AND GOD WAS THE WORD.

HE WAS IN THE BEGINNING WITH GOD

ALL WERE MADE BY HIM AND WITH

OUT HIM WAS MADE NOT ONE *THING*

THAT WAS MADE IN HIM LIFE WAS

AND THE LIFE WAS THE LIGHT OF MEN

AND THE LIGHT IN DARKNESS SHIN

ETH AND THE DARKNESS DID NOT IT COMPRE

HEND. THERE WAS A MAN SE

NT FROM GOD WHOSE NAME WAS

JOHN. THIS PERSON CAME

AS A WITNESS THAT HE MIGHT TESTI

FY CONCERNING THE LIGHT THAT A

LL MIGHT BELIEVE THROUGH HIM.

HE WAS NOT THE LIGHT BUT

THAT HE MIGHT BEAR TESTIMONY OF THE LI

GHT. HE WAS THE LIGHT OF TR

UTH WHICH LIGHT THE EVERY MAN

WHO

ΕΝ ΤΟ ΚΟΣΜΩ ΗΝ· ΚΑΙ Ο ΚΟΣΜΟΣ
 ΔΙΑ ΤΤΟΤ ΕΓΕΝΕΤΟ· ΚΑΙ Ο ΚΟΣΜΟΣ
 ΑΥΤΟΝ ΟΥΚ ΕΓΝΩ· ΕΙΣ ΤΑΪΔΙΑ
 ΗΛΘΕΝ· ΚΑΙ ΟΙ ΗΔΙΟΙ ΑΥΤΟΝ ΟΥ ΠΑΡ·
 ΕΛΑΒΟΝ· ΟΙ ΟΙΔΕ ΕΛΑΒΟΝ ΑΥΤΟ
 ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΕΞ ΟΥΣΙΑΝΤΕ
 ΚΝΑΘΥΓΕΝΕΣ ΘΑΙΤΟΙΣ ΠΙΣΤΕΥ
 ΟΥΣΙΝ ΕΙΣ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ·
 ΟΙ ΟΥΚ ΕΞ ΑΙΜΑΤΩΝ· ΟΥΔΕ ΕΚ ΘΕ
 ΛΗΜΑΤΟΣ ΣΑΡΚΟΣ· ΟΥΔΕ ΕΚ ΘΕ
 ΛΗΜΑΤΟΣ ΑΝΔΡΟΣ· ΑΛΛ' ΕΚ ΘΥ
 ΕΓΕΝΗΘΗΣΑΝ· ΚΑΙ Ο ΛΟΓΟΣ
 ΣΑΡΞ ΕΓΕΝΕΤΟ ΚΑΙ ΕΣΚΗΝΩΣΕ
 ΕΝ ΗΜΙΝ· ΚΑΙ ΕΘΕΛΕΣΑΜΕΘΑ ΤΗ
 ΔΟΞΑΝ ΑΥΤΟΥ· ΔΟΞΑΝ ΩΣ ΜΟΝΟ
 ΓΕΝΟΥΣ ΠΑΡΑ ΠΡΟΣ· ΠΛΗΡΗΣ ΧΑ
 ΡΙΤΟΣ ΚΑΙ ΑΛΗΘΕΙΑΣ·

ἸΩΑΝΝΗΣ ΜΑΡΤΥΡΕΣ ΠΕΡΙ ΑΥΤΟΥ κ. τ. λ.

WHOCOMETHINTOTHEWORLD·
HEINTHEWORLDWAS·ANDTHEWORLD
BYHIMWASMADE·ANDTHEWORLD
HIMDIDNOTKNOW·TOHISOWN
HECAME·ANDHISOWN·DIDNOTRE
CEIVEHIM·BUTASMANYASRECEIVEDHIM
HEGAVETOTHEMPOWER·TOBE
COMESONSOFGOD·TOTHOSEWHOBE
LIEVE·INTHE·NAME·OF·HIM·
WHONOT·OF·BLOODS·NOR·OF·THE·WI
LLOF·THE·FLESH·NOR·OF·THE·WI
LLOF·MAN·BUT·OF·GOD
WERE·GENERATED· AND·THE·WORD·WAS·MADE
FLESH·AND·TABERNACLED
AMONG·US·AND·WE·BEHELD·THE
GLORY·OF·HIM·GLORY·AS·OF·THE·ONLY
BEGOTTEN·OF·THE·FATHER·FUL·OF·GRA
CE·AND·TRUTH·
IOHNT·TESTIFIETH·CONCERNING·HIM, &c.

The Gospels and Acts of the Apostles are here divided into sections and paragraphs, according to the various transactions related by the Evangelists, and the Epistles agreeably to the subjects they treat of; without destroying the connexion, or huddling together a variety of matter: in both, I have, for the most part, followed Bengelius's method, after having compared it with the Alexandrine Manuscript. As to the Punctuation, I have been careful in correcting it, not only in the vulgar translation, but also in the original, as appears by the Notes, &c. Nor did I think the Orthography to be neglected in a work of this kind: for I have avoided all abbreviations in the text, and those modern refinements in spelling, which are inconsistent with the genius of our language; generally observing the rules, which I ventured to lay down in another place * on that subject.

The Text, in this edition, is something different from the vulgar † translation, which, at first, I designed to copy *verbatim*: But, on comparing that version carefully with the original (though it is a good translation upon the whole) I thought it requisite to deviate from it sometimes, and frequently to alter the language. For some of the words and phrases, familiar to our ancestors, are now grown so obsolete as not

* In a small treatise entitled, 'Observations on the ancient and modern languages,' published at the end of 'Essays on Education, by Milton, Locke, &c.' in 8vo. 1761.

† I use the term *vulgar* in the same sense as *vulgate*, an epithet given to the old Latin version.

to be intelligible to the generality of readers : others are too mean, equivocal, or inadequate to the original, which perhaps is owing to the fluctuating state of our language ; and some passages are not so exactly rendered by our translators, as a work of that kind required. In all these cases, I made no scruple of differing from our public translation ; endeavouring, at the same time, to steer in a just medium between a servile literal translation, and a paraphrastic loose version ; between low, obsolete, and obscure language, and a modern enervated style. How far I have succeeded, the impartial Public must determine : I shall only entreat the learned reader to compare this work with the original, before he condemns it ; for, though it is far from being free from errors, I flatter myself, he will candidly own, that it is more just and accurate than any translation of the New Testament in our language. The supplemental words, which are printed in the *Italic* character, will, I presume, be found fewer in number in this than in any modern translation ; besides, in our public version, the interpolations are frequently redundant, and sometimes obscure the sense. I must farther observe that the Greek particles, which have a variety of significations, and are sometimes mere expletives, are often improperly rendered by our translators ; of this the tedious repetition of [*and*], which is almost the only copulative in our language, is a flagrant instance. They not only translate the particles καί, δέ, τε, &c. by *and* ; but also render the Greek
par-

participles generally by a verb, and tack it to the succeeding verb by the copulative *and*, which the original by no means requires: For example, *ὁ δὲ ἀποκριθεὶς εἶπε* is rendered, *AND he answered AND said*; not to mention numberless other instances of a similar kind, which might be produced. *Which* for *who* is quite obsolete, and *of* for *by* is frequently equivocal, in the common translation of the Bible; as in *Psa. CXI. 2.* 'The works of the Lord are great, sought out of all them that have pleasure therein.' *i. e. investigated by all those who take pleasure in them.*

As for the Notes, they are partly selected from the best critics and commentators, and partly occurred to me by a careful perusal of the original; but I have only inserted the substance of the former, without troubling the reader with the names of the authors, or distinguishing them from the latter: This would have been of no service to the unlearned; and the learned will be at no loss to distinguish the one from the other. However, it would be unjust in me not to mention the learned and pious Dr. Dodridge, whose *Family Expositor* has furnished me with many excellent notes, and illustrations of obscure passages in the New Testament. Some of the critical notes may perhaps appear ostentatious, or of little moment, to a cursory reader; but I thought them necessary, as they serve for a kind of vouchers for deviating from the vulgar translation, which has acquired a just veneration among

among us for its age and authority. For the same reason I have inserted its rendering of some passages in the notes, that the learned reader may judge for himself, without the trouble of collating the two translations with the original; and cited others, to shew the inaccuracy or obscurity of it.

The *Revelation* of St. John I have not ventured to explain, and therefore have written but very few notes upon it; that prophetic book being involved in clouds and obscurity by Providence, for wise and good ends. However, I have just hinted at the general opinion of protestant Divines concerning that mysterious book, in a short introduction, to which I refer the reader.

If this work should prove the happy means of causing the Sacred Writings to be more generally read and understood, by those who have hitherto been blinded by prejudice, or their ignorance of divine truths; I shall think my labour amply rewarded by the pleasing consciousness of having contributed, as a weak instrument in the hand of Providence, to promote the glory of God and the salvation of men. For I am fully persuaded, that if these Sacred Books are but *read* and *understood*, they cannot fail of convincing every sincere enquirer after truth of their divine authority, and consequently, with the assistance of that blessed Spirit who inspired them, of making him a true CHRISTIAN.

A D V E R T I S E M E N T.

Since this Volume was printed, my learned and worthy friend Doctor OWEN, in his *Observations on the Four Gospels*, has, by arguments which appear to me entirely conclusive, fixed the dates, &c. of the Gospels as follows:

St. MATTHEW wrote at Jerusalem about *A. D.* XXXVIII. for the use of the Jewish converts to Christianity.

St. LUKE, at Corinth about *A. D.* LIII. for the use of the Gentile converts.

St. MARK, at Rome about *A. D.* LXIII. for the use of Christians at large.

St. JOHN, at Ephesus about *A. D.* LXIX. to confute the *Cerinthian* and other hereticks.

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ABBREVIATIONS used in the NOTES.

v. *Tr. Vulgar Translation*, i. e. The common Translation read in churches.

SS. The Scriptures.

MS. Manuscript, MSS. Manuscripts.

O. T. Old Testament.

N. T. New Testament.

i. e. That is.

q. d. As if he had said.

in loc. On the Passage cited.

Joseph. Bel. Jud. Josephus's History of the Jewish war.

B. or L. Book. C. Chapter. v. versc.

The G O S P E L according to Saint M A T T H E W.

Matthew, called also Levi, was the son of Alphæus; but not of that Alphæus or Cleophas, (both which are one name) who was a kinsman and disciple of Jesus, and the father of James, Joses, Simon, and Jude; for we do not find that Saint Matthew was related to Christ. His profession, and call to the apostolic office, are related by himself in Chap. IX. 9; and if we consider him only in a human light, his attendance on our Lord enabled him to write a credible history of him, as he was an eye-witness of the facts which he relates. His Gospel is supposed to have been first written in Hebrew, for the benefit of the Christians who lived in Judea, between the years 41 and 61; for Irenæus, Eusebius, and Nicephorus differ in their accounts, which are all included within the above space of time. However, his Gospel was written before the other three; and, consequently, it has always the first place in all the copies of the New Testament.

THE ^a Genealogy of JESUS CHRIST, the ^{CHAP.} son of ^b David, the son of Abraham. ^L Abraham

^a Βίβλος γενέσεως, literally *A Book of generation*, is an Hebraism סֵפֶר תּוֹלְדוֹת, i. e. A genealogy or enumeration of the posterity or ancestors of persons, or creation of inanimate things. See Genesis II. 4. Ruth. IV. 18. 'The book of the generation, as the vulgar Translation has it, is an expression that may mislead the unlearned

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reader; for these words refer only to the subsequent genealogy, and not to the whole Gospel. I have therefore taken the liberty to render them 'The Genealogy.' The Pastors of Geneva have likewise rendered them so in the French Translation.

^b Abraham and David are here specified, because the Messiah

B

fiah

2 Abraham begat Isaac; and Isaac begat Jacob;
 3 and Jacob begat Judah and his brethren. And
 Judah begat Pharez and Zarah of Tamar; and
 Pharez begat Hezron; and Hezron begat Ram;
 4 And Ram begat Amminadab; and Amminadab
 begat Nahshon; and Nahshon begat Salmon.
 5 And Salmon begat Boaz, of Rachab; and Boaz
 begat Obed, of Ruth; and Obed begat Jesse.
 6 And Jesse begat David the King; and David the
 King begat Solomon of her *who had been the*
 7 *wife* of Uriah ^c. And Solomon begat Rehoboam;
 and Rehoboam begat Abia; and Abia begat Afa;
 8 and Afa begat Jehoshaphat; and Jehoshaphat
 begat Jehoram; and Jehoram begat Ahaziah;
 9 and Ahaziah begat Jotham; and Jotham begat
 10 Ahaz; and Ahaz begat Hezekiah; and Hezekiah
 begat Manasseh; and Manasseh begat Amon; and
 11 Amon begat Josiah; and Josiah begat ^d Jeconiah
 and his brethren, about the time they were
 12 carried away to Babylon. And after they were
 brought to Babylon, Jeconiah begat Salathiel;
 13 and Salathiel begat Zerubbabel; and Zerubbabel
 begat Abiud; and Abiud begat Eliakim; and
 14 Eliakim begat Azor; and Azor begat Zadoc; and
 Zadoc begat Achim; and Achim begat Eliud;
 15 and Eliud begat Eleazar; and Eleazar begat
 16 Matthan; and Matthan begat Jacob; and Jacob
 begat Joseph the husband of Mary; of whom
 was born ^e JESUS who is called ^f CHRIST.

Thus

fish was promised to them in a particular manner, and because he was lineally descended from these two illustrious Patriarchs, according to the flesh. See *Gen. XXII. 18. Psalm II. &c.*

^c Bathsheba.

^d Or Jehoiachin. See *2 Kings XXIV. 6.*

^e Jesus signifies a saviour.

^f Christ is the same with Messiah, the former being a Greek

Thus all the generations from ^a Abraham ¹⁷ to David *were* fourteen generations; and from ^b David to the ^c carrying away to Babylon fourteen generations; and from the Babylonish captivity to ^k the Christ, fourteen generations.

NOW the birth of JESUS CHRIST was in this ¹⁸ manner. When his mother Mary was espoused to Joseph, before they came together, she was found with child by the ^m Holy Spirit. But Joseph her husband, being a just man and ¹⁹ not willing to ⁿ expose her to public shame, was minded to put her away privately. And while ²⁰ he was ^o revolving these things in his mind, behold, an angel of the Lord appeared to him in a dream, saying, ' Joseph, thou son of ' David, fear not to take unto thee Mary thy ' wife: For that which is conceived in her is from ' the

Greek word, and the latter Hebrew; it signifies the ANOINTED: *to be called* is an Hebraism often used in the N. T. and signifies *to be*; the sense of this passage is, *Jesus who is the Christ or Messiah.*

^g i. e. including both Abraham and David.

^h i. e. exclusive both of David and Jeconiah; for ' to the carrying away to Babylon,' and *to Jeconiah* are the same thing, as appears from v. 11.

ⁱ i. e. The Babylonish captivity, or transmigration, μεταστάσις.

^k Or the Messiah, του χριστου. Christ, v. Tr. omitting the article.

^l οὕτως η, i. e. *happened thus, ' on this wise,'* v. Tr. Not only his birth, but his conception, and what preceded it are here included in the word γέννησις. Mary was contracted to Joseph, according to the Jewish custom. See note on Luke I. 27.

^m ἐν πνευματι αγιου, Holy Ghost is the term used by the Church, and I suppose, is of the same signification with Spirit, but is now grown obsolete.

ⁿ ἀπαδειγματισα, ignominie exponere. 'Make her a public example,' v. Tr.

^o ἐνθυμησας, 'thought on,' v. Tr. i. e. *was thinking or deliberating.*

- 21 ' the Holy Spirit. And she shall bring forth a
 ' son, and thou shalt call his name JESUS; for
 ' he shall save his people from their sins.'
- 22 Now all this was done, ^p by which was fulfilled
 what the Lord had spoken by the Prophet,
- 23 saying, " Behold ! ^q A Virgin shall conceive and
 " bear a son; and they shall ^r call his name
 " IMMANUEL," which, being interpreted, is
- 24 GOD WITH US. Then Joseph, being raised from
 sleep, did as the angel of the Lord had com-
 manded him, and took to him his wife; and
- 25 he knew her not until she had brought forth
 her first-born son, and he called his name JESUS.

CHAP. II. NOW when JESUS was born in Bethlehem
 of Judea, in the days of king Herod,
 behold, ' MAGI, came from the East to Jeru-
 2 salem, saying, ' Where is he that is born King
 ' of the Jews? for we have seen his star in the
 ' east,

^p That it might be fulfilled which
 was spoken of the Lord by the pro-
 phet, v. Tr. ἡ αὐτοῦ πνεῦμα τοῦ ἁγίου,
 &c. These transactions did not
 happen merely to fulfil the pro-
 phesies; but the prophets fore-
 told these events, because they
 were to happen. See note on
 John XII. 38. This is the sense
 of the phrase in the Gospel, for
 ἡα does not always signify the
 cause, but sometimes the event
 or consequence; and the Evange-
 lists use it often in the latter
 sense.

^q Isaiah chap. VII. 14. As
 this is an hexameter verse in the
 Greek, and a blank verse in the
 English translation of the Bible,

I have from thence quoted the
 words of Isaiah; especially as
 they express the literal meaning
 of the original: παρθεῖνος ἢ γαστέρι
 ἰσὺς καὶ τέξεται υἱόν. " A virgin
 " shall conceive and bear a son."
^r i. e. He shall be God with
 us, God dwelling in our nature
 and among us. See above note
 on chap. I. ver. 16.

^s Or 'wise men,' v. Tr. These
 are supposed to be eastern phi-
 losophers, and followers of Zo-
 roaster, who were skilled in
 Astronomy and the Chaldean
 arts. Some are of opinion that
 Zoroaster, the founder of this
 sect, was Cham the son, or
 Misraim the grandson, of Noah.

‘ east, and are come to worship him.’ When 3
 king Herod heard *these words* he was ‘ alarmed,
 and all Jerusalem with him; and having as- 4
 sembled together all the “ Chief-priests and
 Scribes of the people, he demanded of them
 where “ the Messiah was to be born. And they 5
 said to him, In Bethlehem of Judea: for
 thus it is written by the prophet, “ ^y And thou, 6
 “ Bethlehem in the land of Judah, art not the
 “ least among the princes of Judah; for out
 “ of thee shall come forth a Governor, who
 shall “ rule my people Israel.” Then Herod, 7
 “ having privately called the MAGI, enquired
 of them particularly at what time the star ap-
 peared: And ^b sending them to Bethlehem, he 8
 said,

τ ‘troubled,’ v. Tr. but ταρασσω is to cause a great emotion in the mind either by fear, joy, or admiration. Herod, who was jealous for his crown, might be troubled at the news; but the inhabitants of Jerusalem, whom he oppressed, would rather conceive hopes of deliverance from the birth of the Messiah.

u The Chief priests, who are often mentioned in the Gospel, were either the principal priests and heads of the 24 orders into which David had divided them; or persons descended from several high-priests, some of whom had served that office themselves. The Scribes were learned Doctors, who explained the Law of Moses to the people, and on that account were held in great esteem among the Jews.

κ * χριστός, the Christ, or the

Messiah.

y See Micah V. 2.

z He shall not only rule them, but shall feed them as a shepherd does his flock, as the word ποιμαίνει signifies: Thus our Saviour calls himself a shepherd in the New Testament; and the Messiah is often prefigured under that character in the old.

a καλεσας-ημερωσι vocatis, exquisivit, having called — enquired particularly. The Participles, which the v. Tr. generally renders, as in this place, ‘when he had called,’ &c. I shall frequently translate literally, as I have done here; since it makes the sense plainer, and at the same time is closer to the original, without always troubling the reader with a note.

b επιψαλεις, missis dixit.

- said, Go, search diligently for the young child ;
and when ye have found *him*, bring me word
again, that I also may come and worship him.
- 9 When they had heard the king, they departed :
And, lo, the star which they had seen in the
east ^c went before them, until it came and stood
10 over *the place* where the infant was. When they
saw the star, they rejoiced with exceeding great
11 joy. And coming into the house, they saw the
young child with Mary his mother, and fell
down and worshipped him ; and when they had
opened their treasures, they ^d presented him
gifts, *viz.* gold, and frankincense, and myrrhe.
- 12 And being ^e divinely admonished in a dream,
that they should not go back to Herod, they
returned by another way into their own country.
- 13 AND when they were departed, behold, ^f an
angel of the Lord appeareth to Joseph in a
dream, saying, ^g ' Arise, and take the young
^h child and his mother, and fly into Egypt : And
ⁱ continue there until I bring thee word ; for
^j Herod will seek the young child, in order to
14 ^k ' destroy him.' When he arose, therefore, he
took the young child and his mother by night,
and

^c i. e. directed them as their
guide, *ᾠονυσσας*. This was, prob-
ably, a luminous meteor in the
shape of a star ; for no star could
point out a particular house,
nor move regularly before the
Magi in their progress.

^d Or made oblations, *προσενεγκοντες*.

^e *ἠνεμοκρατοῦμενος κατ' ὄρα*.
' Warned by God,' v. Tr. —
they returned *αναχρυσσας*, re-
gressi sunt. Departed, v. Tr.

^f ' The angel,' v. Tr. but
there is no article in the origi-
nal, though our translators have
often inserted it in the N. T.
and frequently omitted the ar-
ticle when it is expressed in the
original : I have endeavoured to
remedy this defect here, and in
several other places, without tak-
ing notice of it in the margin.

^g *ἵσθι, ἔσθι*, v. Tr. literally ;
but the meaning is remain or
stay.

and ^h retired into Egypt; and he ⁱ was there ¹⁵
 until the death of Herod, ^k whereby was fulfilled
 what the Lord had spoken by the prophet,
 “ ^l Out of Egypt have I called my son.” Then ¹⁶
 Herod, seeing that he ^m was deceived by the
 MAGI, was exceeding wroth; and sent and slew all
 the ⁿ male children that were in Bethlehem and all
 the ^o territories thereof, from two years old and
 under, according to the time *concerning* which
 he had diligently enquired of the MAGI. Then ¹⁷
 was fulfilled that which had been spoken by
 Jeremiah the Prophet, saying, “ In Ramah ¹⁸
 “ voice was heard, lamentation, and weeping,
 “ and great mourning; ^p Rachel weeping for
 “ her children, and would not be comforted,
 “ because they are not.” But when Herod was ¹⁹
 dead, behold, an angel of the Lord appeared in
 a dream to Joseph in Egypt, saying, ‘ Arise, ²⁰
 ‘ take the young child and his mother, and go
 ‘ into the Land of Israel; for ^q they are dead,
 ‘ who

^h ‘ Departed,’ *v. Tr.* ἀναχω-
 ῶν, *recedit.*

ⁱ *i. e.* remained there.

^k See above note on Chap. I,
 22.

^l *Hosea*, Chap. XI. 1.

^m ἐπαυχθῆς, *was deluded, i. e.*
 deceived, ‘ mocked,’ *v. Tr.*

ⁿ τοὺς παῖδας, signifies boys or
 males in this place, as appears
 from the masculine article τοὺς.

^o ὅρια, which our Translators
 generally render ‘ coasts’ (a word
 now usually applied to maritime
 places) signifies, *territories, con-
 fines, or borders.*

^p ‘ Rachel,’ *v. Tr.* which I
 suppose was at first an error of
 the press, is here restored ac-
 cording to the Greek Παχά in
 the text, and the Hebrew לֵרַחֵל
 in the original quotation, *Jer.*
XXXI. 15. Rachel that tender
 mother, who was buried near
 this place, is here represented
 mourning for her lost children,
 (See *Gen. XXXV. 19.*) as the
 prophet had before introduced
 her when the Jews were carried
 into captivity from Ramah.

^q *viz.* Herod, and his son An-
 tipater, whom the king put to
 death,

- 21 ' who sought the young child's life.' Then he
 arose, and took the young child and his mo-
 22 ther, and came into the land of Israel. But
 when he heard that ' Archelaus then reigned
 in Judea, in the room of his father Herod, he
 was afraid to go thither: But being warned by
 God in a dream, he ' withdrew into the parts
 23 of Galilee; and he came and dwelled in a city
 called Nazareth, so that what had been spoken
 by the prophets was fulfilled, ' " He shall be
 " called a NAZARENE.

CHAP. III. **I**N those days ^u came John the Baptist preach-
 ing in the wilderness of Judea, and saying,
 2 ' Repent! for the ^x kingdom of heaven is ^y at
 3 ' hand.' For this is he who was spoken of by
 the

death, and survived but five days. The expression *they are dead, &c.* seems to allude to *Exod. IV. 19.*

^r Archelaus was like his father, Herod the great, suspicious and cruel; but Herod Antipas, who was of a milder and more indulgent disposition, reigned in Galilee, being appointed Tetrarch by his father's will. *Jeseph. Bell. Jud. L. I. c. 18.*

^s ἀναχωρησας. See above. v. 14. note.

^t This was spoken of Samson, who was a type of the Messiah, the great deliverer of his people. See *Judges XIII. 5.* " There shall come forth a rod out of the stem of Jesse; a BRANCH [ΤΥΧΗ] Νε-
 " αρι] shall grow out of his " roots," saith the prophet

Isaiab, chap. XI. 1.

^u i. e. when Jesus lived obscurely in Nazareth, and a little before he entered on his ministry. John being then about 30 years of age, preached in the *wild* part of Judea, which was but thinly inhabited.

^x By the kingdom of heaven or kingdom of God, in this and many other places in the New Testament, is meant the christian dispensation in opposition to the Mosaic law. Sometimes it signifies a future state of endless bliss; and sometimes the spiritual government of Christ in the minds of individuals: or collectively, the whole body of believers or the christian church.

^y Or *is near, nylins, appropinquavit.*

the Prophet Isaiah, saying, " The voice of one
 " who cryeth in the wilderness, Prepare the
 " way of the Lord ! make * his paths strait !"
 And the same John had his raiment of camels
 hair, and a leathern girdle about his loyns ; and
 his food was locusts and wild honey.

Then Jerusalem and all Judea, and all the
 region about Jordan, went out to him ; and con-
 fessing their sins, they were baptized by him in
 Jordan. But when he saw many of the ^b Phari-
 sees and ^c Sadducees coming to his baptism, he
 said to them, ' O ^d progeny of vipers ! who hath
 ' warned you to fly from the wrath to come ?
 ' Bring forth, therefore, ^e fruits meet for repen-
 ' tance ; and ^f do not think to say within your-
 ' selves, We have Abraham for *our* father ; for
 ' I say

^z Chap. XL. 3.

^a Or *make strait paths for him.*

^b The Pharisees were a sect among the Jews, who led a very austere and strict kind of life, and attributed every thing to fate or the determinate will of God. They believed that the souls of men are immortal ; that after death they were rewarded or punished according to their merits or demerits in this life ; and that the good were to rise again in a short time, or to pass into other bodies, and the wicked were confined in a perpetual prison, and there punished for ever. *Joseph. Bell. Jud. L. XVIII. c. 1.*

^c The Sadducees were another sect among the Jews, who de-

nied the immortality of the soul, and the existence of angels or spirits. They observed the Law, but rejected the other Scriptures : They denied that the determined will of God, or fate, was the immediate cause of action or event, and asserted that the will of man was entirely free in its choice of good and evil. *Joseph. ibid. and Bell. Jud. L. II. c. 8.*

^d *γεννημα* (*generation, v. Tr.*) is more properly rendered *progeny* or *brood* ; *generation* being seldom used in this sense in English.

^e *i. e.* the proper fruit of repentance ; or amendment of life.

^f *i. e.* *Think it not sufficient to say, &c. for as the ax of di-*
vine

- 10 ' I say to you that God is able of these stones
 ' to raise up children to Abraham. And even
 ' the ax is already laid to the root of the trees;
 ' therefore, every tree which beareth not good
 ' fruit is *to be* hewn down, and cast into the
 11 ' fire. I, indeed, baptize you with water unto
 ' repentance: But ^s He that cometh after me is
 ' ^h mightier than I, whose ⁱ shoes I am not wor-
 ' thy to carry; he shall baptize you with the ^k
 12 ' Holy Spirit and with fire. Whose fan is in
 ' his hand; and he will thoroughly ^l cleanse his
 ' floor, and gather his wheat into the granary,
 ' but will burn the chaff with unquenchable
 ' fire.'

- 13 THEN Jesus cometh from Galilee to Jordan
 14 unto John, to be baptized by him. But John ^m
 forbade

vine justice is *lifted up*, every barren tree, whatever stock it is derived from, *will be* immediately cut down and burned. *αποκομίζω*, in the present tense, to denote the certainty and suddenness of the event, as if it was already come; a Hebrew mode of expression, common in SS.

^g Namely, Jesus the Messiah, of whom John was the *forerunner*, or harbinger.

^h Or *more powerful*, *ισχυροτέρα*, who is infinitely superior to me.

ⁱ It was customary, perhaps, for the disciples of the Jewish Rabbies to carry their masters shoes or sandals. The baptist here alleges his unworthiness to perform the meanest offices for the Messiah.

^k This seems partly to allude to the descent of the Holy Spirit on the apostles, like *fiery tongues*, or *divided flames*, on the day of Pentecost; and partly to Mal. III. 1, 2, 3. where the Messiah is compared to the "Refiner's fire, and a refiner and purifier of gold and silver." This fire was to consume the chaff, i. e. the wicked and unpromisable.

^l *δακρυάριον*, 'purge,' v. Tr. an English word improperly applied to a threshing-floor: He will *cleanse* the floor with his fan or van, an implement of husbandry used for winnowing corn. See note on Luke III. 17.

^m *δικαλυνει*, *obnixè prebibeat*, i. e. earnestly desired to be excused.

forbad him, saying, ' I have need to be baptized
 ' by thee, and comest thou to me?' And Jesus
 answering said to him, ' Suffer *it* ⁿ now; for
 ' thus it becometh us to fulfil all righteousness.'
 Then he ^o suffered him. And when Jesus was
 baptized, he went up directly out of the water:
 And, behold, the heavens were opened to him;
 and ^p he saw the Spirit of God descending, ^q as
 it were a ^r dove, and lighting upon him. And
 lo, a voice *came* from heaven, saying, This is
 ' my beloved SON, in whom I delight.

THEN Jesus was led by the ^t Spirit into the CHAP. IV.
 desert to be tempted by the devil. And
 having fasted forty days and forty nights, He at
 last hungered. And the tempter, coming to
 him, said, If thou be the Son of God, ^u bid
 these stones become bread. But He answered
 and said, It is written, ^x " Man shall not live by
 " bread alone, but by every word which proceed-
 " eth out of the mouth of God." Then the
 devil

ⁿ ' *To be so*,' which is added
 in *Italics* in the *v. Tr.* I have
 omitted as superfluous. John
 had modestly refused to baptize
 Jesus; our Lord therefore says
 ' Suffer it' or rather ' omit
 ' [αφ'ε] such excuses of thy un-
 ' worthiness.'

^o *i. e.* he consented, αφ'εως
 he omitted any farther excuse,
 or prohibition.

^p *The Baptist saw, &c.*

^q *ωσθ, quasi.* ' Like, *v. Tr.*

^r In a dove-like, lambent
 flame. Thus on the day of Pen-
 tecost the Holy Spirit rested on

the Apostles like cloven or di-
 vided tongues of fire.

^t ' *Beloved Son, in whom I
 ' am well pleased,*' *v. Tr.* But
 the original is expressed in
 stronger terms, εὐδοκῶ, εὐδοκῶ
 ὡς υἱοῦ μου, *My Son, the
 beloved, in whom I delight, or
 take pleasure.*

^u *i. e.* By the Holy Spirit, or
 a Divine impulse.

^x *αὐτὸν, literally, say that these
 stones may become loaves of
 bread. ' Command that, &c.' v.
 Tr.*

^y *Deut. VIII. 3.*

- devil taketh him up into the ^y Holy City, and
 6 setteth him on a pinnacle of the temple; and
 saith to him, If thou be the Son of God, cast
 thyself down; for it is written, ^a "He shall give
 " his angels charge concerning thee; and they
 " shall bear thee in their hands, lest at any time
 " thou shouldest ^a hit thy foot against a stone."
 7 Jesus said to him, It is also written, ^b "Thou
 8 shalt not tempt the Lord thy God." Again the
 devil taketh him up to an exceeding high moun-
 9 tain, and ^c sheweth him all the kingdoms of the
 world, and the glory of them; and saith to
 10 him, All these things will I give thee, if thou
 wilt fall down, and worship me. Then saith
 Jesus to him, ^d Get thee hence, Satan! for it
 is written, ^e "Thou shalt worship the Lord thy
 11 " God, and him only shalt thou serve." Then
 the devil leaveth him; and, behold, angels came
 and ministered to him:

- 12 **N**OW when Jesus had heard that John was
 thrown into prison, He ^z withdrew into
 Galilee;

^y viz. Jerusalem. Hence the
 Greeks probably gave it the
 name of Hierosolyma.

^a Psalm XCI. 11.

^a *προειληψεν, impingas.* "Dash,"
 6. 77.

^b *ε. ε. ουκ αντιστασεις*, thou
 shalt not prove, or put his good-
 ness to the trial. Deut. VI. 16.

^c *ε. ε. ε. sheweth him in idea*,
 according to some; or shewed
 him all the provinces of the land
 of *Canaan*, according to others:
 But the word *κοσμος* will hardly
 bear this sense. Satan in all pro-

bability was at that time igno-
 rant of the high dignity of Je-
 sus, and supposed him to be
 only a prophet; for the scheme
 of redemption was hid from
 him, since the angels of light
 were desirous of prying into,
 but could not comprehend it.

^d *ε. ε. ε. ε. go thy way! avaunt!*
 depart from me.

^e Deut. VI. 13. X. 20.

^f *παρεδωκεν, was delivered up,*
 or *betrayed*, literally.

^g *απαχρησισ.* See note on
 chap. II. 14.

Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Nephthalim, ^b whereby was fulfilled what had been spoken by Isaiah the Prophet, saying, ⁱ “ The land of Zabulon, and the land of Nephthalim, ^k by the way of the sea beyond Jordan, Galilee of the ^l Gentiles; the people who sat in darkness saw a great light, and to those who sat in the region and shadow of death light is ^m sprung up.”

From ⁿ that time Jesus began to preach, and to say, ^o “ Repent! for the kingdom of heaven is near.” And Jesus, walking by the ^p sea of Galilee, saw two brethren, Simon who was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishermen): And He saith to them, Follow me! I will make you ^q fishers of men. And ^r immediately leaving their nets,

^b See note on chap. I. 22.

ⁱ Isaiah LX. 1, 2.

^k i. e. lying upon the sea or lake, a maritime town.

^l So that part of Galilee was called, which was mostly inhabited by the Gentiles, or nations as they are called in Isaiah.

^m Or is risen in the east *ανατολῆς*. Thus the Prophet Malachi prefigures the coming of the Messiah in these words: “ The Sun of Righteousness shall arise with healing in his wings.”

ⁿ i. e. from the time he left Nazareth, and made Capernaum his place of residence, Jesus entered on his ministry; and be-

gan to go about preaching the glad tidings of his kingdom.

^o See the note on chap. III. 2.

^p This was a large lake, called here a Sea according to the Hebrew idiom. It was also known by the name of the sea or lake of Gennesaret, and likewise of Tiberias.

^q i. e. I will give you such extraordinary success in your ministry, that the number of souls you shall captivate by your preaching shall be greater than the number of fishes you have been used to catch.

^r *ὁ δὲ ἰσθμὸς ἀπὸ τῆς ἀριστερᾶς*, Straitway left, v. Tr.

21 nets, they followed him. And going on from thence, He saw two other brethren, James the son of Zebedeus and John his brother, in a [†] ship with Zebedeus their father, mending their nets; and he called them. And they also, immediately leaving the ship and their father, followed him.

22 And Jesus went about all Galilee teaching in their synagogues, and preaching [†] the glad tidings of the kingdom, and ^u healing ^x every sickness, and every disease, among the people. And his fame went abroad throughout all Syria: And they brought to him all the sick who were seized with various diseases and pains, and demoniacs, and lunatics, and paralytics; and he healed them. And great multitudes of people from
24 Galilea, and Decapolis, and Jerusalem, and Judea, and *the country* beyond Jordan, followed him.

CHAP. V. **A**ND seeing the multitudes, He went up to a mountain; and when he was set down, his

[†] *Ship*, which often occurs in the Gospel, is only a small bark or fishing-boat, used on the lake mentioned above in v. 18.

[†] *The Gospel of the Kingdom*, v. Tr. Gospel is a Saxon word signifying *good news*, and *εὐαγγέλιον* is rendered *glad tidings* in other passages of the New Testament by our translators. (See *Luke II. 10.*) *The kingdom* i. e. *the kingdom of God*. See note on chap. III. 2.

^u Or curing every sort of dis-

ease, and every infirmity.

^x I have rendered this whole passage, v. 23, 24, literally, and omitted the circumlocution that we find in the v. Tr. I shall insert the original text, that the reader may judge for himself, *πασαν νοσιν, και πασαν μαλακίαν, omnem morbum & omnem languorem, παντας της κακας εχortes, &c. και δαιμονιζομενους, και σκληνιαζομενους, και παραλυτικους, ægrotos, variis morbis & cruciatibus detentos, & demoniacos, & paralyticos.*

his disciples came to him: And opening his
mouth, He instructed them, saying, ' Blessed
' are

y Here our blessed Saviour's sermon on the mount, addressed chiefly to his disciples, begins; and ends at chap. VII. 27. See the notes on *Luke* VI. 20—38. It contains several beatitudes, many excellent lessons of morality, and allegorical sayings and parables. Our blessed Lord likewise here alludes to several proverbial expressions, similes, and maxims, which were familiar to the Jews of those days; and consequently he adapted his method of teaching to his audience. Some of these passages may seem obscure, or carried too far in point of severity, to us at this distance of time; but these must be explained according to the ideas which the Jews of that age had annexed to such expressions, and proverbial sayings. I shall take notice of some of them in the ensuing notes, as they occur. Besides, whoever examines the discourses of our Lord with attention, may find in them a certain character and way of speaking peculiar to himself. This manner, by which our Saviour's discourses are distinguishable, consists in raising matter of instruction and moral reflection from the objects which presented themselves to him and his audience, while he was speaking. Hence his sermons to the multitude, and his conversation with his disciples, allude perpetually

to the time of the year, to the place where he is, to the objects that surround him, to the occupation and circumstances of those whom he addresses, or the state of public affairs, &c. Thus the blessed Jesus in the spring went into the fields, where he sat down on an eminence, and made this discourse, which is full of observations arising from things that presented themselves to his view. Hence, when he exhorts his disciples to trust in God, he bids them ' behold, ' (Chap. VI. 26.) *μεδαρσate*, ' Look upon, the birds of the ' air,' which were then flying about them, and were fed by providence tho' they did not sow, nor reap, nor gather into barns. Consider, *take notice of*, says our blessed Lord, (ver. 28.) the lilies of the field! which were then blown, and so beautifully clothed by the same Divine Power; and yet they toiled not like the peasants who were then tilling the ground. Being in a place where he had an extensive prospect of a cultivated land, when he made this divine Sermon, He tells his audience to observe how God caused the sun to shine, and the fertilizing showers to descend, upon the grounds even of the wicked and ungrateful; as well as those of the good and just. In other parts of this discourse, our Saviour likewise conveys his doctrine

- 16 ' are the poor in spirit ; for theirs is the king-
 4 ' dom of heaven. Blessed are they that mourn ;
 5 ' for they shall be comforted. Blessed are the
 6 ' meek ; for they shall inherit the earth. Bles-
 7 ' sed are they who hunger and thirst after righ-
 8 ' teousness ; for they shall be satisfied. Blessed
 9 ' are the merciful ; for they shall obtain mercy.
 10 ' Blessed are the pure in heart ; for they shall
 11 ' see God. Blessed are the peace-makers ; for
 12 ' they shall be called the children of God.
 10 ' Blessed are they who are persecuted on the
 11 ' account of righteousness ; for theirs is the
 12 ' kingdom of heaven. Blessed are ye when
 ' men shall revile you, and persecute you, and
 ' shall say all manner of evil against you falsely on
 12 ' my account. Rejoice, and * exult for joy ; be-
 cause

doctrines to his disciples, &c. under rural images. Hence he speaks of fruitful and barren or corrupt trees ; of knowing men by their fruits ; of grapes not growing upon thorns, nor figs on thistles ; of wolves in sheep's clothing ; of casting precious things before swine, &c. Speaking at the same time to persons, many of whom were fishermen, or lived chiefly on fish, he says, ' which of you will give his son a serpent, if he ask a fish.' When Christ says in chap. V. 14, ' Ye are the light of the world ! a city that is set on a hill cannot be hid,' it is probable that he pointed to a city within their view : for Maundrell observes in his travels, that there is a town called *Saphet*

not far from the Mount of Beatitudes (where this sermon is said to have been delivered) which stands on a conspicuous hill. When our Lord calls his disciples, the ' Salt of the earth' in ver. 13, he probably alluded to the husbandmen, who were then manuring the ground with dung, and ashes that were impregnated, or perhaps mixed, with salt, which greatly fertilizes the soil. We shall take notice of several allusions *ex re nata*, where they occur in our Saviour's other discourses [*Matth. XXV. Luke XIX. 12. XXII. 25, &c.*] See *Jortin's Discourses, Le Clerc, Grotius, and Sir Isaac Newton.*

* This is the true sense of the original word *αγαλλιασθε*, and
 shows

' cause your reward ^a *will be* great in heaven :
 ' For thus did they persecute the prophets who
 ' *were* before you.

' Ye are the Salt of the earth : Now if salt 13
 ' ^b become insipid, with what shall it be salted ?
 ' It is thenceforth good for nothing, but to be
 ' thrown out, and trodden under foot by men.
 ' Ye are the Light of the world. A city cannot 14
 ' be hidden that is situated on a hill : Neither 15
 ' do men light a ^c lamp, and set it under a
 ' ^d measure, but on a stand, and *then* it giveth
 ' light to all who are in the house. ^e Even so 16
 ' let your light shine before men, that they may
 ' see your good works, and glorify your Father
 ' who is in heaven.

' Think not that I am come to destroy the 17
 ' ^f Law or the prophets : I am not come to de-
 ' stroy, but to fulfil. For verily I say unto 18
 ' you, until heaven and earth pass away, one
 ' jot or one tittle shall by no means pass from
 ' the Law, until all be fulfilled. Whoever, 19
 ' therefore, shall break one of these least com-
 ' mandments,

shews the climax better than the
v. Tr. ' *be exceeding glad.*'

^a ' *Is*' *v. Tr.* *will be* is here
 inserted : both are additions to
 the text.

^b *μωρανθῆν, insulsus fiet, insa-
 tuatus fuerit.*

^c *λυχνία, lucernam.* ' Candle
 ' and candlestick' (used in the
v. Tr.) were unknown to the an-
 cients.

^d *μωδιον,* is a dry measure
 something less than a peck of
 our measure, though in the *v.*

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Tr. it is rendered ' a bushel.'

^e *οὕτω* *Even so*; it is so ren-
 dered elsewhere in the *v. Tr.*
 See chap. VII. 12, 17. XXIII.
 28.

^f i. e. The moral and ceremo-
 nial law : the moral law was
 improved and refined by the
 Christian dispensation; the cere-
 monial law, which was a sha-
 dow of things to come, was
 superseded by the substance; and
 the prophecies were fulfilled in
 Christ, the promised Messiah.

©

- ' mandments, and shall teach men so, shall be
 ' called the least in the kingdom of heaven ;
 ' but whoever shall perform and teach them, he
 ' shall be called great in the kingdom of hea-
 20 ' ven. For I say unto you, that except your
 ' righteousness shall exceed that of the Scribes
 ' and Pharisees, ye shall by no means enter into
 21 ' the kingdom of heaven. Ye have heard that
 ' it has been ^g said to those of old, Thou shalt
 ' not kill ; and whoever shall kill, shall be in
 22 ' danger of the judgement. But I say to you,
 ' ^h that whoever is angry with his brother, with-
 ' out a cause, ⁱ shall be obnoxious to the judge-
 ' ment ; and whoever shall say to his brother,
 ' ^k RAKA ! shall be obnoxious to the council ;
 ' but whoever shall say, Thou Fool ! shall be
 ' obnoxious

g i. e. It is a precept of the Law, delivered to your *Ancestors* by the administration of Moses ; (See *Exod. XX. 13.*) and not '*said by, &c.*' as in the *v. Tr.* From v. 21, to v. 27, our blessed Saviour explains the sixth commandment, *viz.* "Thou shalt do no murder."

h This alludes to the three degrees of punishment usual among the Jews, *viz.* civil punishment, inflicted by the judges or elders at the gate ; excommunication pronounced by the great ecclesiastical council or Sanhedrim ; and burning to death, like those who were sacrificed to devils in the valley of *Hinnom* or *Tophet*, where the idolatrous Israelites used to offer their children to *Moloch*.

i *every one that, obnoxius erit,* shall be obnoxious to, or punished by, the judges, &c. *In danger of, v. Tr.*

k *Raka* was a word used to express great indignation, among the Jews. There is a gradation in the faults censured in this passage. The first is anger deliberately and causelessly conceived in the mind ; the second, when it breaks out into wrathful expressions ; the third, when it vents itself in contumelious abuses. It is by these steps that a person, enraged with anger, often proceeds to *intentional*, and sometimes to *actual*, murder ; so that our blessed Lord not only prohibits murder, but warns us against the remotest tendencies towards it.

' obnoxious to hell-fire. If therefore thou ¹ offer 23
 ' thy gift upon the altar, and there remember-
 ' est that thy brother hath any ^m *matter of com-*
 ' *plaint* against thee; leave there thy gift before 24
 ' the altar; and go, first be reconciled to thy
 ' brother, and then come and offer thy gift.
 ' Agree with thine adversary speedily, while thou 25
 ' art ⁿ on the way with him; lest the adversary
 ' deliver thee to the judge, and the judge deli-
 ' ver thee to the ^o officer, and thou be thrown
 ' into prison. Verily, I say to thee, Thou shalt 26
 ' by no means come out thence until thou hast
 ' paid the ^p last farthing. Ye have heard that it 27
 ' has been said ^q to them of old, ' ' Thou shalt
 ' not commit adultery.' ' But I say to you, that 28
 ' whoever looketh upon a ^r wife *so as* to lust after
 ' her,

1 Or if thou shouldest present
 the oblation, &c. *ταυτο προσφέρεις*
το θυσιαν σου το θυσιάζειν. ' If
 ' thou bring thy gift,' *v. Tr.*

m *Hath ought, v. Tr.* which
 is something obscure; I have
 added *matter of complaint* in Ita-
 lics, as the supplemental words
 are usually printed so in all tran-
 slations. I have indeed added
 some few, but omitted many
 more additions which I find in
 the *v. Tr.* as they often obscure,
 instead of illustrating, the sense
 of the text.

n i. e. on the way to the
 magistrate.

o i. e. the jaylor, who is to
 confine thee.

p *ταχισταυ καθάριον*, the last
 farthing of thy debt, about

which you went to law. If there-
 fore thou make thyself a prison-
 er of the divine justice, (See note
 on chap. III. 7.) and dost not
 make thy peace with God, thy
 case will be more deplorable.

q *τοις αρχαιοις.* ' By them of old
 ' time, *v. Tr.* See note on verse
 21.

r *Exod. XX. 14.* From ver.
 27, to ver. 33, our blessed Lord
 explains the seventh command-
 ment, viz. "Thou shalt not
 "commit adultery."

s *γυνή* signifies not only a
 woman simply, but also a wife,
 in Greek, as well as in the Teu-
 tonic, French, and several other
 languages. The sense of the con-
 text seems to require that the
 word should be rendered *wife*

- ' her, hath already committed adultery with her
 29 ' in his heart. If, therefore, thy right eye ' cause
 ' thee to offend, pluck it out, and cast it from
 ' thee : for it is better for thee that one of thy
 ' members should perish, than that thy whole
 30 ' body should be cast into hell. And if thy right
 ' " hand cause thee to offend, cut it off and cast
 ' it from thee : for it is better for thee that one
 ' of thy members should perish, than that thy
 ' whole body should be cast into hell.
 31 ' It hath been said,' " x Whoever shall put
 " away his wife, let him give her a *writing*
 32 " *of divorcement.*" ' But I say to you, that who-
 ' ever shall put away his wife, ' except it be
 ' on account of adultery, causeth her to commit
 ' adultery ; and whoever shall marry her who
 33 ' is *so* divorced, committeth adultery. Again, ye
 ' have heard that it hath been said to those of
 ' old,

in this place ; for lusting after a woman would be improperly called adultery, (which is the crime forbidden in the seventh commandment) unless she was married to another man.

t The verb σκανδαλίζω signifies to *cause to offend*, as in 1 Cor. VIII. 13. *ina μη τον αδελφον σκανδαλισω*, ' lest I make my brother to offend.' σκανδαλον is any thing placed in our way, to make us stumble or fall ; and figuratively denotes any obstacle that may hinder our progress in the way to life eternal. Thus *Faux pas* in French, and *slip* in English, are often used in a fi-

gurative sense.

u By the *right hand*, and the *right eye* are here meant our favourite or constitutional vices ; which gain such an ascendancy over some men, by an inveterate habit, that they will as soon part with an eye or a hand, as they will forsake their bosom sins.

x *Deut. XXIV. 1.*

y *παρεκτελεω λογον πορνειας*, which is rendered ' *saving for the cause of fornication*,' *v. Tr.* I think I have translated more agreeable to the context. See above note on v. 28. Compare *Luke XVI. 18.*

' old,' " Thou shalt not forswear thyself; but
 " shalt perform thy oaths to the Lord." ' But I 34
 ' say to you, Swear not at all; neither by hea-
 ' ven, for it is the throne of God; nor by the 35
 ' earth, for it is his foot-stool; nor by Jeru-
 ' salem, for it is the city of the ^a great King.
 ' Neither shalt thou swear by thy head; because 36
 ' thou canst not make one hair of it white or
 ' black. But let your ^b conversation be ^c Yea, 37
 ' yea; Nay, nay: for what ever exceedeth these,
 ' cometh of ^d evil. Ye have heard that it hath 38
 ' been said, ^e An eye for an eye, and a tooth for
 ' a tooth. But I say to you, Resist not ^f evil: 39
 ' but whoever shall smite thee on thy right
 ' cheek, turn to him the other also; and if any 40
 ' one will sue thee at law, and take away thy
 ' ^g cloke, let him take thy coat also; and who- 41
 ' ever

^a *Levit. XIX. 12.* From ver. 33, to ver. 39, of this chap. the third commandment is illustrated, viz. " Thou shalt not take the name of the Lord thy God in vain."

^b viz. of the king of kings, i. e. the God of Israel, whose temple was at Jerusalem, hence called the holy city.

^c ' Communication' *v. Tr.* but the original word *λογος* is better rendered by *conversation* or *discourse* in this place.

^d i. e. simply affirmative, or negative. *το πιστον, quod redundat.*

^e Or of the *evil one*, i. e. the devil, *κα το πονηρον*, as in chap. VI. 13.

^f See *Exod. XXI. 24. Levit. XXIV. 20. Deut. IX. 21.*

^g Resist not him that doeth evil to you, *το πονηρον*; i. e. the injurious person. But this, as well as the following precepts, must be understood in a qualified sense; and the meaning is, that we must not, by our resentment or revenge, destroy our peace of mind, or break through the laws of society. Most of the precepts that follow on this subject, are delivered in proverbial phrases used by the Jews.

^h *χιτων* usually signifies an interior garment, and *ιματιον* an exterior: But I have here rendered the above words *vice versa*; for *χιτων* sometimes de-

- ' ever shall ^h press thee *to go* one mile, go with
 42 ' him two. Give to him that asketh of thee;
 ' and do not turn away him that would borrow
 43 ' of thee. Ye have heard that it hath been said,
 " ⁱ Thou shalt love thy neighbour, and hate
 44 " thine enemy." ' But I say to you, Love your
 ' enemies; bless them who curse you; do good
 ' to them that hate you; and pray for those
 ' ^k who spitefully use you, and persecute you;
 45 ' that ye may ^l become the children of your
 ' ^m heavenly Father; since he causeth his sun to
 ' rise on the wicked and the good, and sendeth
 46 ' rain on the just and on the unjust. For, if ye
 ' love those who love you, what reward *can* ye
 ' have? do not even the ⁿ Publicans do the
 47 ' same? And if ye salute your brethren only,
 what

notes the upper garment, [See Eusebius upon Homer, Iliad. VII. εσθης ἡ ἐπιπλοῦς.] and the context seems to require it.

^h ἀγγελίαν is derived from the name of the Persian messengers or posts, who were allowed by their monarch to press any one's horses, together with the owner, to forward them on their journey. 'Compel.' v. Tr.

ⁱ See Levit. XIX. 18.

^k ἐπηρεάζοντες, of those who calumniate, insult, or speak ill of you.

^l That ye may be the children of your father which is in heaven. v. Tr. The verb γίνεσθαι properly signifies to become, and answers to the Latin *fit*: I have therefore rendered the sentence

more intelligible, as well as more literal.

^m πατήρ ὁ ἐν τοῖς οὐρανοῖς is an Hebraism, and I have here rendered it *heavenly Father*, which is more agreeable to the idiom of our language.

ⁿ The Publicans were the farmers or collectors of the public revenue, under the Roman government; and whatever they could squeeze out of the Jewish people more than the taxes imposed on them, they converted to their own use: hence the Jews looked upon them as unjust oppressors, and held them in detestation, ranking them with the greatest of sinners; especially if they were Israelites, who undertook this office.

‘ what ° extraordinary thing do you perform?
 ‘ do not even the Publicans do so? — Be there- 48
 ‘ fore ^p perfect, as your heavenly Father is
 ‘ perfect.

‘ **T**AKE heed that ye do not your ^q alms CHAP.
 ‘ before men, that ye may be seen by VI.
 ‘ them: otherwise, ye have no reward from
 ‘ your Father who is in heaven. Therefore, 2
 ‘ when thou doest alms, do not sound a trum-
 ‘ pet before thee, as the hypocrites do in the
 ‘ synagogues and in the streets, that they may
 ‘ have ^r the applause of men. Verily, I say unto
 ‘ you, they have their reward. But when thou 3
 ‘ doest ^r alms, let not thy left hand know what
 ‘ thy right hand doeth, that thine alms may be 4
 ‘ in secret; and thy Father who seeth *what is*
 ‘ *done* in secret, himself will reward thee openly.

And

ο τι περισσον ποιειτε, i. e. in what do you exceed the rest of the world? I have rendered it literally in the text.

^p The perfection here recommended by our blessed Lord consists in such a generous benevolence to all mankind, and works of mercy to the good and evil, as the Deity continually exerts towards all his creatures. See above v. 45. These words conclude our Saviour's excellent vindication of the Law from the corrupt glosses of the Scribes and Pharisees. He proceeds in the next paragraph to caution his disciples against hypocrisy and vain glory in acts of benevolence, prayer, and fasting.

^q Instead of ελεημοσυνη *alms*, several MSS. which are followed by many ancient versions, read δικαιοσυνη *righteousness*, which includes all religious acts. The several branches of this righteousness is specified in the succeeding verses, viz. Alms-giving, prayer, and fasting.

^r ‘ Glory’ v. Tr. literally *that they may be glorified*, i. e. *applauded*.

^t Or good offices: the word ελεημοσυνη, which we render *alms*, has a more extensive signification, and includes all acts of kindness by which we can serve others: in all these we are to avoid ostentation, and the applause of men.

- 5 ' And when thou prayest, thou shalt not be as
 ' the hypocrites; for they love to pray standing in
 ' the synagogues and in the corners of the streets,
 ' that they may be seen by men. Verily, I say
 6 ' unto you, they have their reward. But thou,
 ' when thou ^t wouldest pray, enter into thy
 ' closet, and having shut thy door, pray to thy
 ' Father who is in secret; and thy Father who
 7 ' seeth ^u in secret will reward thee openly. And
 ' when ye pray, use not vain repetitions, as the
 ' heathens do; for they think that they shall be
 8 ' heard for their much speaking. Do not ye
 ' therefore resemble them: for your Father
 ' knoweth what things ye have need of, before
 9 ' ye ask him. After this manner, therefore,
 ' pray ye:
 OUR FATHER, who art in heaven, Hallowed
 10 ' be thy name! Thy kingdom come! Thy will
 ' be done, as in heaven, so likewise on earth!
 11, 12 ' Give us this day our daily ^x bread: And forgive
 ' us our debts, as we forgive our ^y debtors:
 13 ' And ^z lead us not into temptation; but deli-
 ' ver us from evil. For thine is the kingdom,
 ' and the power, and the glory, for ever. Amen.
 14 ' For, if ye forgive men their offences, your
 15 ' heavenly Father will also forgive you: But if
 ' ye

^t προσευχη, *Sub. mod.*

^u For He is present every where; "Do not I fill heaven and earth, saith the Lord."

^x Bread here signifies every thing needful for the maintenance of the whole man, both soul and body. To one belongs the natural, to the other the spi-

ritual bread.

^y Debtors here denote *offenders*, who stand indebted to justice for the wrongs they have done.

^z i. e. expose us not to temptation, or suffer us not to fall into it.

‘ ye do not forgive men their offences, neither
 ‘ will your Father forgive your offences. More- 16
 ‘ over, when ye fast, be not as the hypocrites,
 ‘ of a dismal countenance ; for they disfigure
 ‘ their faces, that they may appear to men to
 ‘ fast. Verily, I say to you, they have their ^a re-
 ‘ ward. But when thou fastest, anoint thy 17
 ‘ head, and wash thy face; that thou mayest not 18
 ‘ appear unto men to fast, but to thy Father who
 ‘ is in secret: and thy Father who seeth in secret
 ‘ will reward thee openly.

‘ Lay not up for yourselves treasures upon 19
 ‘ earth, where moth and rust do ^b consume, and
 ‘ where thieves break through and steal ; but 20
 ‘ lay up for yourselves treasures in heaven, where
 ‘ neither moth nor rust do consume, and where
 ‘ thieves do not break through nor steal : for 21
 ‘ where your treasure is, there will your heart
 ‘ be also. The eye is the ^c lamp of the body ; if 22
 ‘ therefore thine eye be single, thy whole body
 ‘ will be full of light ; but if thine eye be evil, 23
 ‘ thy whole body will be full of darkness. If,
 ‘ therefore, the light which is in thee be dark-
 ‘ ness, how great *is* that darkness ! No man 24
 ‘ can serve two masters : for either he will hate
 ‘ the

^a Namely, the applause of undiscerning men ; but they shall have no reward from God.

^b ἀφανίζω is to *spoil* or *consume*. ‘ *corrupt*.’ v. Tr.

^c ‘ *Light*’ v. Tr. λυξ, signifies a lamp, or any thing that enlightens. The *body* is here put for the person, and the *eye*

signifies the *intention* according to the Hebrew idiom, as the *hand* does the *execution* of it. A *single eye* is a *right intention* directed to the one true end ; and an *evil eye* deviates from that end, by looking a different way : hence our Saviour adds ‘ No man can serve two masters.’

- ' the one, and love the other; or else he will
 ' hold to the one, and despise the other. Ye
 25 ' cannot serve God and ^d mammon. There-
 ' fore I say unto you, Be not ^e over-solicitous
 ' about your life, what ye shall eat, or what
 ' ye shall drink; nor about your body, what
 ' ye shall put on. Is not the life more than
 26 ' food, and the body than raiment. ^f Look
 ' upon the birds of the air! for they sow
 ' not, neither do they reap, nor gather into
 ' barns; yet your heavenly Father feedeth them:
 ' Are ye not ^g of much greater value than they?
 27 ' Which of you, by his solicitude, can add one
 28 ' ^h cubit to his stature? And why are ye solici-
 ' tous about raiment? Consider the lilies of the
 ' field how they grow; they toil not, neither
 29 ' do they spin: And yet I say to you, that even
 ' Solomon, in all his glory, was not arrayed
 30 ' like one of these. Wherefore, if God so
 ' clothe the grass of the field, which to-day is,
 ' and to-morrow is to be cast into the oven,
 ' *shall be* not much more *clothe* you, O ye of
 31 ' little faith! Therefore, be not over-solicitous,
 ' saying,

^d i. e. *Riches*: the love of God, and the love of riches, (or covetousness, which is idolatry,) cannot dwell in the same bosom.

^e *μεριμνᾶν* the original word signifies *to be anxious* or *very solicitous* about any thing, and not merely *' to take thought,'* as the *v. Tr.* has it.

^f See the note. to chap. V. v. 12, &c. Luke XII. 22.—31.

^g *μᾶλλον διαφέρει*, *multo præ-*

statis, are ye not much preferable, &c.

^h Or *one hour to his life*, for the word *ἡλικία* signifies age as well as stature; (See *John IX. 21, 23.*) and this sense seems to be more agreeable to the context. Our Lord warns us from an over-solicitude for food and clothing, adding that we cannot prolong life one hour by our anxiety.

' saying, What shall we eat? or, What shall
 ' we drink? or, Wherewithal shall we be
 ' clothed? (for the Heathens seek after all these 32
 ' things;) since your heavenly Father knoweth
 ' that ye have need of all these things. But 33
 ' seek ye first the kingdom of God, and his
 ' righteousness; and all these things shall be
 ' superadded to you. Be not, therefore, anxious 34
 ' about the morrow; for the morrow will have
 ' its own cares. Sufficient to the day is the
 ' evil thereof.

' JUDGE not, that ye may not be judged. ^{CHAP. VII.}
 ' For with what judgement ye judge others, 2
 ' ye shall be judged yourselves; and by that
 ' measure ye mete, it shall be measured back to
 ' you. Why dost thou ^k observe the mote which 3
 ' is in thy brother's ^l eye, but considerest not the
 ' ^m beam that is in thy own eye? Or how 4
 ' wilt thou say to thy brother, Let me pull the
 ' mote out of thine eye; and behold a beam in
 ' thy own eye! Thou hypocrite! first cast out 5
 ' the beam out of thy own eye, and then thou
 ' wilt see clearly to cast out the mote out of thy
 ' brother's

ἰ μεριμνησὶ τὰ ἑαυτοῦ, literally, the morrow will take care of its own concerns. ' For the things of itself. v. Tr.

k Why ' beholdest thou' v. Tr. τὴ βλέπεις, why dost thou observe, or take notice of.

l Eye here signifies the intention, [See note on v. 22.] which is the usual subject of rash censures, and most liable to misconstruc-

tion; since actions are self-evident, simply considered in themselves.

m δούλοῦ is a large beam of timber, and opposed to κάρφος, a small splinter of wood, alluding probably to some proverbial expression among the Jews. Horace uses the same kind of allegory in L. I. Sat. 3. v. 26.

- 6 ' brother's eye. ^a Give not that which is holy to
 ' the dogs; neither cast your pearls before swine,
 ' lest they trample them under their feet, and,
 7 ' turning again, ^o tear you. ^p Ask, and it shall
 ' be given you; seek, and ye shall find; knock,
 8 ' and the door shall be opened to you: for every
 ' one who asketh receiveth; and he that seeketh
 ' findeth; and to him that knocketh the door shall
 9 ' be opened. And indeed, what man is there
 ' among you, who, if his son ask bread, will give
 10 ' him a stone? or if he ask a fish, will give him
 11 ' a serpent? If ye then, ^q who are evil, know
 ' how to give good gifts to your children, how
 ' much more will your heavenly Father give
 12 ' good things to those who ask him? All things
 ' therefore which ye would that men should do
 ' unto you, do ye even so to them; for this is
 ' the ^r Law and the prophets.
- 13 ' Enter ^t through the strait gate: for wide is
 ' the gate, and broad the way which leadeth to
 ' destruction, and there are many who go through
 14 ' it; because strait is the gate, and narrow the
 ' way, which leadeth unto life, and there are
 ' but

^a These were probably, two proverbial expressions, used by the Jews. *g. d.* Give not your good advice to the profane and brutish; for they will despise your admonition, and insult you for offering it.

^o ' *Rend* ^{v. Tr.} *rend* is generally applied to cloth or linen; therefore *tear* is more proper in this place.

^p See the notes on *Luke XI. 9-13.*

^q ' *being evil* ^{v. Tr.} but I have rendered the participle *ovros, qui esset*, who are; which is literal, and makes the sense plainer.

^r By *the law and the prophets* is here meant the moral law, or the whole circle of social duties.

^t ' In *at* ^{v. Tr.} but the original word *dia* signifies *through*.

' but few who find it. But beware of false 15
 ' prophets, who come to you in sheeps clothing,
 ' but inwardly are ravenous wolves. Ye shall 16
 ' know them by their fruits: do men gather
 ' grapes off thorns, or figs off thistles? Even 17
 ' so every good tree yieldeth good fruit; but a
 ' corrupt tree yieldeth bad fruit. A good tree 18
 ' cannot produce bad fruit, nor *can* a corrupt
 ' tree produce good fruit. Every tree which 19
 ' does not yield good fruit is to be cut down,
 ' and cast into the fire. Therefore by their 20
 ' fruits ye shall know them.

' Not every one who saith to me, Lord! Lord! 21
 ' shall enter into the kingdom of heaven; but he
 ' that doeth the will of my Father who is in hea-
 ' ven. Many will say to me in ' that Day, Lord! 22
 ' Lord! have we not ^a prophesied in thy name?
 ' and in thy name have cast out ^a demons? and
 ' in thy name wrought many ^y miracles? And 23
 ' then will I profess to them, ^a saying, I never
 knew

† The day of judgment, so called by way of eminence.

* Or *preached*; for they are often synonymous terms in the New Testament.

x In this place and wherever the word *δαιμονία* occurs in the New Testament, it is rendered *devils* in *v. Tr.* But an evil spirit is called by two different names in the original, viz. *διαβολος*, where the tempter and accuser of mankind is spoken of; and *δαιμον* or *δαιμονιον*, when bodily *possessions* are mentioned: I have, therefore rendered the former

devil, and the latter *demon*; and *δαιμονιζομενος*, a *demoniac*. There is, no doubt, a material difference between *διαβολος* and *δαιμον*; though we, who know nothing of the spiritual world, can give no account of it: nor even why the moon has such influence over the *σιδηνιαζομενους* or *lunatics*, who are also mentioned in the Gospel.

y *δυναμεις*, *miracles*, the effect of extraordinary power; *v. Tr.* 'wonderful works.'

* See the note on *Luke XIII.*

- ' knew you; depart from me, ye that practise
 24 ' iniquity! Whoever therefore heareth these say-
 ' ings of mine, and doeth them, I will compare
 ' him to a wise man who built his house upon a
 25 ' rock; and the rain descended, and the floods
 ' came, and the winds blew, and beat upon
 ' that house: and it fell not; for it was founded
 26 ' upon a rock. But every one who heareth these
 ' sayings of mine, and doeth them not, shall be
 ' compared to a foolish man who built his house
 27 ' upon the sand: And the rain descended, and
 ' the floods came, and the winds blew, and beat
 ' upon that house; and it fell, and great was the
 ' fall of it.
 28 And it came to pass, when Jesus had ended
 ' these sayings, that the people were astonished
 29 at his doctrine: For he taught them as having
 authority, and not as the Scribes.

CHAP. **W**HEN He was come down from the
 VIII. mountain, great multitudes followed him.
 2 And, behold, a leper came and worshipped him,
 saying, Lord! if thou wilt, thou canst cleanse
 3 me! Then Jesus, putting forth *his* hand, touched
 him, saying, I will; be thou clean! And im-
 4 mediately his leprosy was cleansed. And Jesus
 saith unto him, See that thou tell no man; but
 go, shew thyself to the priest; and offer the gift
 which Moses commanded, for a ^c testimony to
 them. And

a Here our Saviour's divine
 sermon on the mount ends.

b Or *this discourse, these*
words.

c For a testimony that thou
 art cured of thy leprosy. See

Levit. XIV. 4.

And when Jesus was entered into Capernaum,
 a Centurion came to him, beseeching him, and
 saying, Lord, my servant lieth at home sick of
 the palsy, grievously tormented! And Jesus
 saith to him, I will come and heal him. The
 Centurion answered and said, Lord, I am not
 worthy that thou shouldest come under my roof:
 do but speak the word, and my servant will
 be healed. For I am a man^d under autho-
 rity, having soldiers under me: and I say to
 this, Go, and he goeth; and to another,
 Come, and he cometh; and to my servant,
 Do this, and he doeth *it*. When Jesus heard
this, he marvelled, and said to them who fol-
 lowed, Verily I say to you, I have not found,
 even in Israel, so great a faith. And I say to
 you, That many shall come from the east and
 west, and shall^e sit down at table with Abra-
 ham, and Isaac, and Jacob, in the kingdom of
 heaven; but the children of the kingdom shall
 be cast out into external darkness: there shall be
 weeping, and gnashing of teeth. Then Jesus
 said to the Centurion, Go; and as thou hast
 believed,

a i. e. though I am *under the*
authority of others; yet, as I
 have *soldiers* under my command,
 I say to one, Go, and he goeth, &c.
 how much more easy is it for
 thee, who art infinitely my su-
 perior, to perform this cure by
speaking a word; since all na-
 ture is at thy command. This
 was a Roman military officer
 who had the command of 100
 men, as the title *centurio* im-
 ports.

^e This is the meaning of *ανα-
 ληθροσται*, *discumbent*, q. d.
 'Many of the Gentiles shall be
 ' received into the church of
 ' Christ here, and into heaven
 ' hereafter;' while "the chil-
 " dren of the kingdom," "the
 ' Jews who were the ancient
 ' people and church of God,
 ' shall cease to be such in this
 ' world, and shall be punished
 ' for their obstinate inidelity,
 ' &c. in the next."

believed, so be it done unto thee ! And his servant was cured in that very hour.

- 14 And when Jesus came into Peter's house, he
saw his wife's mother ^f lying sick of a fever;
15 and he touched her hand, and the fever left
her : and she arose, and ministered to them.
16 When the evening was come, they brought to
him many who were possessed with demons :
and he cast out the spirits with a word, and
17 healed all who were sick ; whereby that was
fulfilled which had been spoken by Isaiah the
prophet, saying, " Himself took out ^g infir-
" mities, and bore *our* sicknesses."

- 18 But Jesus seeing great multitudes about him,
gave orders to depart to the ^h other side of the
19 lake. And a certain Scribe came, and said to
him, ⁱ Master, I will follow thee wheresoever
20 thou goest. And Jesus saith to him, The foxes
have holes, and the birds of the air *have* nests ;
but the Son of man hath not where he may lay
21 his head. Then another of his disciples said to
him, Lord, ^k permit me first to go and bury
22 my father. But Jesus said to him, Follow me ;
and

^f βέλουμεν καὶ ποροποούμεν,
literally, *projectam & fabricitan-*
tem.

^g i. e. both our bodily and
mental infirmities ; the Hebrew
word is rendered *far* by the
LXX. and is 1 Peter II. 22.

^h The lake or sea of Galilee ;
for Jesus was at Capernaum,
(v. 5.) which lies on that lake.
The original says *out* αὐτῶν τῶν
τόπων, *on the farther*, there being
understood.

ⁱ διδάσκαλε signifies a *teach-*
er ; so that this Scribe was desirous
of becoming his *disciple* or
follower. " I will follow thee,
" &c." *Master* in our language
does not properly express it :
and, indeed, it is hardly ever
used in English but to inferiors.
The modern title *Sir*, perhaps,
might offend some readers.

^k ἐπιτρέψω, *permitte*. " Suffer,"
" Tr.

and leave the ^l dead to bury their dead. And ²³
 entering into a ship, his disciples followed him.
 And, behold, there arose so great a tempest in ²⁴
 the sea, that the ship was covered with the
 waves : but He was asleep. And his disciples ²⁵
 coming to him, awoke him, saying, Lord, save
 us ! we perish. And He saith unto them, Why ²⁶
 are ye fearful, O ye of little faith ? Then arising,
 He rebuked the winds and the sea ; and there
 was a great calm. But the men marvelled, say- ²⁷
 ing, What a man is this, that even the winds
 and the sea obey him !

And when He was come to the ^m other ²⁸
 side, into the country of the Gadarenes, there
 met him two demoniacs, coming out of the
 ° tombs exceeding fierce ; so that no one could
 pass by that way. And, behold, they cried ²⁹
 out, saying, What ^p have we with thee, O
 JESUS, Son of God ! art thou come hither to
 torment us ^q before the time ? And there ³⁰
 was,

^l *αφετε τους νεκρους, leave the*
dead, i. e. those who are spiri-
tually dead in trespasses and sins,
to bury those who are naturally
dead: but lay hold on eternal
life, and lose not this happy
opportunity.

^m *i. e. the east side of the lake,*
where Gadara (or Gergesa, per-
haps a city of the ancient Gir-
gashites, Josh. III. X.) was situ-
ated.

ⁿ *‘ Gergesenes,’ v. Tr: but*
several MSS, many ancient ver-
sions, &c. read Gadarenes; which
I prefer, as it is agreeable to
the accounts of the same trans-
Vol. I.

action given by Mark V. 1.
 Luke VIII. 26.

^o The sepulchres of the Jews
 were caves or gróttos in the
 rocks, either natural or artifi-
 cial.

^p *‘ To do,’ which is supplied*
by our translators, I have omit-
ted as superfluous; or, perhaps,
not agreeable to the sense of the
original. The whole sentence is
τι ημεις και σοι, ησους εις τα δευ,
which is here rendered literally.

^q Thus the Ap. *‘ What concord*
‘ hath Christ with Belial.’

^r Before the ^s judgment of
 the great day, to which they
 D ^s are

- was, a good way off from them, a herd of
 31 many swine, feeding. The demons therefore
 entreated him, saying, If thou cast us out,
 permit us to go away into that herd of swine.
 32 And He said to them, Go! And they, being
 come out, went into the herd of swine; and,
 behold, the whole herd of swine^r rushed vio-
 lently down a steep place into the sea, and pe-
 33 rished in the waters. And those whoⁱ fed them
 fled; and, going their way into the city, told
 every thing, and what had befallen the demo-
 34 niacs. And, behold, the whole city came out to
 meet JESUS; and when they saw him, they
 entreated him that he would depart out of their^c
 territories.

^eHAP.
 IX.

- 2 **A**ND entering into a ship, He passed over, and
 came into his own^u city. And, behold, they
 brought to him a^x paralytic laid on a bed: and
 JESUS, seeing their faith, said to the paralytic,
 Son, be of good cheer! thy sins^y are forgiven
 3 thee. And, behold, some of the Scribes said
 4 within themselves, This *man* blasphemeth. And
 JESUS, knowing their thoughts, said, Why do
 5 ye think evil in your hearts? for which is easier
 to

^c are reserved in chains,^r *Jude*
ver. 6.

^r ran,^v *Tr.* ὄρμητος is the
 original word; *rui*.

ⁱ kept,^v *Tr.* but βόσκω
 signifies to feed. See above *ver.*
 30.

^u ταῖς ὁρμαῖς αὐτῶν, *finibus ipso-*
rum. Coasts, *v. Tr.*

^u i. e. Capernaum, where

Jesus then dwelled. See above
 chap. IV. 13. and *Mark* II. 1.

^x παραλυτικόν, one sick of
 'the palsy,' *v. Tr.* or rather
seized with the palsy, laid on a
 couch or bed.

^y be forgiven, *v. Tr.* which
 expresses rather a wish, than a
 positive declaration, as the ori-
 ginal signifies.

to say, Thy sins are forgiven thee; or to say; Arise! and walk? But that ye may know, that ⁶ the ^z Son of man hath power, ^a on earth, to forgive sins — (Then saith He to the paralytic) Arise! take up thy bed, and go to thine house. And he arose, and departed to his house. ⁷ But when the multitude saw *this*, they marvelled; and glorified God, who had given such power to men. ⁸

And as JESUS passed from thence, he saw ⁹ a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me! — And he arose, and followed him. And it came ¹⁰ to pass, as Jesus sat at meat in the ^b house, behold many Publicans and sinners came, and sat at table with him and his disciples. The Pharisees seeing *this*, said to his disciples, Why doth your Master eat with Publicans and sinners? ¹¹ When Jesus heard *that*, He said to them, Those who are ^c well need not a physician, but those who are sick. But go and learn what *that saying* ¹² meaneth, “ ^d I will have mercy, and not sacrifice: ” ¹³

^z Jesus often calls himself ‘the Son of man,’ partly in allusion to the prophecy of *Daniel*, who (in chap. VII. 13.) prefigures the Messiah under *that name*; partly to shew, that he was *really* man; and partly to express his humility and condescension. See *Phil.* II. 7.

^a i. e. in his state of humiliation on earth.

^b i. e. the house of *Matthew*,

as appears from *Luke* V. 29.

^c ὅς ἐστις ὁ υἱὸς τοῦ ἀνθρώπου, *qui ualent*; which I have rendered literally.

^d ‘That are whole,’ *ἰ. Tr.*

^a *Hosea* VI. 6. ‘Mercy’ i. e. doing a good work, such as converting sinners, *rather than* ‘sacrifice,’ or any other observance of the ceremonial law. We ought carefully to practise the former, and *not to omit* the latter.

"*acc:*" for I am not come to call the righteous, ^e but sinners, to repentance.

- 14 Then the disciples of John came to him, saying, Why do we and the Pharisees fast often,
 15 but thy disciples fast not? And Jesus said unto them, Can the ^f sons of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they
 16 shall fast. No man ^g putteth a piece of new cloth upon an old garment; for that which is put on to ^h patch it up, teareth from the garment,
 17 and a greater rent is made: neither do men put new wine into old ⁱ skins; else the bottles break, and the wine is ^k spilled, and the skins are destroyed: but they put new wine into new skins, and both are preserved.
 18 While He was speaking these things to them, behold, a certain ruler came, and worshipped him, saying,

^e I think, the comma after *fastis*, renders the sense plainer.

^f i. e. the attendants of the bridegroom, whose province it was to rejoice. See note on chap. XXV. 1.

^g By these proverbial allusions, Jesus gives John's disciples to understand, that they ought to consider the mutual agreement and disagreement of things, by hinting to them, that as his disciples had not been inured to such severities as they and the Pharisees had practised, they ought not to be imposed upon them as necessary; since such severities might have caused

them to revolt from his religion, which was a more gracious dispensation.

^h I have not rendered this passage exactly literal (it being hardly intelligible in the *v. Tr.*) but endeavoured to give the sense of it, and kept as near as I could to the original.

ⁱ 'Bottles,' *v. Tr.* But as those bottles were not made of glass, but of skins or leather, the term *skins* more plainly shews the propriety of the observation to the unlearned reader; *old* glass bottles being better than *new* ones.

^k *injurat, effunditur.*

saying, My daughter is ¹ just now dead: but
come and lay thy hand upon her, and she shall
live. And Jesus arising, followed him, and *also* ¹⁹
his disciples.

And, behold, a woman who had been dis- ²⁰
eased with an issue of blood twelve years, came
behind, and touched the border of his garment:
for she said within herself, If I may but touch ²¹
his garment, I shall be ^m cured. But Jesus hav- ²²
ing turned himself about, and seeing her, said,
Daughter, ⁿ have confidence! thy faith hath
made thee whole. And the woman was cured
from that hour.

And when Jesus was come to the ruler's ²³
house, and saw the ^o musicians and the people
making a tumultuous noise, He said to them, ²⁴
^p Withdraw! for the maid is not dead, but
sleepeth. And they ^q laughed him to scorn. But ²⁵
when the ^r croud was put out, He went in, and
took her by the hand; and the maid arose.
And the fame of this went abroad through all ²⁶
that land.

And when Jesus departed thence, two blind ²⁷
men followed him, ^s and cried out, saying, Son
of

¹ i. e. She was dying when I
left her, and is dead by this time.
See note on Mark V. 23.

^m 'whole' v. Tr. σωθησεται,
literally, I shall be saved, or pre-
served: but cured is more intel-
ligible to the English reader.

ⁿ Δαψου, confide. 'Be of good
'comfort,' v. Tr.

^o αυταυτοι, literally, pipers, or
players on the flute, who then
usually attended at funerals.

^p Give place, v. Tr. but ανα-
χωστω signifies to recede, or with-
draw.

^q or derided him.

^r οχλος, i. e. a multitude or
croud; and this was a noisy tu-
multuous croud.

^s 'crying and saying, v. Tr.
which is more literal; but as it
is an Hebraism, I have here ren-
dered it according to the English
idiom.

- 28 of David, have mercy on us ! And when he was
 come into a house, the blind men came to him :
 and Jesus saith to them, Do ye believe that I
 am able to do this ? They said to him, Yes,
 29 Lord. Then he touched their eyes, saying, Ac-
 cording to your faith, ^t be it done unto you !
 30 And their eyes were opened ; and Jesus strictly
 charged them, saying, See *that* no man know *it*.
 31 However, when they were departed, they spread
 abroad his fame in all that country.
- 32 As ^u these were going out, behold, they
 brought to him a dumb man who was a demo-
 33 niac. And, when the demon was cast out, the
 dumb spoke : and the multitude marvelled,
 34 saying, The like was never seen in Israel. But
 the Pharisees said, He casteth out the demons
^x by the prince of the demons.

- 35 **A**ND Jesus went about all the cities and vil-
 lages, teaching in their synagogues, and
 preaching the ^y glad tidings of the kingdom, and
 healing every sickness and every disease among
 36 the people. But when He saw the multitudes,
^z his bowels yerned with compassion on them,
 because they were faint ^a and scattered abroad,
 like

^t 'Be it,' v. Tr. γινώσκο, *fat.*

^u αὐτῶν ἐκπορευομένων, *ipſis* (sc. *cæcis*) *egredientibus*.

^x i. e. by the help of.

^y ευαγγελίου, i. e. glad tidings;
 'Gospel,' v. Tr. Of the kingdom
 of God. See note on chap. IV.

23.

^z This is the meaning of the
 original word σπλαγχνίζομαι, *in-*
timâ misericordiâ commoueor, à
 σπλάγχνι, *viscera*. This last
 word is used in the New Testa-
 ment to express the Heb מַחֲסָוּת
commiserationes.

^a or tired and lay down, v. Tr.
 in the margin.

like sheep having no shepherd. Then He saith to his disciples, The harvest truly is plentiful; but the labourers are few. ^b Entreat ye, therefore, the Lord of the harvest, that he would send labourers into his harvest. And having called to ^{CHAP.} ^{X.} him his twelve disciples, He gave them power over impure spirits, ^c so as to cast them out, and to heal all manner of sickness, and ^d every infirmity. Now, the names of the twelve Apostles are these: The first, Simon, called Peter, and Andrew his brother; James *the son of* ^e Zebedeus, and John his brother; Philip and Bartholomew; Thomas, and Matthew the Publican; James *the son of* Alpheus, and Lebbeus whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betraycd him.

These twelve Jesus sent forth, having ^f charged them, saying, ^g Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ^h not: but go rather to the lost sheep of the ⁱ house

^b *Pray ye therefore the Lord of the harvest that,* &c. *v. Tr.* I have endeavoured to keep to the literal sense, without departing from the English idiom.

^c The original word is *ἀντι*, which I have rendered literally, *so as*.

^d *πᾶσαν μάλακιαν*, *all manner of disease,* *v. Tr.*

^e This name is here rendered in English in conformity to the rest that follow, viz., *Lebbeus* and *Thaddeus*; which ought to be rendered *Lebbeus* and *Thaddeus*, if the first, according to the *v. Tr.* be written *Zebedee.*

^f *παρεμίλλας αὐτοῖς*, *having given them in charge, or instructed them.*

^g Here our blessed Lord's instructions or *charges* to his disciples, when he sent them to preach the Gospel, begins; and concludes with this chapter X. where the inverted commas end. Their commission was here confined to the house of Israel, because the vocation of the Gentiles was reserved till after the more copious effusion of the Holy Spirit, on the day of Pentecost.

- 7 ' house of Israel. And as ye are going, preach,
 8 ' and say The kingdom of ^h heaven is near. Heal
 ' the sick; cleanse the lepers; raise the dead;
 ' cast out demons. ⁱ Freely ye have received,
 9 ' freely give. Provide neither gold nor silver,
 10 ' nor brags in your purses; nor ^k scrip for your
 ' journey, nor two coats, nor shoes, nor ^l staves;
 ' for the workman is worthy of his ^m food.
 11 ' And into whatever city or town ye shall enter,
 ' enquire who in it is worthy; and there abide
 12 ' until ye go from thence. And when ye come
 13 ' into a house, ⁿ salute it. And if the house
 ' be worthy, let your peace come upon it; but
 ' if it be not worthy, let your peace return to
 14 ' you. And whoever will not receive you, nor
 ' hear your words; when ye depart out of that
 ' house or city, ^o shake off the dust of your
 15 ' feet. Verily, I say to you, It shall be ^p more
 ' tolerable for the land of Sodom and Gomor-
 ' rah, in the day of judgement, than for that
 ' city.
 16 ' Behold, I send you forth as sheep in the
 ' midst of wolves; therefore be wise as serpents,
 17 ' and harmless as doves. But beware of men:
 for

^b See the note on chap. III.

z.

ⁱ δωρεαν, gratis.

^k ποσεις, a wallet or bag, for your provisions, &c.

^l i. e. nor two staves. See Mark VI. 8. one staff only being there allowed them as necessary.

^m or maintenance.

ⁿ The Hebrew form of salutation is שלום i. e. Peace be

unto you? which is the salutation here meant, as appears by the next verse, 'if the house be not, &c. let your peace,' &c. or rather your peace will return (see Luke X. 6.) the imperative mood being here used for the future, as it is frequently in SS.

^o See note on Mark VI. 11.

^p i. e. they shall be treated with less severity.

' for they ^a will deliver you up to the 'councils,
 ' and will scourge you in their synagogues; and 18
 ' ye shall be brought before governors and kings
 ' for my sake, for a testimony to them and the
 ' Gentiles. But when they deliver you up, be 19
 ' not anxious how or what ye shall speak;
 ' since it shall be given you in that same hour
 ' what ye shall speak: for it is not ye that 20
 ' speak, but the Spirit of your Father who speak-
 ' eth in you. And ^r brother shall deliver up bro- 21
 ' ther to death, and father shall deliver son;
 ' and children shall rise up against *their* parents,
 ' and cause them to be put to death. And ye 22
 ' shall be hated by all, on account of my name;
 ' but he that ^r persevereth to the end shall be
 ' saved. But when they persecute you in this 23
 ' city, fly to another. For, verily, I say unto
 ' you, Ye shall not have gone over the cities of
 ' Israel, before the Son of man ^r come. The 24
 ' disciple is not above *his* ^u teacher, nor the ser-
 ' vant above his lord. It is sufficient for the dis- 25
 ' ciple that he be as his master, and the servant
 ' as his lord. If they have called the master of
 ' the house Beëlzebub, how much more those of
 ' his ^x household? Therefore fear them not: for 26
 ' there is nothing covered, which shall not be
 ' revealed;

^a See the notes on Mark XIII. 9. & seq.

^r 'The brother,' *v. Tr.* but there is no article in the original. This was frequently verified during the Roman persecutions. See note on Luke XXI.

17.

^r ὑπομένει, qui perseverat.

^{i. e.} before he comes to execute vengeance upon the Jews, by the destruction of their devoted city.

^u διδάσκαλος signifies a teacher or instructor.

^x or his domestics, οἱ οἰκτικοί.

- 27 ' revealed; nor hidden which shall not be
 ' made known. What I tell you in darkness,
 ' *that* speak ye in light; and what ye hear in the
 28 ' ear, *that* preach ye upon the ² house-tops. And
 ' ² fear not them who kill the body; but are
 ' not able to kill the soul: but rather fear Him,
 ' who is able to destroy both soul and body in
 29 ' hell. Are not two sparrows sold for a ^b far-
 ' thing? and *even* one of them shall not fall to
 30 ' the ground ^c without your Father: but the
 ' ^d very hairs of your head are all numbered.
 31 ' Fear ye not therefore; ye are of more value
 32 ' than many sparrows. Whoever, therefore, will
 ' ^e confess me before men, him will I confess
 33 ' also before my Father who is in heaven. But
 ' whoever will deny me before men, him will I
 ' also deny before my Father who is in heaven.
 34 ' Think not that I am come to send peace on
 ' earth:

^y *nas* is here used as a disjunctive, like the Heb. ^y in the fourth commandment, &c.

² The custom of making things public, by proclaiming them on the flat roofs of the houses in the East, is plainly alluded to here. The *Mollaks* among the Turks at this day proclaim on the top of their *mosques* that ' God is great, and ' that Mahomet is his prophet,' as a signal for the people to come to public prayers. See note on chap. XXIV. 17.

^a Our Lord wisely cautions his disciples against the fear of man; since they were going to encounter all the powers of the

world, and of darkness, by promoting the Gospel of purity and true holiness.

^b *agoraios*, a small piece of money, about $\frac{1}{4}$ of a *d.* English. See note on Luke XII. 6.

^c i. e. without your heavenly Father's permission.

^d This seems to allude to a proverbial saying among the Jews, which is likewise current among us to this day, viz. *a hair of your head shall not be hurt*. See note on Luke XXI. 18.

^e i. e. *acknowledge* me, him will I *own*, and whoever will *renounce*, him will I *renounce*.

' earth; I came not to send peace, but a sword.
 ' For I am come to set a man at variance against 35
 ' his father, and the daughter against her mo-
 ' ther, and the daughter-in-law against her mo-
 ' ther-in-law; and a man's foes *shall be* ^s those 36
 ' of his own family. He that loveth father or 37
 ' mother more than me is not worthy of me;
 ' and he that loveth son or daughter more than
 ' me is not worthy of me: And he that taketh 38
 ' not his cross, and followeth after me, is
 ' not worthy of me. He that ^h findeth his 39
 ' life shall lose it; and he that ⁱ loseth his life,
 ' for my sake, shall find it. Whoever receiveth 40
 ' you, receiveth me; and he that receiveth me,
 ' receiveth ^k Him who sent me. He that re- 41
 ' ceiveth a prophet in the ^l name of a prophet,
 ' shall receive a prophet's reward; and he that
 ' receiveth a righteous man in the name of a
 ' righteous man, shall receive a righteous man's
 ' reward. And whoever shall give to drink unto 42
 ' one of these little ones a cup of cold *water*
 ' only, in the name of a disciple, verily, I say
 ' to you, he shall by no means lose his reward.'

And it came to pass, that when Jesus had ^{CHAP.}
 made an end of ^m commanding his twelve disci- ^{XI.}
 ples, he departed from thence to teach and
 preach in their ⁿ cities. Now

^f i. e. *the Jews*, may probably
 denote Judea only, *this land*.

^g or *his own domestics*, *servants*,
 who may persuade him to
 apostatise.

^h i. e. that would preserve
 his life by *apostatizing*, will for-
 feit his title to *life eternal*.

ⁱ i. e. he that dies a martyr.

shall enjoy life everlasting.

^k viz. God, who is my fa-
 ther, and sent me into the
 world on an important message.

^l i. e. because he is a prophet.

^m i. e. *instructing* or *giving*
charge to.

ⁿ i. e. the other cities of the
 Jews.

2 **N**OW when John had heard in the prison
 3 of the works of Christ, he sent two of his
 4 disciples, and said unto him, Art thou ^o He that
 5 was to come, or are we to expect another?
 6 Jesus answering said to them, Go and ^p relate to
 7 John those things which ye hear and see: The
 8 blind receive their sight, and the lame walk;
 9 the lepers are cleansed, and the deaf hear; the
 10 dead are raised up, and the poor have the Gospel
 preached to them: and whoever shall not be
 offended at me, is happy. And these being de-
 parted, Jesus began to say to the multitudes con-
 cerning John, ^q What went ye out into the
 ' desert to see? A reed shaken with the wind?
 ' — What then went ye out to see? A man
 ' clothed in ^r soft raiment? behold, they who
 ' wear soft *clothing* are in king's palaces. But
 ' what did ye go out to see? A prophet? Yes,
 ' I say to you, and more than a prophet. For
 ' this is *he* of whom it is written, " Behold, I
 " send my ^r messenger before thy face, who
 ' shall

^o i. e. the promised Messiah.
 ' Should come, &c. *do we look,*
 v. Tr. The original words are
 ἤμεν and προσδοκῶμεν. See
 below v. 14.

^p ' *show,* v. Tr. ἀπαγγεῖλαι
 is the Greek word, *renunciates*.

^q These interrogations im-
 port a negative; q. d. ' When
 ' ye went to John's baptism, to
 ' what purpose was it? it was
 ' not to see the reeds waving on
 ' the banks of Jordan: nor
 ' was it because he made a
 ' magnificent appearance; a

' sight of that kind was not to
 ' be expected in the desert, but
 ' rather in the palaces of kings.
 ' But if you went to see a pro-
 ' phet or preacher of repen-
 ' tance, *that* he was in reality,
 ' and superior to all who pre-
 ' ceded him in that sacred
 ' office.'

^r i. e. *rich apparel*, or effemi-
 nate clothing.

^r Mal. III. 1. Greek ἀγγελος,
 which is here used literally to
 denote a messenger.

" shall prepare thy way before thee." ' Verily 11
 ' I declare to you, there hath not risen a greater
 ' than John the Baptist among them who are
 ' born of women; however ' he that is least in
 ' the kingdom of heaven is greater than he.
 ' From the days of John the Baptist until now, 12
 ' the kingdom of heaven ' suffereth violence;
 ' and the violent take it by force. For all 13
 ' the prophets, and the Law, ' prophesied until
 ' John; and if ye will receive ' him, this is the 14
 ' Elijah who was to come. He that hath ears 15
 ' to hear, let him hear. But to what shall I 16
 ' compare this generation? — ' It is like children
 ' sitting in the market-places, and calling to their
 ' ' companions, and saying, We have played on 17
 ' the pipe to you, and ye have not danced; we
 ' ' have mourned to you, and ye have not la-
 ' mented. For John came neither eating nor 18
 ' drinking; and they say, He hath a ' demon.
 ' The Son of man came eating and drinking; 19
 ' and they say, Behold a gluttonous man, and
 a wine-

t i. e. the meanest Christian
 is superior to the most strict ob-
 server of the Law; since the
 Gospel greatly excels the Mosaic
 dispensation.

u or is entered as it were by
 force.

x or preached. i. e. the law,
 and the prophets were your
 guides and instructors until John
 came. Now God hath sent me
 to teach you a more perfect re-
 ligion; and John is that Elijah
 who was to prepare the way
 before me.

y It is here supplied in the

v. Tr. but I think him is the
 word implied in the original.
 See Mal. IV. 5.

z The men of this generation
 are like froward children, whose
 companions can by no means
 please them, though they try
 every method to engage their
 attention.

a *ἱταποι*. ' Their fellows,'
 v. Tr.

b i. e. sung or played mourn-
 ful tunes.

c i. e. he is mad or possessed,
 he is a *fanatic*.

' a wine-bibber, a friend of Publicans and sin-
 ' ners ! — But ^d wisdom is justified by her chil-
 20 ' dren.' Then He began to upbraid the cities
 in which most of his ^e mighty works had been
 21 done, because they repented not. ' Woe unto
 ' thee, Chorazin ! woe unto thee, Bethsaida !
 ' for if the ^f miracles which were done in you
 ' had been done in ^g Tyre and Sidon, they would
 ' have repented long since in sackcloth and
 22 ' ashes. But I say unto you, It will be more to-
 ' lerable for Tyre and Sidon at the day of judge-
 23 ' ment, than for you. And thou, ^h Capernaum,
 ' that hast been ⁱ exalted to heaven, shalt be
 ' brought down to ^k hell ! for if the mira-
 ' cles which have been done in thee had been
 ' done in Sodom, it would have remained until
 24 ' this day. ^l Moreover, I say to you, that it shall
 ' be more tolerable for the land of Sodom in the
 25 ' day of judgement, than for thee.' At that time
 Jesus

^d i. e. the truly wise and religious must approve this beautiful variety in the conduct of Providence, and see that the difference between the Baptist and myself, as to our manner of living, suits the design of God.

^e literally, *his powers had been most exerted*; i. e. where he had done most miracles.

^f δυναμεις. See the last note.

^g Tyre and Sidon were rich trading cities on the Mediterranean, remarkable for their luxury and contempt of religion. See Judges XVIII. 7. *I/a.*

XXXIII. 9.

^h Here our blessed Lord had fixed his abode for some time, (See chap. IV. 13.) and frequently conversed with the inhabitants; so that this city was, as it were, exalted to heaven on this account, as well as for its wealth and magnificence. Comp. Dan. IV. 22.

ⁱ ' *Art exalted.*' v. Tr. ὑψω-
 θησα-

^k ἰς ἅδου, *to the grave*, i. e. to utter desolation, and irrevocable destruction.

^l πλὴν, *preterea, quin etiam.*

Jesus ^m farther said, ' I ⁿ praise thee, O Father,
 ' Lord of heaven and earth! because thou hast
 ' hid these things from the ^o wise and under-
 ' standing persons, and hast revealed them to
 ' babes. ^p Even, so, Father; for so it seemed 26
 ' good in thy sight. All things are delivered to 27
 ' me by my Father: and ^q no one knoweth the
 ' Son, but the Father; neither knoweth any one
 ' the Father, but the Son, and *he* to whom
 ' the Son will reveal *him*. Come to me all ye 28
 ' that ^r labour, and are burdened; and I will
 ' cause you to rest. Take my yoke upon you, 29
 ' and ^s learn of me; for I am meek and lowly
 ' in heart; and ye shall find rest to your souls.
 ' For my yoke is ^t easy, and my burthen is 30
 ' ^u light.'

At

^m ἀποκριθεὶς εἶπεν. i. e. *continuing his discourse, said.* See note on chap. XXII. 1. ' Answered and said,' v. Tr.

ⁿ ἐξομολογούμεναι, literally, I *confess* or *acknowledge*. To acknowledge God for *what he is*, is the highest kind of *praise*.

^o I have rendered σοφῶν καὶ συνετῶν literally; 'Prudent,' v. Tr. I think, is an improper word here; the learned Scribes and Philosophers of the age being here intended.

^p καὶ, ὁ πατήρ, ὅτι βούλος ἐγενήθη τὸ εὐδοκίαν ἐμπροσθέν σου, perhaps would be more properly rendered, *Be it so, O Father, since such has been thy pleasure.* See Luke X. 21.

^q i. e. *perfectly knows.* These words evidently declare, that

there is something inexplicably mysterious in the *person* and *nature* of Christ, which no man can comprehend; it being known to God alone.

^r κενώμεναι καὶ πεφοβισμένοι, i. e. who are fatigued either with the heavy burden of your sins, or the load of ceremonial observances, or the distresses of life; and I will ease and refresh you.

^t ἢ ὁ γὰρ ἐγώ; for I am a mild and condescending master.

^s ἡμεῖς, gentle and agreeable.

^u ἡλαφρὸν, light and pleasant.

True pleasure and *cheerfulness* are the certain consequence of a sincere *subjection to Christ's government*, which is the meaning of *taking his yoke upon us*.

CHAP.
XII.

AT that time Jesus went on the sabbath through the standing corn; and his disciples were hungry, and began to ^x pluck the ears of corn, and to eat. But the Pharisees seeing *it*, said to him, Behold, thy disciples are doing what is not lawful to do upon the sabbath. But He said unto them, Have ye not read what David and they that were with him did when he was hungry? how he entered into the house of God, and did ^y eat the shew-bread; which it was not lawful for him to eat, neither for those who were with him, but for the priests alone? or have ye not read in the Law, that, on the sabbaths, the priests in the temple ^z profane the sabbath, and are blameless? But I say unto you, that in this place *there* is a greater than the temple. But if ye had known the meaning of, "I ^a will have mercy, and not sacrifice," ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath.

And departing from thence, he went into their synagogue. And, behold, there was a man who had a withered hand: and they asked him, saying, Is it lawful to heal on the sabbath? that they might ^b accuse him. And He said to them, ^c Who is there among you that shall have one ^c sheep

^x This was lawful. See *Deut.* XXIII. 25.

^y See 1 *Sam.* XXI. 6. *Levit.* XXIX. 32, 33.

^z By doing the work of the temple, as sacrificing, &c. they do not absolutely rest; however they incur no blame by a breach of the sabbath.

^a See *Hos.* VI. 6. See note on chap. IX. 13.

^b For a breach of the sabbath, that he might be punished with death, according to the law of Moses, *Exod.* XXX. 14.

^c τὸς ἀνθρώπου, literally, 'what man' *v. Tr.* but *who* is more agreeable to our idiom.

sheep, if it fall into a pit on the sabbath, will
 not lay hold on it, and lift *it* out? How much ^d more valuable then, is a man than a sheep? —
 Wherefore, it is lawful to ^e do well on the sabbath. Then saith He to the man, Stretch forth ^f thine hand! and he stretched *it* out; and *it* was
 restored sound as the other. Then the Pharisees
 went out, and held a council against him, how
 they might destroy him. But, Jesus know-
 ing *it*, withdrew from thence; and great mul-
 titudes followed him: and He healed them all,
 and charged them that they should not make him
^g known. Thus was fulfilled that which had
 been spoken by ^h Isaiah the prophet, saying,
 “ Behold, my servant whom I have chosen;
 “ my beloved, in whom my soul ⁱ delighteth!
 “ I will put my Spirit upon him, and he shall
 “ teach the Gentiles judgement. He will not
 “ ^j contend, nor cry out; neither shall any man
 “ hear his voice in the streets. A ^k bruised reed
 “ shall

^d πῶς διαφέρει, *what a great difference there is.* ^e *How much better?* *v. Tr.*

^e *i. e.* to do good, καλῶς ποιῶν. To do the lovely, pleasing, acts of kindness and beneficence is preferable to sacrifice, or any ceremonial performance; the former being a more essential duty; more pleasing to God, and more beneficial to mankind.

^f *i. e.* that they should not publish it that he was the Messiah, and give an unnecessary alarm to his enemies in those parts.

^g Chap. XLII. 1. See note Vol. I.

on chap. I. 23.

^h εὐδοκῶν. See note on chap. III. 17. *“ Is well pleased,” v. Tr.*

ⁱ οὐκ ἐρισεὶ οὐδὲ κραυγασεὶ, *non contendet neque vociferabit.*

^k *i. e.* he will be so mild and gentle, that he shall not break a *bruised reed*, or a cane almost broken asunder; nor shall he extinguish the *wick of a lamp* (λίαντα) which, at first kindling, is apt to be put out by any little motion. These were proverbial expressions among the Jews.

- “ shall he not break, and smoking flax shall he
 “ not quench ; until he send forth ¹ judgement
 21 “ unto victory. And in his name shall the Gen-
 “ tiles trust.”
- 22 Then a demoniac was brought to him *who*
was blind and dumb; and He cured him, so
 that the blind and dumb both spoke and saw.
- 23 And all the multitude were amazed, and said,
 24 Is not this the ^m Son of David? But when the
 Pharisees heard *it*, they said, This man doth
 not cast out demons, but by Beëlzebub the
 25 prince of the demons. And Jesus knowing their
 thoughts, said to them, ‘ Every kingdom, di-
 ‘ vided against itself, is brought to desolation ;
 ‘ and every city or house, divided against itself,
 26 ‘ shall not ⁿ stand : And if Satan cast out Satan,
 ‘ he is divided against himself ; how then shall
 27 ‘ his kingdom stand? Moreover, if I by Beël-
 ‘ zebub cast out demons, by whom do your
 ‘ ^o sons cast *them* out? — Therefore, they shall
 28 ‘ be your judges. But if I, by the Spirit of
 ‘ God, cast out demons ; then the ^p kingdom
 29 ‘ of God is come unto you. ^q How can any one
 ‘ enter into the house of the ^r strong one, and
 ‘ take

¹ *i. e.* till he has rendered judgement, or justice, victorious at the last decisive day.

^m *i. e.* the Messiah, who was to descend from David.

ⁿ Or *subsist*, *συνεστῆαι*. See the notes on Luke XI. 14.—23.

^o *υἱοί, filii*. This word is often rendered ‘ children’ in the *v. Tr.* but I cannot see with

what propriety.

^p The Christian dispensation, or the Messiah’s reign, is commenced.

^q *q* is here redundant ‘ or else,’ *v. Tr.*

^r *i. e.* of the demon. *Man*. I think, is improperly supplied in the *v. Tr.* See *Ij* XLIX. 24.

' take away his goods, except he first bind the
 ' strong one? and then he may plunder his
 ' house. He that ^t is not with me is against me; 30
 ' and he that doth not gather with me, is scat-
 ' tering abroad. Wherefore, I say to you, All 31
 ' manner of sin and blasphemy shall be forgiven
 ' men; but the blasphemy *against* the ^u Holy
 ' Spirit shall not be forgiven men. And whoever 32
 ' speaketh a ^x word against the Son of man, it
 ' shall be forgiven him; but whoever speaketh
 ' against the Holy Spirit, it shall not be forgiven
 ' him, either in this, or in the world to
 ' come. Either make the tree good, and its fruit 33
 ' good; or else make the tree corrupt, and its
 ' fruit corrupt: for the tree is known by *its* fruit.
 ' O progeny of vipers! how can ye, who are 34
 ' evil, speak good things? for, out of the *over-*
 ' *flowing* abundance of the heart, the mouth
 ' speaketh. A good man, from the good trea- 35
 ' sure

^t διαπρασαι, is to take away by force, or to rob. ' Spoil,' *v.* Tr. is equivocal.

^t i. e. he that does not co-operate with me in gathering subjects into my kingdom, is only scattering abroad, and wastes his time and labour.

^u τοῦ ἁγίου πνεύματος, literally, of the Spirit, i. e. the Spirit of God. See above *v.* 28. The sin against the Holy Ghost, as plainly appears by the context, these Pharisees committed by ascribing the miracles, which our Saviour wrought by the Spi-

rit of God, to Satan. Others apply it to those who should impute the effusion of the Holy Spirit on the apostles, and the miraculous gifts that followed it, to diabolical operation. This dreadful sentence probably extends to both.

^x i. e. an impious or contemptuous word against the Son of man, while in his obscure form upon earth, it shall be forgiven, upon his sincere repentance, like other sins and blasphemies.

- ' sure of the heart, ' throws out good things ;
 ' and a wicked man, from the evil treasure,
 36 ' throws out evil things. But, I say to you, That
 ' every ' idle word which men shall speak, they
 ' shall give account of it in the day of judge-
 37 ' ment. For, by thy ' words thou shalt be
 ' justified ; or, by thy words, thou shalt be
 ' condemned.'
 38 Then some of the Scribes and Pharisees ^b an-
 swered, saying, Master, we ' desire to see a ^d sign
 39 from thee. And He answering said to them,
 ' An evil and ' adulterous generation ' requireth
 ' a sign ; but no sign shall be given it, except
 40 ' ^e the sign of the prophet Jonah. For as Jonah
 ' was three days, and three nights, in the belly
 ' of a ^h whale ; so shall the Son of man be three
 ' days,

^y ἔβαλλεν, ' *bringeth forth,*
v. Tr. i. e. uttereth ; but I have
rendered it literally. Thus we
say he throws out sarcasms, &c.

^z ῥημα ἀργον, *unprofitable*
word, much more for every
pernicious word. Unprofitable
and unfruitful are sometimes ap-
plied in the N. T. to things
that deserve a much worse epi-
thet. See Mat. XXV. 30. Rom.
I. 28. Eph. V. 4, 11. & passim.

^a Because the disposition of
 thy mind and true character is
 discovered not only by thy acti-
 ons, but also by thy words. See
 above v. 24. which gave occa-
 sion to this solemn warning.

^b ἀπεκρίθησαν, i. e. *spoke in*
their turn ; for this is not a di-
rect answer to what went before.
See note on chap. XXII. 1.

^c θελωμεν, *volumus.* ' *Would,*
v. Tr.

^d i. e. some remarkable sign,
 as a proof of his divine mission,
 as Moses, Elijah, and several of
 their ancient prophets had
 given : or a sign from heaven,
 as a proof of their deliverance,
 See note on chap. XVI. 1. and
 Mark VIII. 11.

^e i. e. a spurious race, dege-
 ncrated from the piety of their
 ancestors.

^f ἐπιζητεῖτε, *requirit.* ' *Seeketh*
after, v. Tr.

^g See *Jonah* III. 5.

^h Or a large fish, perhaps a
 shark or some other great fish ;
 for κητος in Greek, and כִּית in
 Hebrew may signify any large
 fish, no whales being found in
 the Mediterranean.

' days, and ⁱ three nights, in the heart of the
 ' earth. The men of Nineveh shall rise up in ⁴¹
 ' the judgement with this generation, and shall
 ' ^k condemn it; because they repented at the
 ' preaching of Jonah; and Behold a greater
 ' than Jonah here! The queen of the south ⁴²
 ' shall rise up in the judgement with this gene-
 ' ration, and shall condemn it; for she ^l came
 ' from the extreme parts of the earth to hear
 ' the wisdom of Solomon; and ^m Behold a
 ' greater than Solomon here! When the impure ⁴³
 ' spirit is gone out of a man, ⁿ he goeth about
 ' through dry places, seeking rest, but findeth
 ' none. Then he saith, I will return into my ⁴⁴
 ' dwelling from whence I came out; and when
 ' he cometh, he findeth *it* ^o empty, swept, and
 ' adorned. Then he goeth, and taketh along ⁴⁵
 ' with him seven other spirits more wicked than
 ' himself; and, entering in, they dwell there :
 ' and the last state of that man is worse than
 ' the

ⁱ *i. e.* part of three days and three nights; for the Orientals reckoned any part of a natural day of 24 hours as a whole day, and express the *third* or *fourth* day by *after three*, or *four days*.

^k *i. e.* will furnish out matter for condemning it by a comparison of both, *ἢ τὰ κρισι*, in the judgement of the last day.

^l See 1 *Kings* X. 1. She is called there the queen of Sheba. See the notes on *Luke* XI. 31, 32.

^m I have omitted *is*, which the *v. Tr.* has interpolated here and in the preceding verse; as I think it more emphatical without the verb.

ⁿ Or roams in a disconsolate manner through parched *deserts* and *sandy wastes*; which is the meaning of *διρησταὶ δ' ἀνδρῶν τῶν αὐτῶν*.

^o *empty* of any better guest, and prepared as a fit habitation to receive him and his companions.

‘ the former. Even so shall it ^p be also to this
 ‘ ^q wicked generation.’

- 46 While He was yet talking to the people, be-
 hold, *his* ^r mother and his brethren stood with-
 47 out, desiring to speak with him. Then a ^t cer-
 tain person said to him, Behold thy mother and
 thy brethren stand without, desiring to speak with
 48 thee. But He answering, said to him that told him
this, ‘ Who is my mother? and who are my bre-
 49 thren? And extending his hand towards his dis-
 ciples, He said, Behold my mother and my bre-
 50 thren! for whoever will do the will of my Fa-
 ther who is in heaven, that very person is my
 brother ^u and sister and mother.

CHAP.
 XIII.
 2

ON the same day Jesus went out of the
 house, and sat by the ^x sea. And great mul-
 titudes were gathered together to him, so that
 he went into a ship, and sat; and the whole
 multi-

^p Or *happen*, for *isai* will
 bear that sense.

^q The Jews instead of grow-
 ing better, will grow seven
 times worse than before, as the
 natural and judicial consequence
 of their rejecting the Messiah,
 and his offers of grace. We find
 by Josephus, that this was re-
 markably the case.

^r i. e. the virgin Mary, and
 our Saviour's reputed brothers,
 or nearest relations, who were
 probably, desirous of drawing
 him out of the danger he might
 incur, by his remonstrances to
 the Scribes and Pharisees, and

his superior sanctity and endow-
 ments.

^t *τις* is the original word:
 ‘ *one*’ v. *Tr.*

^u i. e. *who*, do you imagine,
 is my mother, &c.

^v *isai* may probably be a dis-
 junctive here, like the Hebrew
ו, and may be rendered, my
 brother, or sister, &c.

^x The lake or sea of Galilee.
 The croud being very eager to
 hear his discourse, pressed upon
 him, so that He was obliged to
 go on board a little vessel that
 was on the lake, while the au-
 dience stood on the sea-shore.

multitude stood on the shore. And He spoke
 many things to them in ¹ parables, saying, ' Be-
 ' hold, a sower went out to sow; and as he
 ' sowed, some *seeds* fell by the high-way, and
 ' the ² birds came and did eat them up. Some
 ' fell upon ³ a stony soil; where they had not
 ' much earth; and forthwith they sprung up,
 ' because they had no depth of soil: but when
 ' the sun was risen, they were scorched; and
 ' because they had not root, they ^b were dried
 ' up. And some fell among thorns; and the
 ' thorns sprung up, and choked them. But
 ' other *seeds* fell upon good ground, and pro-
 ' duced fruit, some a hundred, some sixty,
 ' some thirty-fold. He that hath ears to hear,
 ' " let him hear!" And the disciples coming
 to him said, Why speakest thou to them in
 parables? He answering said to them, ' Because
 ' it is given unto you to know the mysteries of
 ' the

y A parable, according to its original signification, denotes a *comparison* or simile, in which sense it is used here, and in most other passages in SS. It is frequently used for an instructive *apologue* or *fable*; see *Ezek.* XVII. 2. and as these are often couched in poetical language (*Judg.* IX. 7—15.) it sometimes signifies a sublime discourse, tho' no simile be used. (See *Num.* XXIII. 7. XXIV. 5. *Job* XXVII. 1. XXIX. 1) As short parables afterwards grew into *proverbs*, or were alluded to *proverbial* sayings; hence *parable* sometimes was used for

a *proverb*. Our Saviour's parables are generally an application of material and sensible objects to illustrate spiritual and invisible things.

z ' Fowls,' *v. Tr.* the original word *πτερά* signifies all the *winged tribe*.

a *τα πέτρας*, stony or rocky places.

b ' withered away.' The original word is *ξηραίνω*, *exaruiunt*.

c *i. e.* let him hear and regard this, and the following similes, with attention; and seriously reflect on the instructive moral they are intended to convey.

- ‘ the kingdom of heaven ; but to them it is not
 12 ‘ given. For whoever hath, to him shall be
 ‘ given ; and he shall have greater abundance :
 ‘ but whoever hath not, from him shall be taken
 13 ‘ away even ^d that which he hath. ‘ Upon this
 ‘ account, I speak to them in parables : because
 ‘ seeing, they do not see ; and hearing, they do
 14 ‘ not hear ; neither do they understand. And
 ‘ in them is fulfilled that prophecy of Isaiah,
 ‘ which saith,’ “ ^f Hearing ye shall hear, and
 “ shall not understand ; and seeing ye shall see,
 15 “ and shall not perceive. For the heart of this
 “ people is become gross, and *their* ears are dull
 “ of hearing, and they have closed their eyes ;
 “ lest by any means they should see with *their*
 “ eyes, and hear with *their* ears, and under-
 “ stand with *their* heart and be converted ; and
 “ I should heal them.” ‘ But blessed *are* your
 16 ‘ eyes, ^g because they see ; and your ears, be-
 17 ‘ cause they hear. For, verily, I say to you, that
 ‘ many prophets and ^h righteous *men* have
 ‘ ⁱ desired to see *those things* which ye see, and
 ‘ have not seen *them* ; and to hear *those things*
 ‘ which ye hear, and have not heard *them*.
 ‘ Hear,

^d i. e. that which *he seemeth*
to have, as it is expressed in
 Luke VIII. 18. See note on
 chap. XXV. 29.

^e ‘ wherefore,’ *v. Tr.* δια
 τοις.

^f Chap. VI. 10. Though ye
 hear with your ears, you will
 not comprehend, &c. At least,

shall is only predictive of the
 event ; but does not detract from
 the freedom of moral agents.
 They overlook what they see,
 and are unattentive to what
 they hear.

^g *ὅτι, quia.*

^h Or *just men*, δικαιοι.

ⁱ Or *wished* ἐπιθυμοῦσαν.

^k i. e.

' Hear, therefore, ^k the parable of the sower. 18
 ' When any one heareth the ^l word of the king- 19
 ' dom and understandeth *it* not, the ^m evil one
 ' cometh, and ⁿ snatcheth away that which was
 ' sown in his heart: this is he who received seed
 ' upon the high-way. But he who received the 20
 ' seed upon stony ground, is he that heareth the
 ' word, and ^o immediately receiveth it with joy:
 ' however, he hath not root in himself; but 21
 ' endureth *only* for a while: for when tribula-
 ' tion, or persecution, ariseth on account of the
 ' word, he is immediately offended. And he 22
 ' who received seed among the thorns, is he
 ' that heareth the word; and the ^p cares of this
 ' world, and the ^q delusion of riches, choke
 ' the word; and ^r he becometh unfruitful. But 23
 ' he who received seed into the good ground, is
 ' he that heareth the word, and understandeth
 ' *it*; who also beareth fruit, and produceth some
 ' a hundred, some sixty, some thirty-fold.'

He ^s proposed another parable to them, say- 24
 ing

k i. e. the meaning or moral
 of the parable.

l i. e. the kingdom of God;
 the glad tidings of the Gospel.

m ὁ πονηρὸς, the evil one, the
 devil.

n ἀρπάζει, *rapit*. 'Catcheth,'
 v. Tr.

o 'anon, by and by,' v. Tr.
 εὐθὺς, i. e. immediately, or soon;
 the former in v. 20, and the
 latter sense in v. 21.

p Or the solicitude and anxie-
 ty of this life, ἡ μεριμνα τοῦ αἰῶ-

νος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου,
 and the delusive bait of riches
 which cheats us of our real hap-
 piness.

q ἡ ἀπάτη, 'deceitfulness,' v.
 Tr. i. e. the *artful delusion* by
 which men are imposed upon
 to put off the care of the soul,
 while in the eager pursuit of
 profit, and accumulating wealth.

r Or *it*, i. e. the word, be-
 cometh unfruitful.

s παρθέσειν, *proposuit*. 'Put
 forth,' v. Tr.

t ὁμοιωθῆναι,

- ing, ' The kingdom of heaven ' may be com-
 ' pared to a man, who sowed good seed in his
 25 ' field; but while the men slept, his enemy
 ' came and sowed tares among the wheat, and
 26 ' went away. And when the blade was sprung
 ' up, and it produced fruit; then the tares also
 27 ' appeared. So the servants of the " householder
 ' came, and said to him, Sir, didst thou not sow
 ' good seed in thy field? from whence then hath
 28 ' it tares? And he said to them, An enemy
 ' hath done this. The servants said to him,
 ' ' Wilt thou then have us go and gather them
 29 ' up? But he said, No; lest, while ye gather
 ' up the tares, ye root up the wheat also with
 30 ' them. Let both grow together until the har-
 ' vest: and in the time of harvest I will say to
 ' the reapers, First gather together the tares,
 ' and bind them in bundles that they may be
 ' burned; then gather the wheat into my barn.'
 31 He proposed another parable to them, say-
 ing, ' The kingdom of heaven " is like a grain
 ' of mustard-seed, which a man took and sowed
 ' in his field; which, indeed, is the " least of all
 ' seeds, but when it is grown, it is the greatest
 ' among

τ 'ὁμοιωθῆναι, ' is likened,' v.
 Tr. i. e. may be illustrated by
 the following simile.

ὁ οἰκοδομοῦντος, of the proprie-
 tor of the field; and farm-house
 in which these servants dwelled.

καὶ ἄλλοις ἀνθρώποις, some mali-
 cious person in the neighbour-
 hood.

γ Θέλεις οὖν ἀπὸ τῶν τῶν συλλεξ-
 ῶμεν, visue igitur ut abeamus &
 colligamus?

καὶ ὁμοιωθῆναι, simile est. Maybe
 compared, or is illustrated by.
 See note on v. 24.

α ἰ. ε. one of the smallest
 sort. Hence it was proverbially
 used among the Jews to denote

a very

‘ among herbs, and ^b becometh a tree ; so that
 ‘ the birds of the air come, and lodge in the
 ‘ branches of it.’

He spoke another parable to them : ‘ The 33
 ‘ kingdom of heaven is like leaven, which a wo-
 ‘ man took and ‘ covered up in three measures
 ‘ of meal, until the whole was leavened.’

Jesus spoke all these things to the multitude in 34
 parables ; and he spoke not to them without a
 parable : thus was fulfilled what had been spoken 35
 by the prophet, saying, “ I ^d will open my
 “ mouth in parables ; I will utter things which
 “ have been kept secret from the foundation of
 “ the world.”

Then Jesus, ‘ having dismissed the multitude, 36
 went into the house ; and his disciples came to
 him, saying, ‘ Explain to us the parable of the
 tares of the field. He answering said to them, 37
 ‘ He that soweth the good seed is the Son of
 ‘ man ;’

a very little thing. (See *Light-foot Hor. Hebr. in loc.*) “ The
 “ globe of the earth, say the
 “ Rabies, is but a grain of
 “ mustard-seed, when compared
 “ to the expanse of the hea-
 “ vens.”

^b The Talmud mentions a
 mustard-tree so large, that a
 man might sit in it ; and ano-
 ther whose branches covered a
 tent. Indeed, several animals
 and vegetables in hot climates
 differ greatly from those of the
 same species among us.

^c *συνψυει*, literally, *hid*, i. e.
 covered with flour, where it lay

hid for a while ; but gradually
 fermented the whole. Such is
 the nature of the Gospel *dispen-*
sation and its progress in the
 world, which is the meaning of
 the *kingdom of heaven* in these
 parables.

^d See *Pf. LXXXVIII. 2.*

^e *ἀφῆκε τοὺς σὺλλους*, *dimissa*
turba. ‘ Sent away,’ *v. Tr.*
 Jesus then left the ship, where
 he had delivered this discourse,
 and went into a house, proba-
 bly, to refresh himself.

^f *ῥασητε*, *make known*, *lite-*
rally, tell us. ‘ Declare’ *v. Tr.*

- 38 ' man ; and the field is the world. The good
 ' feed are the sons of the kingdom; but the tares
 39 ' are the ^g sons of the evil *one* : the enemy who
 ' sowed them is the devil. The harvest is the end
 ' of the world ; and the reapers are the angels.
 40 ' Therefore, as the tares are gathered and burned
 ' in the fire ; so shall it be at the end of this
 41 ' world. The Son of man will send forth his
 ' angels ; and they shall gather out of his king-
 ' dom all things that ^h offend, even those who
 42 ' practise iniquity ; and shall cast them into a fur-
 ' nace of fire: there shall be weeping and gnash-
 43 ' ing of teeth. Then shall the righteous shine
 ' forth as the sun, in the kingdom of their Father.
 ' ⁱ Whoever hath ears to hear, let him hear !
 44 ' Again, the kingdom of heaven is like a trea-
 ' sure hidden in a field ; which a man finding,
 ' he hideth it, and, for joy of it, goeth and sell-
 ' eth all that he hath, and buyeth that field.
 45 ' Again, the kingdom of heaven is like a mer-
 ' chant seeking ^k beautiful pearls ; who, having
 ' found one pearl of great value, went *and* sold
 ' all that he had, and bought it.

' Again,

^g υἱοὶ τοῦ πονηροῦ, ' children
 ' of the wicked one.' *v. Tr.*
i. e. of the devil, whose pre-
cepts and examples they follow.

^h πάντα τὰ σκάνδαλα, καὶ τοὺς
 ποιουντάς τιν' ἀνομίαν, *i. e. all*
things which are an offence to
others by laying stumbling
blocks in their way; even all
the transgressors of the D. Law.
 I have given the literal transla-

tion here, as in other places, in
italics, and rendered καὶ *even*;
 as it ought to be rendered in
 many places in the N. T.

ⁱ Let every one be particu-
 larly attentive to the truths,
 which I now deliver ; for this
 misery or felicity will be the
 lot of every man living.

^k ' goodly' *v. Tr.* καλοὺς.

‘ Again, the kingdom of heaven is like a net 47
 ‘ that was cast into the sea, and gathered *fish* of
 ‘ every kind; which, when it was full, they drew 48
 ‘ to shore, and sitting down, gathered the good
 ‘ into vessels, but threw the bad away. In like 49
 ‘ manner shall it be at the end of the world :
 ‘ the angels shall come forth ; and shall separate
 ‘ the wicked from among the just, and cast them 50
 ‘ into a furnace of fire : there shall be weeping
 ‘ and gnashing ¹ of teeth.’ Jesus saith to them, 51
 Have ye understood all these things ? They say
 to him, Yes, Lord ! Then said He to them, 52
 ‘ Every Scribe therefore, ^m who is disciplined to
 ‘ the kingdom of heaven, is like a householder,
 ‘ who bringeth forth out of his treasure *things*
 ‘ new and old.’

AND it came to pass, *that* when Jesus had 53
 finished these parables, he departed from
 thence. And when he was come into his own 54
 country, He taught ⁿ them in their synagogue,
 so that they were astonished, and said, Whence
 hath this *man* this wisdom, and *these* ^o extraor-
 dinary powers ? Is not this the carpenter’s son ? 55
 is not his mother called Mary ? and *are not*
 James, and Joses, and Simon, and Judas his
 brethren ?

¹ For rage and despair.

^m ‘ instructed,’ *v. Tr.* μαθη-
 τευς. i. e. every one who is
 initiated into the Christian reli-
 gion, is like a house-keeper,
 who bringeth out of his *store*
things new and old, according to

the exigences of those who are
 under his care.

ⁿ The Nazareans.

^o *δυναμεις*, *virtutes*, extraor-
 dinary or miraculous powers.
 ‘ *Mighty works*,’ *v. Tr.* See
 note on chap. XI. 21.

- 56 brethren? and are not all his sisters with us?
From whence then hath this *man* all these things?
57 And they were offended in him. But Jesus said
to them, A ^p prophet is not without honour,
except in his own country, and in his own fam-
58 ily. And he did not perform many ^q mira-
cles there, because of their unbelief.

CHAP.
XIV.

² **A**T that time Herod the ^r Tetrarch heard of the
fame of Jesus, and said to his servants, This
is John the Baptist; he is risen from the dead,
and ^t for that reason extraordinary powers ope-
3 rate in him. For Herod, ^u having apprehended
John, had bound and put him in prison, on
account ^v of Herodias, his brother ^x Philip's wife.
4 For John had said to him, It is not lawful for
5 thee to have her. And ^y when he was willing
to put him to death, he feared the multitude;
6 because they counted him as a prophet. But
when

^p i. e. a prophet is no where
less esteemed than in his own
country, and among his rela-
tions.

^q *δυναμεις*. See note on v. 54.

^r Herod was called *τetrarches*
or *Tetrarch*, because he inher-
ited but a fourth part of his fa-
ther's dominions. However, he
was king in the district of Ga-
lilee, and is so entitled in this
chap. and *Mark* VI. 14.

^s *δὲ αὐτοῦ αἱ δυναμεις ἐμφανι-
σθαι αὐτῷ*, which I have rendered
literally. ^t *Therefore mighty
works do shew forth themselves
in him,* v. Tr. i. e. miracu-

lous powers are exerted by him,
See chap. XI. 21, XIII. 54,
58.

^u *ἡρατῆρας, prehensio Johannis.*

^v *For Herodias sake,* v. Tr.

^{δα, propter.}

^x Philip was still alive, and
had a daughter by her. St.
Luke (III. 1.) observes that he
was Tetrarch of Iturea, when
John began to preach. See
note on *Luke* III. 19.

^y *ὁ δὲ αὐτοῦ*, i. e. was consenting,
being pressed by the importu-
nity of Herodias, who hated
the Baptist. See *Mark* VI. 19.

when Herod's birth-day was kept, the daughter
of Herodias danced ² before the assembly, and
pleased Herod: upon which, he promised with an ⁷
oath, to give whatever she would ask. And ⁸
she, being before ³ instructed by her mother,
said, Give me here John the Baptist's head in
^b a dish. And the king was sorry: however, ⁹
on account of the ^c oaths, and the guests who
sat with him at table, he commanded *it* to be
given *her*. And he sent and beheaded John in ¹⁰
the prison. And his head was brought in a ¹¹
dish, and given to the damsel: and she carried
it to her mother. And his disciples came, and ¹²
took up the body, and buried it; and went and
told Jesus. When Jesus heard of *it*, he ^d with- ¹³
drew from thence by ship privately into a desert
place; and the multitude hearing of *it* followed
him on foot out of the cities.

And

² *ἐν τῷ μῶτῳ*, literally, *in the midst*, viz. of the assembly.

³ *ὑποβιβασθεῖσα*, *being before* urged to it. The word will bear this sense; for the young woman, probably, made a difficulty of making this savage request, when she had so fair an opportunity of gratifying her most aspiring wishes.

^b *'charger,' v. Tr.* an obsolete word signifying a *large dish*. *ἐν πιάτῳ*. Herodias, in her wanton cruelty, probably had the Baptist's head served up to table, among other dishes at the entertainment. I am apt to

think that very few English readers know the meaning of the word *charger*, which is absurdly retained in most of our translations of the N. T.

^c *For the oaths sake and them, which sat with him at meat, v. Tr.* The original says *διὰ δι τῶν ὀρκῶν* [probably Herod had sworn oftener than once] *καὶ τοὺς συνανακείμενους*, which I have rendered literally, and, I think, with more propriety, than the *v. Tr.*

^d *ἀναχωρεῖν*. See note on chap. II. 22.

^c Probably

- 14 And Jesus ^e going out, saw a great multitude,
and was ^f moved with tender compassion for
15 them, and he healed their sick. And when it
^g drew towards the evening, his disciples came
to him, saying, This is a desert place, and the
^h day is now far spent; send the multitude away,
that they may go into the villages, and buy them-
16 selves provisions. But Jesus said to them, They
need not depart; ⁱ do you give them *something*
17 to eat. And they say unto him, We have here but
18 five loaves, and two fishes. Then He said,
19 Bring them hither to me. And having ^k ordered
the multitude to sit down on the grass, He took
the five loaves and two fishes, and looking up
to heaven, blessed them; and when he had
broken the loaves, He gave them to *his* disciples,
20 and the disciples to the multitude. And they
did all eat, and were satisfied; and they took up
twelve baskets full of the fragments that re-
21 mained. Now, they who had eaten were above
five thousand men, besides women and children.
22 And immediately Jesus ^l obliged his disciples to
get

^e Probably out of the ship. See v. 13.

^f ἐσπλαγχισθῆναι, i. e. his bowels yerned with compassion. See note on chap. IX. 36.

^g Or when it grew late. ὥσπερ γινόμενης.

^h 'The time is now past,' v. Tr. ἡ ὥρα ἤδη παρῆλθεν, literally, *the hour is already passed*, i. e. *the hour for eating*, which was generally towards evening in the east, and among the

Greeks and Romans.

ⁱ i. e. give them *something* to eat; δότε φαγεῖν, which is just like the French phrase *donnez à manger*, literally 'give them to eat,' v. Tr.

^k 'he commanded,' v. Tr. ἐκέλευσας, *justā sc. turbā.*

^l ἐναγκάσας, he 'constrained,' v. Tr. St. John (VI. 15.) tells us that 'Jesus perceived that they would come and take him by force, and make him a king;'

get into ^m the ship, and to go before him to the other side of the lake, while he should send the multitudes away. And having dismissed the multitudes, He went up ⁿ privately to a mountain to pray; and the ^o night being come on, he was there alone. But the ship was now in the midst of the ^p sea, ^q violently tossed by the waves; for the wind was contrary. And in the ^r fourth watch of the night, Jesus went to them, walking on the sea. And when the disciples saw him walking on the sea, they were ^s alarmed, saying, It is an ^t apparition! and they cried out for fear. But Jesus immediately spoke to them, saying, "Take courage! It is I; be not afraid! And Peter answering him, said, Lord, if it be thou, command me to come to thee upon the ^x waters.

^s 'king;' on which account he probably obliged his disciples to get into a ship and leave him, while he dismissed the multitude. The people seem to have been struck with the miracles of the loaves, and thought that such a leader at the head of 5000 men might accomplish any thing; and the disciples were rather inclined to stay, so that he obliged them to go on board to prevent any inconveniency that might follow.

^m The same vessel, probably, that our Lord embarked in. See v. 13.

ⁿ κατ' ἰδιαν, *privatim*, 'apart' v. Tr.

^o ὥσπας ἤγεγεν, i. e. when it grew late, towards morning. See v. 25.

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^p Or lake of Genesareth.

^q Ἐσσανζουνο, vexatum.

^r About three of the clock in the morning. The night, among the Jews, was divided into 4 watches, each containing 3 Jewish hours. The first began at 6 in the evening, the second at 9, the third at midnight, and the fourth at 3 in the morning. See note on chap. XX. 3.

^s ἐταράχθησαν, i. e. their minds were disturbed, and agitated with fear. 'They were troubled,' v. Tr.

^t 'a Spirit,' v. Tr. but the original word is φαντασμα, an apparition, or phantasma, which last is derived from the Greek.

^u θάρασσε, confidite; have confidence. Thus the French say *Courage!*

F

^x ἰθαλ.

29 * waters. And He said, Come! and Peter, coming down out of the ship, walked on the
 30 waters, in order to go to Jesus. But, † perceiving the wind boisterous, he was afraid; and, beginning to sink, he cried out, saying, Lord,
 31 save me! And, immediately, Jesus stretching out *his* hand, ‡ laid hold on him, and said to him, O thou of little faith! wherefore didst thou
 32 doubt? And when they were come into the
 33 ship, the wind ceased. Then those who were in the ship came, and worshipped him, saying, § Certainly thou art the Son of God.

34 AND ¶ having passed over, they came to the
 35 land of Gennesareth. And when the men of that place knew him, they sent out into all
 the † neighbouring country, and brought to him
 36 all who were diseased: and † they entreated him that they might only touch the border of his garment; and as many as touched were perfectly cured.

CHAP. **THEN** the Scribes and Pharisees, who were of
 AV. **J**erusalem, came to Jesus, saying, Why do thy
 2 disciples

* ὕδατα, plur. At thy command, I will immediately venture to come to thee on the waters. Peter was always sanguine in his protestations.

† βλεπων, 'when he saw the wind,' v. Tr. ισχυρος, 'boisterous' or 'strong.'

‡ επιλαβειν, apprehendit. 'caught,' v. Tr.

§ αληθως, certè. 'Of a truth,'

v. Tr.

¶ διαπερασαις, having crossed to the other side of the lake.

* 'When they were gone over,' v. Tr.

† Or the adjacent parts, περιχωρος.

‡ περιβαλον—ερασπισδου—διωδωσαν, 'besought—the hem—

made whole, v. Tr. i. e. recovered.

• i. e.

disciples transgress the tradition of the elders? for they do not wash their hands, when they
 ' eat bread. But He answered and said to them, 3
 ' Why do ye also transgress the commandment
 ' of God,^f on account of your tradition? For God 4
 ' commanded, saying, ^g " Honour thy father
 " and mother;" and, " He ^h that curseth father
 " or mother, let him die the death." But ye 5
 say, ' Whoever shall say to *his* father or mother,
 " ⁱ Whatever thou mightest be profited by from
 " me, *is* an oblation;" ^k he shall not even honour 6
 ' his father or his mother. Thus ^l ye have in-
 ' validated the commandment of God, by your
 ' tradition. Ye hypocrites, well did Isaiah pro- 7
 ' phesy of you,' saying, " This people draw 8
 " nigh to me with their mouth, and honour
 " me with their lips; but their heart is far from
 " me. But in vain they do worship me, while 9
 " they teach ^m for doctrines the precepts of
 " men." And having called the multitude, he 10
 said to them, ' Hear, and understand! ⁿ *It is* 11
 ' not

^e i. e. before meals; to eat
 bread being an Hebraism.

^f Or out of regard to. δια.

^g Exod. XX. 12. As the great-
 er includes the less, so honour
 here imports *assistance* and *main-
 tenance*, when they are wanted.

^h Exod. XXI. 17. *Levit.*
 XX. c.

ⁱ δὲ ποτὶ ἐὰν εἴ τιμιον ὠφελήσῃς
 καὶ οὐ μὴ τιμήσῃ. I have render-
 ed this obscure passage as near
 the original as I could, without
 making such additions as we
 find in the *v. Tr.* ' *he shall be*

' *free,*' being interpolated in
 v. 6.

^k i. e. by maintaining or
 assisting them. καὶ seems to be
 redundant in this sentence.

^l κενώσατε, you have render-
 ed obsolete, deprived of its autho-
 rity. ' *Made of none effect,*' *v.*
Tr.

^m Or teach doctrines that are
 human injunctions; which is a
 literal translation. Compare *Is.*
 XXIX. 3.

ⁿ It is true, a man may incur
 guilt by luxury and excess in
 eating

- ' not that which goeth into the mouth *that* de-
 ' fileth a man, but that which cometh out of
 12 ' the mouth defileth a man.' Then came his
 disciples, and said to him, Knowest thou that
 the Pharisees were offended when they heard
 13 this ° discourse? But He answered and said,
 ' Every ^p plant, which my heavenly Father hath
 14 ' not planted, shall be rooted up. Let them
 ' alone; they are blind leaders of the blind;
 ' and, if the blind lead the blind, both will
 15 ' fall into a ditch.' Then Peter answering, said
 16 to him, ^q Explain to us this parable. Then Jesus
 17 said, Are ye also still ^r void of understanding? do
 ye not yet ^s comprehend, that whatever entereth
 in at the mouth goeth into the belly, and is
 18 ejected into the draught? but those things which
 come out of the mouth proceed from the
 19 ^t heart, and they pollute the man. For out of
 the heart proceed evil ^u thoughts, murders, adul-
 teries, fornications, thefts, false testimonies, blas-
 20 phemies: these are *the things* which defile a
 man;

eating and drinking; but yet that guilt must arise from the wickedness of the heart, and be proportionable to it.

° *λογον*, 'saying,' *v. Tr.* but the extensive signification of the original word is well known.

^p Or *plantation*, *φύσις*, i. e. *descent*, for the metaphor was familiar in our Saviour's time, and is still used by Jewish writers, who by *pulling up plantations* mean the denying articles of faith.

^q *ῥησας*, *ediffere*. See note

on chap. XIII. 36.

^r *αουνοτα*, i. e. dull of apprehension.

^s *νοητε*, 'understand,' *v. Tr.*

^t The heart is figuratively used for the mind or soul, in most languages, and particularly in SS.

^u Or rather corrupt reasonings, *διαλογισμοι πονηροι*, i. e. false reasonings with which men impose on themselves, when they form ill designs, or harden themselves in unbelief, &c.

man; but to eat with unwashed hands, doth not defile a man.

THEN Jesus ^x withdrew from thence, and ²¹
 departed to the coasts of ^y Tyre and Sidon.
 And behold, there came a ^z Canaanitish woman ²²
^a from those parts, and cried out to him, say-
 ing, Have mercy on me, O Lord, *thou* son of
 David! my daughter is grievously possessed by
 a demon. But He answered her not a word: ²³
 And his disciples came and entreated him, say-
 ing, ^b Dismiss her, for she crieth after us. But ²⁴
 He answering said, I am not sent but to the lost
 sheep of the house of Israel. However, she ²⁵
 came, and worshipped him, saying, Lord, help
 me! But He answered and said, It is not ^c right ²⁶
 to take the ^d childrens bread, and to throw it to
 dogs. And she said, True, Lord! yet the dogs ²⁷
 eat of the crumbs which fall from their masters
 table. Then Jesus answering said to her, O wo- ²⁸
 man, great *is* thy faith! Be it unto thee even
^e as thou desirest. And her daughter was ^f cured
 from that very hour.

And

^x ἀναχωρῆσιν. See note on chap. II. 12. He retired, because the Pharisees lay in wait for him. See above v. 12.

^y Two maritime towns of Phœnicia, on the coast of the Mediterranean.

^z Called a native of *Syrophœnicia* by S. Mark, which is the same country with *Canaan*.

^a 'the same coasts,' v. Tr. ^{δρῶν ἐκείνην}. See note on chap. II. 16.

^b ἀπολυσον, *dimittē*. 'Send her away,' v. Tr.

^c καλόν, *proper* or *fitting*; or as we say, *It is not fair*; which is the literal meaning of καλόν.

^d i. e. the Jews, the *children in God's family*; by whom the Gentiles were reckoned as *dogs*, i. e. unclean.

^e ὥς θέλεις, 'as thou wilt,' v. Tr.

^f ἰασθῆναι, was *healed* or *cured*. 'made whole,' v. Tr.

- 29 **A**ND Jesus, departing from thence, came
 near the sea of Galilee; and going up to
 30 a mountain, sat down there. And great multi-
 tudes came to him, having with them the lame,
 the blind, the dumb, the maimed, and many
 others, and laid them down at the feet of Jesus;
 31 and he healed them: so that the multitude won-
 dered, when they saw the dumb speaking, the
 maimed made whole, the lame walking, and
 the blind seeing; and they glorified the God of
 32 Israel. Then Jesus called his disciples unto him,
 and said, I have ^s a tender concern for this mul-
 titude, because they ^h have remained with me now
 three days; and they have nothing to eat: and
 I ⁱ am not willing to send them away fasting, lest
 33 they faint by the way. And his disciples say to
 him, Whence should we have so much bread in
 34 a desert, so as to satisfy so great a multitude? And
 Jesus saith to them, How many loaves have ye?
 and they said, Seven, and a few small Fishes.
 35 And He ordered the multitude to sit down on the
 36 ground. Then taking the seven loaves and the
 fishes, and having given thanks, He broke and
 gave *them* to his disciples, and the disciples to the
 37 multitude. And they did eat, and were all satis-
 fied: and they took seven baskets full of the
 38 broken meat that was left. Now, those who
 did

^s 'I have compassion on,'
 v. Tr. *σπλαγχνίζομαι*, i. e. *my*
bowels yearn. See note on chap.
 IX. 36.

^h *περὶ μνησθῆναι*, literally, *they*
are remaining.

ⁱ *οὐ θέλω*, 'I will not,' v.
 Tr.

did eat, were four thousand men, besides women and children.

AND having sent away the multitude, He ³⁹ took ship, and came to the coasts of ^k Magdala. And the Pharisees and Sadducees ^{CHAP.} came, and ^l desired him to shew them a ^{XVI.} sign from heaven, in order to try *him*. He answered and said to them, When it is ² evening, ye say, *It will be fair weather*; for the sky is fiery red: and in the morning, *It will be* ³ foul weather to-day; for the sky is red and lowering. Ye hypocrites, ^m you can discern the ⁿ appearance of the sky; but can ye not *discern* the signs of the times? A wicked and ^o adul- ⁴ terous generation ^p requireth a sign; and there shall be no sign given it, but the sign of the prophet Jonah.---And he left them and departed.

NOW when his disciples were come to the ⁵ other side, ^q they had forgot to take bread *with*

^k A town on the eastern shore of the Sea of Galilee, from which Mary had the name of the *Magdalene*, or *Mary of Magdala*.

^l See notes on *Mark VIII.* 11, 12. I have rendered the verse literally, though something different from the *v. Tr.* They required a miraculous sign, with an intention to try, whether he could work miracles or not. *πειραζειν* signifies to try, as well as to tempt, and sometimes to tempt

by putting to the trial. Compare chap. IV. 2, 8, and notes.

^m The Jews used greatly to value themselves on their skill in prognosticating the weather.

ⁿ *ὡς ὁ ὤψων*, literally, *the face* or *countenance*, an Hebraism.

^o Or a degenerate race; for an adulterous brood degenerates from its ancestors.

^p *Ἔσθε οἰστὴρ*, *v. Tr.* the original word is *αἰσθάνομαι*, *requirit, efflagitat*.

^q Of the Sea of Galilee

6 *with them.* And Jesus said to them, Take heed,
and beware of the leaven of the Pharisees and of
7 the Sadducees! and they reasoned among them-
selves, saying, *This is* because we have taken no
8 bread *with us.* Jesus perceiving *it*, said to them,
O ye of little faith! why do ye reason among
yourselves, because ye have brought no bread?
9 Do ye not yet understand, nor remember the
five loaves among the five thousand, and how
10 many baskets ye took up? nor the seven loaves
among the four thousand, and how many baskets
11 ye took up? How is it that ye do not under-
stand, that I did not speak to you to beware of
the leaven of the Pharisees and of the Sadducees,
12 as to bread? Then they understood that He did
not tell them to beware of the leaven of bread;
but of the ^r doctrine of the Pharisees and of the
Sadducees.

13 **W**HEN Jesus came into the ^r territories of
Cæsarea Philippi, he asked his disciples,
saying, Who do men say that I, the Son of
14 man, am? and they said, Some *say*, John the
Baptist; some Elijah; and others Jeremiah, or
15 one of the prophets. He saith unto them, But
16 who say ye that I am? Simon Peter answering
said, Thou art ^r the CHRIST the SON of the
living

^r See note on chap. III. 7.
^{τὰ μέρη} the parts or territo-
ries. ^r 'coasts' *v.* *Tr.* Cæsarea
was so called by Philip in ho-
nour of Tiberius Cæsar, with
the addition of his own name to

distinguish it from the other
Cæsarea, mentioned in *Act.*
VIII. 40, &c.

^r Or the Messiah, promised
to our ancestors; and not only
the ^r Anointed of the Lord;
but

living God. And Jesus answering said to him, 17
 Blessed art thou, Simon ^u Bar-jona; for flesh and
 blood hath not revealed *this* to thee, but my
 Father who is in heaven. And I also say to thee, 18
 That thou art ^x Peter, and upon this ^y rock I will
 build my church; and the gates of ^a hell shall
 not prevail against it. And I will ^a give thee the 19
 keys of the kingdom of heaven; and ^b whatso-
 ever

but also, in an incomprehensible and incommunicable sense, the Son of the ever-living God.

^u i. e. Son of Jona.

^x The name *πίλος* is derived from the Greek word *πίλος*, which signifies a rock.

^y This seems to refer to the custom of building strong citadels on rocks.

^z *ἀδης*, i. e. *the invisible world*. It also signifies *death* or the *grave*, and metaphorically *ruin* or *destruction*; *γέεννα* being generally used in the N. T. for Hell or the place of torments. The sense of this passage, therefore, seems to be, that the church of Christ shall never be destroyed, and that it shall triumph over all the powers of the invisible world.

^a i. e. I will make thee the glorious instrument of opening the important commission which I give you to preach the Gospel, and consequently of opening the kingdom of heaven to all believers, whether they be Jews or Gentiles. Accordingly, Peter was the *first* who publicly preached Christ and the resurrection, and converted 3000

Jews at once; (*Acts* II.) and likewise opened his commission to the Gentiles in the house of Cornelius at Caesarea. *Acts* X. 34. The Jewish Rabbies, when admitted into their office, received a *key*, as a token of the power given them to expound the SS. Besides, stewards of great families, especially of the royal household, bore a key, as a badge of their office. Hence to *give one the key* was to invest him with great power. See *Isa.* XXII. 22. *Rev.* III. 7.

^b To *bind and loose*, when applied to teachers, in the Jewish language, alludes to their explication of the law, by which they restrain a person from some actions, and leave him at liberty to perform others. As if our Lord had said to Peter, 'I give thee authority to declare what precepts in the Mosaic Law are now of no force, and which are binding; what things are lawful, and what are forbidden to Christians. And as those decisions will be derived from the influences of the unerring Spirit of God, which will be plentifully
 ' fully

ever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on
 20 earth shall be loosed in heaven. Then He charged his disciples, that they should tell no man that he was ^c JESUS the CHRIST.

21 **F**ROM that time Jesus began to ^d inform his disciples, that he must go to Jerusalem, and suffer many things from the Elders, and Chief-priests, and Scribes; and be put to death,
 22 and be raised again the third day. Then Peter, ^e taking him aside, began to ^f rebuke him, saying, ^g Mercy on thee, Lord! this ^h shall never
 23 happen to thee. But He, turning about, said to Peter, Get thee behind me, ⁱ Satan! Thou art an offence to me; for thou ^k favourest not the things that belong to God, but those that belong
 24 to men. Then Jesus said to his disciples, ^l If any ^m one would come after me, let him deny him-
 self,

^c fully poured on thee and thy brethren; I will ratify the sentence, and determine the final condition of men accordingly. But whatever the import of these words may be, Peter could lay claim to no pre-eminence over the rest of the disciples, on this account; since our Lord repeats the same words to them all in chap. XVIII. 18. Compare *Job* XX. 23.

^e i. e. the Saviour, and promised *Messiah* or Anointed king, priest, and prophet.

^d δεικνυσι, 'to shew to,' v.

Tr. i. e. to make known.

^e 'took him,' v. *Tr.* προσλαβόμενος, taking him by the hand, according to some interpreters.

^f i. e. to expostulate with, or remonstrate to him.

^g ἰλαξοις σοι, κυριε, are the original words, propitius sit tibi. 'Be it far from thee,' v. *Tr.*

^h ἵσται, 'shall be,' v. *Tr.*

ⁱ i. e. my Adversary, or Enemy, which is the meaning of the word *ἁβὲν* Satan.

^k Or takest no interest in the concerns of God, but in temporal concerns only.

^l ψυχῇ

' self, and take up his cross, and follow me.
 ' For whoever would save his life, shall lose it ; 25
 ' but he that will lose his life, for my sake, shall
 ' find it. For what advantage is it to a man, if 26
 ' he should gain the whole world, and lose his
 ' life ¹ ; or what shall a man give, as an equiva-
 ' lent for his soul ? For the Son of man shall 27
 ' come, in the glory of his Father, with his an-
 ' gels ; and then he will ^m render to every man
 ' according to his works. Verily, I say to you, 28
 ' There are some who stand here, that shall not
 ' taste of death, until they see the Son of man
 ' coming ⁿ in his kingdom.'

And after ^o six days, Jesus taketh Peter, ^{CHAP.}
 James, and John his brother, and bringeth them ^{XVII.}
 up to a high mountain privately. And He was 2
 transfigured before them : and his face shone
 like the sun, and his raiment was white as the
 light. And, behold, Moses and Elijah appeared 3
 to them, conversing with him. Then Peter answer- 4
 ed, and said to Jesus, Lord ! it is good for us
^p to remain here ! if thou pleasest, let us ^q make
 here three tabernacles ; one for Thee, and one
 for Moses, and one for Elijah ! While he was 5
 yet

¹ *ζωὴν* is rendered *life* a little
 above in *v. Tr.* See *v. 25.*

^m *ἀποδοῦναι*, *reddet*. 'reward,'
v. Tr. See note on *Luke IX.*
25.

ⁿ *i. e.* coming to visit the
 Jews by the destruction of their
 city, of which some who were
 present should be eye-witnesses.
 See note on chap. XXIV. 34-

^o *St. Luke, IX. 28,* says about

' eight days after.' The Evange-
 lists put a definite for an indefi-
 nite number ; as we say *six* or
seven, and the Germans, *six* or
eight.

^p *ἵκαναι*, (' *to be,* *v. Tr.*) here
 signifies to *stay* or *continue*, as
 appears from the context. See
 note on chap. II. 13.

^q Or pitch three tents.

yet speaking, behold, a ^r luminous cloud over-
 shadowed them; and, lo, a voice, out of the
 cloud, said, ' This is my beloved Son, in whom
 6 ' I delight: ' hear ye him!' And when the
 disciples heard *it*, they fell on their faces, and
 7 were greatly afraid. And Jesus, ^u coming to
them, touched them, and said, Arise, and be not
 8 afraid! Then ^x lifting up their eyes, they saw
 no man, but Jesus only.

9 And as they came down from the mountain,
 Jesus charged them, saying, Tell the vision to
 no one, until the Son of man be risen from the
 10 dead. And his disciples asked him, saying, Why
 then do the Scribes say that Elijah must first
 11 come? And Jesus answering said to them, Eli-
 jah indeed cometh first, and shall ^y restore all
 12 things. But, I say to you, that Elijah is already
 come; and they ^z knew him not, but have
 done to him whatever they pleased: in like
 manner shall the Son of man also suffer from
 13 them. Then the disciples understood, that He
 spoke to them of John the Baptist.

14 And when they were come to the multitude,
 there came to Him a man, who kneeled down
 15 to him, saying, Lord! have mercy on my son!
 for

^r *φαινω*, *lucida*. ' bright'
v. Tr.

^t *εὐδοκῶσα*, I take pleasure, I
 delight. ' I am well pleased,' *v.*
Tr. See note on chap. III. 17.

^u *i. e.* hearken to his words,
 and observe his precepts.

^v *προσέλθων*, *accedens*.

^x *επαρῆς* *δε*, ' And when
 they had lifted up,' *v. Tr.*

^y Or *set right*, *αποκαταστήσει*,
 by preaching the baptism of
 repentance.

^z Or did not acknowledge
 him, *ουκ ὡμολογῶν αὐτόν*.

for he is lunatic, and ^a suffers greatly; for he often falleth into the fire, and often into the water. And I brought him to thy disciples; and they could not cure him. Then Jesus answered and said, O incredulous and perverse generation! how long shall I be with you? how long shall I bear with you? — Bring him hither to me. And Jesus rebuked him, and the ^b demon departed out of him; and the child was cured from ^c that very hour. Then the disciples came to Jesus ^d privately, and said, Why could not we cast ^e it out? And Jesus said to them, Because of your unbelief. For, verily, I say unto you, If ye had faith as a ^f grain of mustard-seed, ye might say to this mountain, Remove hence to yonder place, and it should remove; and nothing should be impossible to you. However, this kind ^g goeth not out but by prayer and fasting.

And

^a 'fore vexed,' *v. Tr.* κακῶς πασχῶν; *male patitur*. He was, probably, subject to epileptic fits, as many lunatics are.

^b By the demon's departing out of him, it seems as if *σιδημαζομῆν* and *δαιμονιαζομῆν* were synonymous terms. However, the former word might be properly used, tho' there was something preternatural in the case; for the evil Spirit would, probably, take advantage of the disorder into which his nerves and brain were thrown, by his lunacy.

^c *i. e.* instantly.

^d κατ' ἰδίαν, *privatim*.

^e αὐτοῦ, *sc. δαιμονίου*, the demon.

^f A grain of mustard-seed, *i. e.* if ye had the smallest portion of true faith. See note on chap. XIII. 32. *To remove mountains* was a proverbial phrase used by the Jews, and is still common in their writings, to denote the performance of something very difficult, or seemingly impossible.

^g Of demons.

22 **A**ND while they abode in Galilee, Jesus said to them, ' The Son of man ^h is to be betrayed into the hands of men; and they shall
23 ' put him to death, and on the third day he shall ' be raised again.' And they were ⁱ exceeding sorrowful.

24 And when they were come to Capernaum, those who received ^k tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come
25 into the house, Jesus prevented him, saying, What ^l is thy opinion, Simon? of whom do the kings of the earth take taxes or tribute? of their sons, or of strangers? Peter saith to him,
26 Of strangers. Jesus saith to him, Then the
27 sons are free. However, that we may not offend them, go thou to the sea, and cast a hook, and take the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ^m piece of money: take that and give them for me and thee.

CHAP. XVIII. At the same time the disciples came to Jesus, saying, ⁿ Who is the greatest in the kingdom of
2 heaven? And Jesus, having ^o called a little child to

^h μὲλλον παραδιδωθῆναι, *he is soon to be delivered up* into the hands of those wicked men, who thirst after his blood.

ⁱ ἐλπινομένησαν σφιδρα, *vaide contristati sunt*. Sorry, *v. Tr.*

^k The original word is δίδραχμα, a piece of money in value about 1 s. 3 d. sterling.

^l ' thinkest thou,' *v. Tr.* τὶ σοὶ δοκεῖ.

^m The original word *σαλμπα*

is about half an ounce of silver, in value 2 s. 6 d. sterling at 5 s. per ounce.

ⁿ i. e. *which of us*. By the word μᾶζον, i. e. *greater*, it seems as if only two of the disciples, having a dispute about pre-eminence, had put this question to our Saviour.

^o προσκαλεσάμενος-ἑαυτὸν, *advocatus fuit*.

P i. e.

to him, placed him in the midst of them, and
 said, ' Verily, I say unto you, Except ye be
 ' converted, and become as little children, ye
 ' shall not enter into the kingdom of heaven.
 ' ^p Whoever, therefore, shall humble himself as
 ' this little child, He is greatest in the kingdom
 ' of heaven. And whoever shall receive one
 ' such little child, in my name, receiveth me :
 ' but whoever shall ^q offend one of these little
 ' ones, who believe in me ; it were better for
 ' him that a mill-stone were hanged about his
 ' neck, and he were drowned in the depth of
 ' the sea. Woe unto the world because of
 ' offences ! for it must needs be, that offences
 ' come ; but woe to that man by whom the of-
 ' fence cometh. Wherefore, if thy ^r hand or
 ' thy foot cause thee to offend, cut them off,
 ' and cast *them* from thee : it is better for thee
 ' to enter into life halt or maimed, rather than
 ' having two hands or two feet, to be cast into
 ' everlasting fire. And if thine eye cause thee
 ' to offend, pluck it out, and cast *it* from thee :
 ' it is better for thee to enter into life with one
 ' eye, rather than, having two eyes, to be cast
 into

^p i. e. whoever will become humble as this infant, he shall be greater in the kingdom of heaven than any of you, in your present disposition of mind.

^q i. e. *cause them to fall* by laying a stumbling block in their way ; shall discourage the weak by persecution, sophistry, or bad example ; or shall by any other means pervert them from the

way of truth and goodness. Drowning in the sea was a punishment frequently used among the ancients, and seems to have been proverbially used for *dreadful and inevitable ruin*.

^r See note on chap. V. 29, 30. The *hand* signifies the *outward act*, and the *eye* the *intention*.

- 10 ' into ^f hell-fire. Take heed that ye do not
 ' despise one of these little ones; for I say unto
 ' you, that in heaven their ^t angels always
 11 ' behold the face of my heavenly Father. " The
 ' Son of man is come to save that which was
 12 ' lost. What do you think, If a man have a
 ' hundred sheep, and one of them should go
 ' astray; doth he not leave the ninety-nine, and
 ' going to the mountains, seeketh that which is
 13 ' strayed? and if ^x it happens that he find it,
 ' verily I say unto you, he rejoiceth more over
 ' that *sheep*, than over the ninety-nine which
 14 ' had not strayed. Even so, it is not the will of
 ' your Father who is in heaven, that one of
 15 ' these little ones should ^y be lost. Moreover,
 ' if thy brother shall ^z trespass against thee, go
 ' and tell ^a him his fault between thee and him
 ' alone; if he ^b hearken to thee, thou hast
 16 ' gained thy brother: but if he will not hearken,
 ' then take with thee one or two more, that by
 ' the

^f *γῆεννα* and *εὖρον αἰώνιον* are synonymous terms, as appears from the preceding verse.

^t This seems to favour the opinion, that every good man has his particular guardian angel. q. d. The highest angels, who in their turns behold the face of God, do not disdain, at other times, to guard and protect the meanest Christian. Those who wait near the thrones of princes are in SS. said to *behold their faces*. See *Eph.* I. 14. *1 Kings* XII. 6.

^u I have here omitted the

particle *for*, which is in the *v. Tr.* for I look upon *γὰρ* to be redundant here, as the Greek particles often are.

^x *εἰ καὶ γινῆται ὡς τούτου, εἰ ἀcciderit ut inveniat.*

^y 'Perish,' *v. Tr.* ἀποθνήσκει; but I have kept up the allusion to the lost sheep. See above *v.* 11, 12.

^z ἀμαρτήσῃ, *shall sin*, i. e. *offend* or *injure thee*.

^a ἐν ᾧ, *expostulate with him*, or *convince him of his fault in private*.

^b ἀκούσῃ, *'shall hear thee'* *v. Tr.*

' the mouth of two or three witnesses every
 ' word may be ^c confirmed. And if he will 17
 ' not hearken to them, tell it to the church;
 ' but if he neglect to hear the church, let him
 ' be to thee as a heathen, and a Publican.
 ' Verily, I say to you, ^d Whatever ye shall 18
 ' bind on earth shall be bound in heaven; and
 ' whatever ye shall loose on earth shall be loosed
 ' in heaven. I farther say to you, That if two 19
 ' of you on earth shall agree, concerning any
 ' thing that they shall ask, it shall be done for
 ' them by my Father who is in heaven. For 20
 ' ^e where two or three are gathered together in
 ' my name, there am I in the midst of them.'

Then Peter coming to him, said, Lord, how 21
 often shall my brother ^f sin against me, and I for-
 give him? until seven times? Jesus saith to him, 22
 ' Not, I say to thee, until seven times: but, ^g until
 ' seventy times seven. In this ^h respect the king- 23
 ' dom of heaven ⁱ may be compared to a cer-
 ' tain king, ^k who had a mind to settle accounts
 ' with his servants; and when he had begun to 24
 ' reckon, one was brought to him who owed
 ' him ten thousand ^l talents. But as he had not 25
 ' where-

^c *σταθῆναι*, 'established,' *v. Tr.*
 See *Deut. XIX. 15.*

^d What our Lord had said to Peter in chap. XVI. 19. he here repeats to all his disciples; so that the Papists argument for Peter's pre-eminence, on this account, is of no validity. See the note *in loc.*

^e *ὅτε*, *ubi*. 'When' *v. Tr.*

^f *i. e.* offend or injure *me.*

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^g A definite, for an indefinite number.

^h *διὰ τούτο*, 'therefore,' *v. Tr.*

ⁱ *ὡμοιωθῆναι*, 'is likened,' *v. Tr.*

^k *ὅτι ἡ βασιλεὺς συνείληται λόγον*, *i. e.*
exco was determined, &c. 'who
 ' would take account,' *v. Tr.*

^l A talent is about 127 *l.* 10 *s.*
 sterling, or 750 ounces of silver;

G

but

- 25 ' *where-withal* to pay, his lord ordered him ^m to
 ' be sold, with his wife and children and all
 26 ' that he had, and payment to be made. The
 ' servant therefore falling down, worshipped
 ' him, saying, Lord, have patience with me,
 27 ' and I will pay thee all ! Then the lord of that
 ' servant, ⁿ moved with tender compassion, re-
 28 ' leased him, and forgave him the debt. But
 ' the same servant, going out, found one of his
 ' fellow-servants who owed him a hundred de-
 ' niers ^o; and laying hold on him, he took *him* by
 ' the throat, saying, Pay me what thou owest.
 29 ' And his fellow-servant, falling down at his
 ' feet, entreated him, saying, Have patience
 30 ' with me, and I will pay thee all ! And he
 ' would not ; but went and threw him into
 31 ' prison, until he should pay the debt. So when
 ' his fellow-servants saw what was done, they
 ' were ^p much grieved, and came and told
 32 ' their lord all that ^q had passed. Then his
 ' lord,

but the value of a talent varied in different ages and countries.

^m It was customary among the Jews and other eastern nations, for creditors to sell their debtors for slaves, in order to be repaid. See *Levit.* XXV. 47. *Exod.* XXII. 3.

ⁿ *σπλαγχνισθεις — απελευσεν.* 'Was moved, &c. *loosed him,* *v. Tr.* i. e. he forgave him the debt on condition of his future good behaviour; which seems strongly implied by the revocation of the pardon afterwards. See *v.* 34.

^o *Denarius* or *denier* was a Roman silver coin, in value about 7 *d.* $\frac{1}{4}$ sterling. The *v. Tr.* says 'a hundred pence;' but I chose to retain the original word. The 10000 talents shew the number and weight of our offences against God; and the disproportion between them and our neighbours offences with regard to us, is shewn by the 100 *deniers*.

^p *ὀλίγη δειξάν σφωδρα,* 'very *ferry,*' *v. Tr.*

^q *παντα τα γενομενα,* *omnia quæ facta sunt.*

^r *παρα-*

' lord, having called him, said unto him, O
 ' wicked servant ! I forgave thee all that debt,
 ' because thou ^r didst entreat me ; oughtest thou 33
 ' not also to have had compassion on thy fellow-
 ' servant, even as I had pity on thee ? And his 34
 ' lord being wroth, delivered him to the ^r tor-
 ' mentors, until he should pay all that was due
 ' to him. ^t In like manner will my heavenly 35
 ' Father do also to you, if ye do not, from your
 ' hearts, forgive every one his brother their
 ' trespasses.'

A N D it came to pass, *that* when Jesus ^{CHAP.}
 had finished these discourses, he departed ^{XIX.}
 from Galilee, and came into the borders of
 Judea, beyond Jordan : and great multitudes 2
 followed him ; and he healed them there. The 3
 Pharisees also came to him, ^u tempting him,
 and saying to him, Is it lawful for a man to put
 away his wife for every cause ? And he answer- 4
 ing said to them, Have ye not read, that He
 who made *them* at the beginning, ^x made them
 " male and female ? " And ^y it was said, 5
 " Therefore a man shall leave father and mo-
 " ther,

^r παρακαλιεις, ' *then desir-*
 ' *edst,* ' w. Tr. but the word sig-
 nifies more than barely *desiring*
 a thing.

^t Or executioners of justice.
 Imprisonment was a much se-
 verer punishment in the East,
 than it is among us; the prison-
 ers for debt there being fre-

quently treated worse than our
 felons.

^u ' *so likewise,* ' w. Tr. *επιτι-*
^u Or with an intent to try
 him, *πειραζοντες αυτον.*

^x See Gen. I. 27. II. 24.

^y *αυτου* is here used imper-
 sonally : for it was Adam who
 said so, being probably taught

- “ther, and shall ^a adhere to his wife; and
 6 “they two shall be one flesh.” Wherefore they are
 no more two, but one flesh. What, therefore,
 God hath joined together, let not man ^a put
 7 asunder! They say to him, Why then did Moses
^b order to give a bill of divorce, and to put her
 8 away? He saith to them, Moses, because of
 the hardness of your hearts, ^c permitted you to
 put away your wives; but it was not so from the
 9 beginning. And I say unto you, Whoever shall
 put away his wife, except *it be* for ^d adultery,
 and shall marry another, committeth adultery;
 and whoever marrieth her who is put away,
 10 committeth adultery. His disciples say to him,
 If ^e this be the case of a man with *his* wife, it
 11 is not ^f expedient to marry. He said unto them,
^g All cannot receive this saying, but *only those*
 12 to whom it is given. For there are some eu-
 nuchs, who were so born from *their* mothers
 womb; and there are some eunuchs, who were
 made eunuchs by men; and there are eunuchs,
 who have made themselves eunuchs for the
 sake of the kingdom of heaven. He that is able
 to receive *this*, let him receive it.

Then

by divine revelation, and not
 the Creator.

^a *“cleave,”* v. Tr. προσκολλη-
 σθαι, *adhaerebit.*

^a Or *separate*, χωρῖσθαι, *sejun-*
gai.

^b Or *direct*, επιταλαῖο. See
Deut. XXIV. 1.

^c *“Suffered,”* v. Tr. επιτρέψω,
permittit.

^d The context shews that *πορ-*

nia must mean *adultery* here,
 and not *“fornication,”* as the
 v. Tr. has it.

^e *“εἰ ὅπως εἴη ἡ αἰτία,”* *“if the*
“case of the man be so,” v. Tr.

^f *“ὡς συμφέρει,”* *non expedit.* It
 does not conduce to his happi-
 ness; it is better for him not
 to marry.

^g *i. e.* all are not capable of
 living in a state of celibacy, but
 only

Then little children were brought to him, ¹³
 that ^a He might lay *his* hands on them, and
 pray *for them*; and the disciples rebuked them.
 But Jesus said, ⁱ Let the little children alone, ¹⁴
 and hinder them not from coming to me; for
^k of such is the kingdom of heaven. And, hav- ¹⁵
 ing laid *his* hands on them, He departed from
 thence.

And, behold, one came and said to him, ¹⁶
 Good Master! what good thing shall I do, that
 I may ⁱ have eternal life? And He said unto ¹⁷
 him, Why dost thou call me good? *there is*
 none good but one, God; but if thou desirest
 to enter into life, keep the commandments. He ¹⁸
 saith to him, Which? Jesus ^m replied, ⁿ these:
 “Thou shalt do no murder; Thou shalt not
 “commit adultery; Thou shalt not steal;
 “Thou shalt not give false ^o testimony; Ho- ¹⁹
 “nour thy father and *thy* mother; and, ^p Thou
 “shalt

only those who have the gift of
 continence.

^h This rite was used in the
 earliest ages; particularly by
 those who stood in any superior
 relation, when they were pray-
 ing for a blessing on young
 persons. See *Gen.* VIII. 14-20.

ⁱ suffer—*forbid them not*.
v. Tr. The original words are
 αφετα-μη καλουμε.

^k *i. e.* of such members doth
 the kingdom of heaven, or the
 true church of Christ, consist;
 or the kingdom of God is theirs.

^l Or *possessors*, *εχω*. ‘Good
 ‘Master’ was a title that the
 Jewish Rabbies were fond of;

and is therefore rejected by our
 Saviour.

^m λεγει αυτω--Ιησους απε- or εφη.
 The expressions are varied in
 the original in this and several
 other places, and have not the
 frequent repetition of *say* and
saith, by which they are render-
 ed in the *v. Tr.*

ⁿ The article *το* is under-
 stood before each command; I
 have therefore rendered it *these*,
 which is omitted in *v. Tr.*

^o ‘Witness,’ *v. Tr.* but I
 think this obsolete word is never
 used for *testimony* at present.

^p The preceding command-
 ments contain all the social du-
 ties,

- 20 " shalt love thy neighbour as thyself." The young man saith to him, All these have I^q observed from my youth: in what^r am I yet
 21 wanting. Jesus said to him, If thou wilt be perfect, ^r go, sell what thou hast, and give it to the poor; and thou shalt have treasure in hea-
 22 ven: then come *and* follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.
 23 Then Jesus said to his disciples, Verily, I say unto you, that a rich *man* shall^t with difficulty
 24 enter into the kingdom of heaven. I farther say to you, It is easier for a^u camel to go through the eye of a needle, than for a rich man to
 25 enter into the kingdom of God. When his disciples heard this, they were greatly surprised,
 26 saying, Who then can be saved? But Jesus looking

ties, and are comprehended in this one precept of loving thy neighbour as thyself. (*Exod.* XX. 13. *Levit.* XIX. 18.) The young man's question was about *doing good*, to which this is a direct answer.

^q kept, *v. Tr.* i. e. these commandments have I kept from my childhood, says the young man.

^r *τις εστις εγώ*, in what am I still deficient. See *Mark* X. 17. & *seq.*

^t In order to follow Christ as a disciple, and to preach the Gospel to all nations, it was necessary to sell his possessions: which was likewise a trial of the sincerity of his professions. The

sequel shews that our Saviour saw through his pretended piety.

^t δυσκολως, *difficile*. 'Hardly,' *v. Tr.*

^u The word *Camel* was in our Saviour's time proverbially used to express any vast object, by way of hyperbole; that being the largest animal in Palestine: Thus chap. XXIII. 24. 'Strain^s out a gnat, and swallow a^s camel.' Some interpreters by καμηλος or καμιλος suppose a *cable* or *thick rope* to be understood in this place; but Camerarius says, that there is no such word as the latter, and that the former was never used in that sense by any Greek author.

* looking on them, said, With men this is impossible; but with God all things are possible.

Then Peter answering, said to him, Behold, 27
we have ^y left all, and followed thee; what
shall we therefore have? Jesus said to them, 28
‘ Verily, I say unto you; that ye who have fol-
‘ lowed me shall, in the ^z regeneration when the
‘ Son of man shall sit on the throne of his glory,
‘ sit also upon twelve thrones, judging the twelve
‘ tribes of Israel. And every one who hath left 29
‘ houses, or brethren, or sisters, or father, or mo-
‘ ther, or wife, or children, or lands, on account
‘ of my name, shall receive an hundred-fold, and
‘ inherit everlasting life. But many ^a who *are* 30
‘ first shall be last, and the last first. For the 31
‘ kingdom of heaven is like ^b a householder, who 32
‘ went out early in the morning to hire labourers
‘ for his vineyard. And having agreed with the 33
‘ labourers for ^c a denier a day, he sent them into
‘ his vineyard. And he went out about the ^d third
‘ hour,

^x ‘ *behold them,*’ *v. Tr.* ἐμ-
βλεψας, *intuens.*

^y ‘ *Forsoaken,*’ *v. Tr.* ἀφ-
καμιν.

^z If the passage be thus point-
ed, ὑμεῖς οἱ ἀκολούθησαί με, ἐν
τῇ παλιγγενεσίᾳ οἶαν καθίστη ὁ υἱος
τοῦ ἀνθρώπου ἐπὶ θρόνῳ δόξης αἰῶν,
καθιστάς, &c. The sense will be
plainly this; ‘ *You who have*
‘ *followed me in my humiliation,*
‘ *shall, in the regeneration of all*
‘ *things (when the Son of man*
‘ *shall sit on the throne of his*
‘ *glory) sit, &c.* I have adopted

this sense; the *v. Tr.* being very
obscure.

^a See the notes on *Mark* X.
29, 30, 31.

^b Or master of a family,
οἰκοδεσπότη.

^c ‘ *A Penny,*’ *v. Tr.* denarius
is a Roman silver coin equal to
7 *d.* $\frac{1}{4}$ sterling. See chap.
XVIII. 28.

^d The longest day at the
meridian of Jerusalem is about
14 hours, and the shortest about
10 hours; both which were
divided by the Jews into 12
equal

- ' hour, and saw others standing idle in the mar-
 4 ' ket-place; and he said to them, Go ye also into
 ' the vineyard; and whatever is ^e reasonable, I
 5 ' will give you. And they ^f went thither. Again,
 ' he went out about the sixth and the ninth hour,
 6 ' and did ^g the same. And about the eleventh
 ' hour he went out, and found others standing
 ' ^h unemployed, and saith to them, Why stand
 7 ' ye here all the day idle? They say unto him,
 ' Because no man hath hired us. He saith to
 ' them, Go ye also into the vineyard; and what-
 8 ' ever is reasonable, ye shall receive. Now, when
 ' evening was come, the lord of the vineyard
 ' saith to his steward, Call the labourers, and
 ' pay them *their* hire, beginning from the last to
 9 ' the first. And when they came who *had been*
 ' *hired* about the eleventh hour, they received
 10 ' each a denier. But when the first came,
 ' they supposed that they were ⁱ to receive more;
 ' and they likewise received every man a denier.
 11 ' And when they had received *it*, they murmured
 12 ' against the ^k master of the house, saying, These
 last

equal parts or Jewish hours, be-
 ginning at Sun-rising, and end-
 ing at Sun-set. The *third hour*
 of the day answers nearly to our
 9 of the clock, the *sixth* to 12
 at noon, the *ninth* to 3 in the
 afternoon, and the *eleventh*, or
 last, hour to 6 in the evening.

^e δίκαιοι, *just and reasonable.*
^f ἔειπεν, *he said.* v. Tr.

^g ἔειπεν, *he said.* v. Tr.
^h ἀνεργῶν, *they departed, viz. to*

the vineyard.

^g ὁμοίως, *' likewise,'* v. Tr. ὁμοίως,
itidem.

^h ἀργούς, *idle, or rather un-*
employed; for they were willing
to work.

ⁱ ὅτι δεῖν ἔμελλεν λαβεῖν, *' should have received,'* v.
 Tr. ὅτι δεῖν ἔμελλεν λαβεῖν, *scilicet accepturos.*

^k οἰκοδομοῦντα. See v. 1. where
 the same word is used in the
 original. Goodman, v. Tr.

‘ last have wrought *but* one hour; and thou hast
 ‘ ¹ made them equal to us, who have borne the
 ‘ burden and heat of the day. But He^m answering, 13
 ‘ said to one of them, Friend, I do thee no wrong;
 ‘ didst not thou agree with me for a denier?
 ‘ Take thine own, and be gone: ^a It is my will to 14
 ‘ give to this last as much as to thee. ^o May I not 15
 ‘ do what I will with my own? ^p is thine eye evil
 ‘ because I am good?—Thus the last shall be 16
 ‘ first, and the first last; for many are called, but
 ‘ few ^q chosen.’

AND as Jesus was going up to Jerusalem, he 17
 took the twelve disciples ^r aside in the way,
 and said to them, ‘ Behold, we are going up to 18
 ‘ Jerusalem; and the Son of man shall be betray-
 ‘ ed to the Chief-priests, and the Scribes; and
 ‘ they will condemn him to death, and deliver 19
 ‘ him to the Gentiles to be derided, and scourged,
 ‘ and crucified: but the third day he shall arise
 ‘ again.’

Then the mother of Zebedee’s children came 20
 to him with her sons, worshipping, and desiring
 a cer-

¹ *i. e.* thou hast paid them
 equal wages with us.

^m ἀποκριθεὶς, ἀπὸ τοῦ αὐτοῦ,
respondens, dixit uni eorum.

^a θελω, volo, it is my plea-
 sure. ‘ I will’ *v. Tr.*

^o ἢ οὐκ ἐστι μοι, *annon licet*
mibi? ‘ Is it not lawful,’ *v.*
Tr.

^p *i. e.* art thou envious be-
 cause I am bountiful? A *malig-*
nant aspect is generally the at-

tendant of a selfish, envious tem-
 per, which the Jews were very
 subject to.

^q ἐκλεκτοί, *electi.* *q. d.* Tho’
 the Gospel will be offered to vast
 multitudes; yet but few in pro-
 portion will embrace it, so as to
 be received into the Covenant of
 Grace, as the chosen or adopted
 sons of God.

^r κατ’ ἰδίαν, *privatim.*

- 21 a certain thing of him. And He said to her,
 ° What is thy desire? She saith unto him,
 ° Grant that these my two sons may sit, the one
 on thy right hand, and the other on the left, in
 22 thy kingdom. But Jesus answering said, Ye know
 not what ye ask. Arc ye able to drink of the
 cup which I ° am to drink of, and to be baptised
 with the baptism which I am baptized with?
 23 They say to him, We are able. Then He saith
 to them, Ye shall indeed drink of my cup, and
 be baptised with the baptism with which I am
 baptised; but to sit on my right hand, and on
 my left, is not mine to give *to any*, but *those* for
 24 whom it is prepared by my Father. And the
 ° ten hearing *this*, were moved with indignation
 25 against the two brothers. But Jesus having
 called them to him, said, Ye know that the
 Princes of the Gentiles ° exercise dominion over
 them, and they that are great exercise authority
 26 upon them. But it shall not be so among you:
 on the contrary, whoever will be great among
 27 you, let him be your ° minister; and whoever
 will be chief among you, let him be your ° ser-
 28 vant: even as the Son of man ° came not to be
 ministered

° τι θελης, what wouldst thou have?

° ειπε, say, or order that, &c.

° μωλλω σινειν, bibiturus sum. See note on Mark X. 38.

° i. e. the rest of the disciples who were ten in number.

° i. e. they tyrannise over, or

treat them imperiously. See Mark X. 42. note.

° i. e. let him wait at your table, ερω διακονος.

° i. e. let him perform the meanest offices, ερω δουλο.

° i. e. came not to be served or waited upon, but to serve.

ministered unto; but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed him. And behold, two blind men who sat by the road, hearing that Jesus passed by, cried out, saying, Have mercy on us, ' O Lord, Son of David! And the multitude rebuked them, that they might be silent; but they cried out the more, saying, Have mercy on us, O Lord, Son of David! And Jesus stood still, and, having called them, said, ' What would you have me do for you? They say to him, Lord, that our ' eyes may be opened. Then Jesus, ' moved with tender compassion, touched their eyes; — and immediately their eyes received sight, and they followed him.

AND when they drew nigh to Jerusalem, and were come to Bethphagè, by the Mount of Olives, Jesus sent two disciples, saying to them, Go into the village ² over against you, and immediately ye will find a she-ass tied, and a colt with her; loose and bring *them* to me. And if any one say any thing to you, ye shall say, The Lord hath need of them; and he will presently send them. All this was done, whereby was fulfilled what had been spoken by the

' κυριε, υιου Δαβιδ, namely, the Messiah.

^d τι θελητε ποιησω υμιν, quid vultis faciam vobis?

^e i. e. that we may recover our sight; this being an Ibraism.

^f σπλαγχνισθης, misericordia commotus. See note on chap.

IX. 36.

^g Or strait before you, απεναντι υμων.

5 the prophet, saying, " Tell ye the daughter of
 " Sion, Behold, Thy King cometh unto thee,
 " meek, and sitting on an ass, and a colt of
 6 " ^h an animal used to the yoke!" And the dis-
 ciples went; and having done as Jesus com-
 7 manded them, they brought the ass, and the
 colt; and they laid on them their clothes, and
 8 seated *him* ⁱ on them. And a very great multi-
 tude spread their garments on the road; others
 cut down branches from the trees, and strewed
 9 *them* in the way. And the multitudes who went
 before, and that followed after, shouted, saying,
 Hosanna to the son of David! Blessed ^k be He
 that cometh in the name of the Lord! Hosanna
 in the highest!

10 And when He was come into Jerusalem, all
 the city was ^l in a commotion, saying, Who is
 11 this? And the multitude said, This is Jesus, the
 prophet, ^m who is of Nazareth in Galilee.

12 **A**ND Jesus went into the temple of God,
 and cast out all those who sold and bought
 in the temple, and over-threw the tables of the
 exchangers

^h υποζυγιω, *subjugis*. See
Zech. ix. 9. Asses are very large
 and beautiful in the East and
 other warm climates. Hence the
 Patriarchs, Judges and Magi-
 strates among the Jews rode
 upon asses (*Gen.* xxii. 3. *Exod.*
IV. 20. *Judg.* V. 10) so that
 it was no disgrace for our Lord
 to ride on one of those animals,
 and then to return him to the
 owner.

[†] ἐπ' αὐτὸν αὐτὸν, *i. e.* on their
 garments, which they had pla-
 ced on the ass; for αὐτὸν does
 not refer to the ass and the colt,
 as some interpret it.

^k εὐλογημένος, 'blessed is,' *v.*
Tr. See the note on *Mark* xi.
 8. *ἔξ* seq.

^l ἐκίνηθη, *commota est*.

^m ὁ ἀπὸ Ναζαρετ τῆς Γαλι-
 λαιας, *qui ex Nazareth, urbi Ga-*
lilee.

ⁿ Probably

exchangers of money, and the seats of those
 who ⁿ sold doves ; and said to them, It is writ- 13
 ten, “ ^o My house shall be called a house of
 “ prayer ; but ye have made it a den of robbers.”
 And the blind and the lame came to him in the 14
 temple ; and He cured them. But when the 15
 Chief-priests and scribes saw the wonderful things
 which he did, and the children crying in the tem-
 ple, and saying, ‘ Hosanna to the son of David ! ’
 They were ^p full of indignation, and said to him, 16
 Dost thou hear what these say ? And Jesus saith
 to them, Yes. Have ye never read, “ ^q Out of
 “ the mouth of babes and sucklings thou hast
 “ perfected praise ? ” Then, leaving them, He 17
 went out of the city into Bethany, and lodged
 there.

Now, in the morning, as he was returning into 18
 the city, he was hungry. And ^r seeing a single 19
 fig-tree by the road, he came to it ; and finding
 nothing on it but leaves only, He said to it, Let
 no fruit grow on thee henceforward for ever !—
 And

ⁿ Probably they sold pigeons
 in the temple for offerings, or
 at least under that pretence ;
 and the *καλλυψίας* exchanged
 foreign money that was offered,
 for the current coin. See note on
 Luke XIX. 45.

^o See *Ilsa.* LVI. 7. *Jerem.*
 VII. 11.

^p The original word is *συνα-
 ζήσας*, *indignati sunt*. ‘ Sore
 ‘ displeased,’ *v. Tr.*

^q *Psf.* VIII. 2. Thus the
 LXX render the passage. *To or-*

dain strength, which is the
 phrase in the original Hebrew,
 is in effect to *perfect praise*. Out
 of *weakness* the preachers of
 the Gospel *were made strong*,
 and promoted the glory of God.

^r *ἰδὼς συκῆν μίαν ἐπὶ τῆς ὁδοῦ*,
 which I have rendered *verba-
 tim*. This was a national lei-
 son, and a symbolic warning
 to the Jews, who were unpro-
 fitable servants, and an unfruit-
 ful vineyard.

- 20 And presently the fig-tree withered. And the disciples seeing *this*, marvelled, saying, How
- 21 soon is the fig-tree withered! Jesus answering said to them, Verily, I say to you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this ^s mountain, Be thou removed, and
- 22 be thou cast into the sea; it shall be done: and ^t whatever ye shall ask in prayer, believing, ye shall receive.
- 23 And when He was come into the temple, the Chief-priests and the Elders of the people came to him, as he was teaching, and said, By what authority doest thou these things? and who
- 24 gave thee this authority? But Jesus answering said to them, I also will ask you one ^u question, which if ye tell me, I then will tell you by what
- 25 authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned among themselves, saying, If we shall say, From heaven; he will say to us,
- 26 Why did ye not then believe him? But if we shall say, Of men—we fear the people; for all
- 27 ^x look upon John as a prophet. And they answered Jesus and said, ^y We cannot tell. And he said to them, ^z Neither tell I you by what authority

^s A proverbial phrase. See note on chap. XVII. 20.

^t Or *all things which*, *παντα ἃ αἰτεῖτε*, you shall ask with faith, agreeably to the will of God.

^u *λογον ἓνα*, literally, one reason. ^v *one thing*, *v. Tr.*

^z *ἔχετε*, *habent*. They reckon

or *account*, &c. and it is often so rendered in the *v. Tr.*

^y Or *we do not know*, *οὐκ οἴσμεν*.

^z The same answer would serve for both questions? for as the testimony which John bore to Christ was a sufficient proof of

authority I do these things. But what think ye ²⁸
of this? ‘ A man had two sons; and com-
 ‘ ing to the first, He said, Son, go, work to-day
 ‘ in my vineyard. He answered and said, I will ²⁹
 ‘ not; but afterwards he repented, and went,
 ‘ And coming to the second, He said the same. ³⁰
 ‘ And he answered and said, I *am going*, sir;
 ‘ and yet went not. Which of the two performed ³¹
 ‘ the will of *his* father? They say to him, The
 first. Jesus saith to them, ‘ Verily, I say unto
 ‘ you, that the Publicans and harlots ^a go into
 ‘ the kingdom of God before you. For John ³²
 ‘ came to you in the way of righteousness; and
 ‘ ye believed him not, but the Publicans and
 ‘ harlots believed him. And ye, ^b when ye saw
 ‘ *that*, repented not afterwards, so as to believe
 ‘ him.

‘ Hear another parable; There was a certain ³³
 ‘ ‘ householder who planted a vineyard, and
 ‘ hedged it round about, and ^d made a wine-
 ‘ press in it, and built a tower: and he let it out
 ‘ to husbandmen, and ^e travelled into a distant
 ‘ country.

of our Lord's divine mission; so
 Christ had made such honour-
 able mention of the Baptist,
 that to condemn John as an im-
 postor would imply that Jesus
 was an impostor too.

^a Or *lead you the way*, προα-
 γουσιν.

^b *i. e.* even when you saw
 the Publicans and prostitutes
 repent at John's preaching, you
 did not follow their example,
 nor pay any regard to his remon-

strances. See chap. III. 7-12.

^c οικοδομητοῦ, *i. e.* a master
 of a family, and proprietor of
 an estate.

^d ορυξάν ληρον [υποληνιος, *Mark*]
i. e. digged a place for the
 wine-press, or a cavity for the
 vessel that was set under it to re-
 ceive the liquor.

^e ἀπιδιήμυσεν, *peregrinū prosec-*
tus est. ‘ *went into a far country,*
v. Tr.

- 34 ' country. And when the season for fruit drew
 ' near, he sent his servants to the husbandmen,
 ' that they might receive the ^f produce of it:
 35 ' And the husbandmen took his servants, and
 ' beat one, and slew another, and stoned an-
 36 ' other. He sent again other servants ^g more
 ' than the first; and they did to them in the
 37 ' same manner. At last, he sent to them his
 ' son, saying, They will reverence my son.
 38 ' But when the husbandmen saw the son, they
 ' said among themselves, This is the heir, come
 ' let us kill him, and seize on his inheritance.
 39 ' And ^h laying hold on *him*, they cast him out of
 40 ' the vineyard, and slew *him*. Therefore, when
 ' the lord of the vineyard cometh, what will he
 41 ' do to those husbandmen?' They say to him,
 He will ⁱ miserably destroy those wicked men;
 and will let out the vineyard to other husband-
 men, who will render him the fruits in their
 42 seasons. Jesus saith to them, ' Did ye never
 ' read in the Scriptures,' " ^k The stone which
 " the builders rejected, the very same is become
 " the head of the corner: this is the Lord's
 " doing, and it is marvellous in our eyes.?"
 43 ' Therefore I say to you, The ^l kingdom of
 ' God shall be taken from you, and given to a
 ' nation

^f καρπός, 'fruits,' *v. Tr.*

^g *i. e.* more in number, and higher in office.

^h λαβόντες, 'they caught him,' *v. Tr.*

ⁱ There is a jingle in the original words, κακός κακῶς ἀπολε-

σεν αὐτοὺς, which may be rendered, *he will wretchedly destroy those wretches.*

^k See Ps. CXVIII. 22.

^l *i. e.* the Gospel shall be taken from you, who have thus ungratefully abused God's favours,

' nation that will produce the fruits of it. And 44
 ' whoever shall fall on this stone shall be
 ' bruised; but on whomsoever it shall fall, it
 ' will grind him to powder.' And when the 45
 Chief-priests and Pharisees heard his parables,
 they perceived that he ^h spoke of them. But 46
 when they sought to lay hands on him, they
 were afraid of the multitude, ^o because they
 esteemed him as a prophet.

AND Jesus ^p answered, and spoke to them ^{CHAP. XXII.}
 again by parables, saying: ' The kingdom ²
 ' of heaven ^q may be compared to a ^r king, who
 ' made ^s a marriage-feast for his son: And he ³
 ' sent his servants to ^t call those who had been
 ' invited, to the wedding; and they would not
 ' come. Again he sent other servants, saying, ⁴
 ' Tell

vours. and shall be preached to
 the Gentiles, who will make a
 better use of it.

^u συνδυνασθήσεται, *conquassabitur*, i. e. whoever will despise
 this corner stone shall be bruised;
 but whoever will incur the
 displeasure of the Messiah so as
 to be judicially condemned by
 him, will be *crushed to pieces*;
 will suffer the most intolerable
 punishments.

ⁿ The application was easy,
 and their consciences could not
 but accuse them. Compare *Isa.*
V. 1—7.

^o See note on v. 26 of this
 chapter.

^p ἀποκριθεὶς - εἰπὼν, *addressing
 himself, said.* ἀποκρινομαι, in the
 Vol. I.

N. T. like the Hebrew *קרא*
 in the O. T. signifies not only
 to *answer*, but also to *begin*, or
continue a discourse, as it does
 here.

^q ὡμοιωθῆναι, i. e. *may be com-
 pared to*, or illustrated by. ' *Is
 like,*' v. Tr.

^r Or ruler, or governor, ἀν-
 δρωπω βασιλεῦ.

^s The word γαμουῖς here sig-
 nifies a *marriage-feast*; and it is
 often used in this sense by other
 writers.

^t By the two messages, which
 were sometimes customary, the
 repeated invitations to the Jews
 by Christ and his apostles are
 here represented; which shew-
 ed the greater condescension.

H

^u εἰπὼν

- ' Tell them who are invited, Behold, I have
 ' prepared my dinner; my oxen and ^a fatted
 ' beasts *are* killed, and all things *are* ready:
 5 ' come to the marriage-feast. But they not
 ' ^a regarding *it*, went away, one to his field,
 6 ' another to his merchandise; and the rest,
 ' having seized his servants, ^y insulted, and slew
 7 ' *them*. But when the king heard *it*, he was
 ' wroth; and sending forth his armies, he de-
 ' stroyed those murderers, and burned their city.
 8 ' Then he saith to his servants, The wedding-
 ' feast indeed is ready; but they, who were in-
 9 ' vited, were not worthy. Go therefore into the
 ' ^a highways, and invite as many as ye shall
 10 ' find, to the marriage. So those servants went
 ' out into the *high*-ways, and gathered together
 ' all, as many as they found, both bad and
 ' good; and the wedding-feast was furnished
 11 ' with guests. And when the king came in to
 ' ^a view the guests, he saw there a man who
 12 ' had not on a ^b wedding-garment; and he
 ' saith to him, Friend, how camest thou in hi-
 ' ther, not having a wedding-garment? And he
 ' ' was

^a οντις, *saginata*, *sc.* ani-
malia.

^x ἀμείλιχα. They slighted
the invitation. ' *Made light of*
' *it*, v. Tr.

^y ἐπρωσαν, ' *entreated them*
' *spitefully*, v. Tr. They in-
sulted them all, and even slew
some of them.

^a διεξόδου, τὰς ὁδούς, *the cross-*
ways or streets; i. e. the most
frequented places, where mar-

kets and fairs were kept.

^a διασποδαι, ' *to see*, v. Tr.

^b That the ancients furnished
their guests with splendid gar-
ments to appear in at enter-
tainments we learn from *Hom.*
Od. VII. 402. *Diat. Sic. lib.*
XIII. Hence we may conclude
that a robe is supposed to have
been offered this guest, but re-
fused by him.

‘ was speecchless. Then said the king ^d to the ¹³
 ‘ servants, Bind him hand and foot; take him
 ‘ away, and cast him into extreme darkness :
 ‘ there shall be weeping and gnashing of teeth.
 ‘ For many are called, but few chosen.’ ^{14.}

Then the Pharisees ^e going out, ^f consulted ¹⁵
 how they might ensnare him in *his* discourse. And ¹⁶
 they sent to him their disciples, with the ^g Herod-
 ians, saying, Master, we know that thou art
^h true, and teachest the way of God in truth ;
 neither ⁱ carest thou for any one, for thou re-
 gardest not the person of men. Tell us there- ¹⁷
 fore, ^k What is thy opinion ? Is it lawful to give
 tribute unto Cæsar, or not ? But Jesus perceiving ¹⁸
 their ^l malice, said, ^m Why do ye tempt me, you
 hypocrites ? Shew me the tribute-money. And ¹⁹
 they brought to him a ⁿ denier. And He saith ²⁰
 unto them, Whose image and inscription *is* this?
 They

^c ἐξῆμωθεν in the *passive form*.

^d τοῖς διακονοῖς, to those who
 attended to wait at table.

^e πορευθέντες, going out, from
 our Lord's presence.

^f ‘ Took counsel how they might
 ‘ entangle him in his talk,’ *v.*
Tr. πωροδουσαν ἐν λόγῳ.

^g These were, probably, a
 party of Sadducees, peculiarly
 attached to Herod's family, and
 consequently zealous in the in-
 terest of the Roman govern-
 ment. They combined with
 the Pharisees to make Jesus ap-
 pear guilty of treasonable de-
 signs, by his establishing a
 kingdom, &c.

^h *i. e.* that thou art a just,
 upright man.

ⁱ *i. e.* art not influenced by
 respect to any man.

^k τί σοι δοκεῖ, *quid tibi vide-
 tur ?* ‘ What thinkest thou,’ *v.*
Tr. See the notes on *Luke XX.*
 20-26.

^l πονηρίαν, *malitiam*; from the
 latter our English word *malice* is
 derived. ‘ Wickedness,’ *v.* *Tr.*

^m *i. e.* why do you put me to
 such a severe trial, under the hy-
 pocritical pretence of desiring
 to be informed, but in reality
 to ruin me.

ⁿ Equal to 7 *d.* ½. See chap.
 XX. 2. note.

- 21 They say to him, Cæsar's. Then He saith to them, Render therefore to Cæsar, the things which are Cæsar's; and to God, the things
- 22 which are God's. When they had heard *this*, they ° marvelled; and, leaving him, went away.
- 23 The same day the ^p Sadducees, who say that there is no resurrection, came to him, and asked
- 24 him, saying, Master! Moses said, If a man die having no children, his brother shall marry his wife, and raise up ^q issue to his *deceased* bro-
- 25 ther. Now there were with us seven brothers; and the first, when he had married a wife, died; and having no issue, left his wife to his
- 26 brother. The second, and the third, and ^r so
- 27 on to the seventh, *did* the same. At last the
- 28 woman also died. Therefore, in the resurrection, whose wife shall she be of the seven? for
- 29 they all ^s had her. Jesus answering, said to them,

° Or were struck with admiration and surprise, *ἐθαυμάσαν*. They hoped to ensnare him by the question, whatever answer he should make to it. If he had asserted that tribute must be paid to Cæsar, the Pharisees would have endeavoured to expose him to the resentment of the populace, who disdained the Roman yoke; and if he had denied the lawfulness of this tribute, the Herodians would have accused him to the Roman government as a seditious person, which his persecutors afterwards did. See *Luke XXIII. 2.*

^p Sadoc, the founder of the sect, taught that God was not to be served from a mercenary principle, and discarded the belief of rewards and punishments. His followers interpreted this as an implicit denial of a future state, and maintained that the soul perished with the body; a notion equally uncomfortable and absurd.

^q 'Seed,' *v. Tr.* but *σπέρμα* is rendered *issue* in the next verse, *v. Tr.*

^r *ἕως τοῦ ἑβδόμου, similiter, usque ad septimum.*

^s i. e. had her to wife.

them, ‘ Ye are in an error ; not knowing the
 ‘ Scriptures, nor the power of God. For, in the 30
 ‘ resurrection, they neither marry, nor are given
 ‘ in marriage ; but are as the angels of God in
 ‘ heaven. But as to the resurrection of the dead, 31
 ‘ have ye not read what was spoken to ‘ you
 ‘ by God, saying,’ “ I am the God of Abra- 32
 “ ham, and the God of Isaac, and the God of
 “ Jacob ?” ‘ Now, God is not the God of the
 ‘ dead, but of the living.’ And the multitude, 33
 hearing *this*, were astonished at his doctrine.

But when the Pharisees heard, that He had 34
 put the Sadducees to silence, they assembled
 together. Then one of them, ‘ a doctor of the 35
 Law, asked a question, ‘ tempting him, and
 saying, ‘ Thou Teacher, which *is* the great 36
 commandment in the Law ? Jesus said to him, 37
 “ Thou shalt love the Lord thy God with all
 “ thy heart, and with all thy soul, and with all
 “ thy mind. ” This is the first and great com- 38
 mandment. And the second *is* like unto it, 39
 “ Thou

‘ *i. e.* to Moses your law-
 giver, and by him conveyed
 down in writing to you. See *Exod.*
 III. 6. God is not to be called
 the God of them who are anni-
 hilated, or continue in the state
 of the dead ; for all the faithful
 live to him, and may be con-
 sidered among the myriads of
 his living subjects.

“ *νομικος* ‘ a lawyer,’ *v. Tr.*
 which would be apt to mislead
 the unlearned reader. *νομικος*, or
νομικοδιδασκαλος, was one among

the Jews who explained the law
 of Moses, and instructed the
 people ; a *Teacher*, or *Doctor*,
 and *Scribe*, who sat in Moses’s
 seat.

‘ Or *trying him*, *i. e.* making
 a trial of his abilities as a
 teacher.

‘ *διδασκαλος*, which is the
 great, *i. e.* the greatest, or
 principal. See note on *Mark*
XX. 28.

‘ *Deut. VI. 5.*

“Thou shalt love thy neighbour as thyself.”

40 On these two commandments all the Law and the prophets depend.

41 While the Pharisees were still assembled together, Jesus asked them, saying, What is your opinion of ^b the Christ? whose son is he? They say to him, David's. He saith to them, How then doth David in ^c spirit, call him Lord, saying,
44 “^d The LORD said to my Lord, Sit thou on
“my right hand, until I make thine enemies
45 “thy footstool?” If David call him Lord,
46 how is he then his son? But no man was able to answer him a word; nor did any one presume, from that day forward, to ask him any
^e more questions.

CHAP.
XXIII.

THEN Jesus spoke to the multitude and his disciples, saying, ‘The Scribes and
2 ‘the Pharisees sit in ^f the chair of Moses:
3 ‘Therefore whatever they bid you observe, *that*
‘observe and perform: but ^g do not according
4 ‘to their works; for they say, and do not.
‘For they bind up heavy burdens, and grievous

to

^a *Levit. XIX. 18.* See note on *Mark XII. 31.*

^b Or *the promised Messiah*; whose son is *he to be*?

^c *πνεύματι*, i. e. by inspiration.

^d See *Psal. CX. 1.*

^e *ἐπερωτήσας αὐτὸν ἔτι*, i. e. to ask him any more such enquiring questions, with a design to represent him as a false teacher, or to impeach him as a se-

ditionous person; for it is well known that he was questioned after this by Pilate, &c.

^f This was probably the pulpit which Ezra made for the expounders of the Mosaic law, hence called *Moses's chair*, from which the Rabbies delivered their discourses *sitting*.

^g *καὶ τὰ ἔργα-μὴ ποιῆτε*, i. e. do not imitate their works,

^h *They*

' to be borne, and lay *them* on mens shoulders;
 ' but they themselves are not willing to ^h move
 ' them with one of their fingers. But they do 5
 ' all their works to be seen by men: they make
 ' their ⁱ philacteries broad, and the fringes of
 ' their garments large: And they love the upper- 6
 ' most places at feasts, and the ^k chief seats in
 ' the synagogues, and salutations in the mar- 7
 ' ket-places, and to be called by men, Rabbi,
 ' Rabbi! But be not ye called Rabbi; for one 8
 ' is your ^l Master, *who is* the Christ, and ye
 ' are all brethren. And call no man upon 9
 ' earth your father; for one is your Fa-
 ' ther, who *is* in heaven. Neither be you 10
 ' called ^m Masters; for ⁿ one is your Master,
 ' viz. the Christ. But he that is greatest 11
 ' among you shall be your servant. Moreover, 12
 ' ^o whoever will exalt himself, shall be abased;
 ' and he that will humble himself, shall be
 ' exalted.

' But

^h *They will not put a finger to them, as we say.*

ⁱ *Philacteries and Fringes are in use, among the Jews, to this day. The former are slips of parchment in which certain portions of the Law are written; concerning the latter. See Num. XV. 38. Deut. XXII. 12.*

^k *The Doctors had seats by themselves in the synagogues.*

^l *Or Instructor, viz. I, who am i χριστου, the Messiah.*

^m *καθηγηται, i. e. Doctors, Teachers, or Leaders; this and*

Rabbi, Father, Master, &c. were titles affected by the Jewish Scribes, and then newly introduced; and an extravagant degree of veneration was annexed to those titles.

ⁿ *i. e. ye are the disciples of one master, &c. See note on v. 8.*

^o *It deserves our notice that no one maxim of our Lord is so frequently repeated as this; for it occurs, at least, ten times in the Gospel.*

- 13 ' But woe unto you Scribes and Pharisees,
 ' hypocrites ! ' because ye shut up the kingdom
 ' of heaven against men : for ye neither go in
 ' yourselves; nor permit them who are entering,
 14 ' to go in. Woe unto you Scribes and Phari-
 ' sees, hypocrites ! because ye devour widows
 ' houses, and for a ¹ pretence make long prayers;
 ' therefore ye shall receive the greater ² con-
 15 ' demnation. Woe unto you Scribes and Pha-
 ' risees, hypocrites ! because ye compass sea and
 ' land to make one proselyte ; and when he is
 ' made, ye render him ³ doubly more a child of
 16 ' hell than yourselves. Woe unto you, ye blind
 ' guides ! who say, ' " Whoever shall swear by
 ' the temple, ⁴ it is nothing ; but whoever
 ' shall swear by the gold of the temple, he is
 17 ' " bound to perform *his oath*.' ' Ye fools,
 ' and blind ! for which is the greater *of the two*;
 ' the gold, or the temple that sanctifieth the
 18 ' gold ? Moreover, ye say that whoever shall
 ' swear by the altar, it is nothing ; but whoever
 ' sweareth

¹ ὅτι, quia. The cause of these woes immediately follow the denunciation of them. See v. 29, where the same particle which is here rendered ' for ' v. Tr. is there translated *because*, as I have rendered it.

² Or *clike* for your avarice and extortion.

³ Or shall be more severely punished. τιμωρα, (v. Tr. ' dam-
 ' nation,') signifies *judgement* or *punishment*.

⁴ i. e. a more hypocritical re-

probate than yourselves. ἀπλοῦς, *false*, seems to be here opposed to ἀπλοῦς, *simple*, *sincere*. Child of hell, and son of perdition were terms of reproach among the Jews.

⁵ i. e. he is not bound by his oath.

⁶ ἐφιδας is in v. Tr. here rendered ' he is a debtor,' and in v. 18, ' *he is guilty*;' but the meaning in both places is, *he is bound by his oath*, for a debtor is bound to pay what he owes.

* Or

' sweareth by the ^x gift that is upon it, he is
 ' bound. Ye ^y fools, and blind ! which *is* the 19
 ' greater *of the two* ; the gift, or the altar that
 ' sanctifieth the gift ? Whoever therefore swears 20
 ' by the altar, sweareth by it, and by all things
 ' on it ; and whoever swears by the temple, 21
 ' sweareth by it, and by him that dwelleth in
 ' it ; and he who swears by heaven, sweareth 22
 ' by the throne of God, and by him that sitteth
 ' upon it.

' Woe unto you Scribes and Pharisees, hypo- 23
 ' crites ! because ye pay the tythe of mint, and
 ' anise, and cummin ; and have omitted the
 ' weightier matters of the law, judgement, mer-
 ' cy, and ^z fidelity : these ye ought to have
 ' done, and not to leave the others undone. Ye 24
 ' blind guides ! who ^a strain out a gnat, and
 ' swallow a camel. Woe unto you Scribes 25
 ' and Pharisees, hypocrites ! because ye cleanse
 ' the outside of the cup and the dish ; but,
 ' ^b within, they are full of extortion and excess.
 ' *Thou* blind Pharisee ! cleanse first what is 26
 ' ^c within the cup and dish, that the outside of
 ' them may be clean also.

' Woe

^x Or *offering*, *δωρον*.

^y *i. e.* you are senseless and undiscerning, to reason in this absurd manner.

^z *πιστις* has often this signification, and the context requires it here.

^a This was a proverbial saying, familiar to the Jews, to whom our Saviour addresses himself ; it was usual in those

hot countries to pass their liquor through a strainer, lest any insect should incommode them.

^b The censure here carries a double sting ; for what filled their cups and dishes, was got with injustice, and used with intemperance.

^c *i. e.* first purify the heart, and thy life will of course be reformed.

^c *καὶ τὸν*

- 27 ' Woe unto you Scribes and Pharisees, hypo-
 crites! for ye are like whited sepulchres;
 ' which indeed appear beautiful outwardly, but
 ' are within full of dead *mens* bones, and all
 28 ' ^d sort of impurity. Even so ye also outwardly
 ' appear righteous to men: but within, ye are
 29 ' full of hypocrisy and iniquity. Woe unto
 ' you Scribes and Pharisees, hypocrites! because
 ' ye build the tombs of the prophets, and beau-
 30 ' tify the monuments of the righteous; and ye
 ' say, If we had ^e been in the days of our fa-
 ' thers, we would not have been partakers with
 31 ' them in the blood of the prophets. Wherefore
 ' ye yourselves bear testimony, that ye are the
 ' children of those who murdered the prophets.
 32 ' Do you then fill up the measure of your fa-
 33 ' thers. *Ye* ^f serpents! *ye* progeny of vipers!
 ' how can ye escape the punishment of hell?
 ' There-

^d *καὶ τὰς ἀναθήκας*, Dead bodies, and the bones or remains of the dead, were reckoned unclean among the Jews; so that those who touched them were polluted; to avoid which, the sepulchres were whited; and this introduced the custom of adorning the tombs of eminent men with painting, marble, &c. Hence our Lord adds, *κοσμίᾳ τὰ μνημεία*, you garnish the sepulchres, *v. Tr.* but I have rendered it literally. See note on Luke XI. 48.

^e *i. e.* if we had lived in the times of our ancestors, we would not have concurred with them

in shedding the blood of the prophets.

^f *i. e.* you painted serpents, which outwardly appear beautiful, but within are full of the poison of the viper; how can you escape *ὑμῶν*, the judgement or punishment ('*Damnation*,' *v. Tr.*) of hell, *i. e.* how can you evade the sentence, that will doom you to the pains of hell. Some add the next words *διὰ τοῦτο* to this sentence, and render it *on this account*; but I have joined it to the following verse: *Therefore* *i. e.* that ye may fill up the measure of your fathers sins, and draw down heavy

' Therefore, behold, I send to you prophets, 34
 ' and wise men, and Scribes: and *some* of
 ' them ye will ^a kill, and crucify; and *some* of
 ' them ye will scourge in your synagogues, and
 ' persecute from city to city; so that all the 35
 ' righteous blood shed upon the earth, from
 ' the blood of righteous ^b Abel, unto the blood
 ' of Zacharias, son of Barachias, whom ye slew
 ' between the temple and the altar, may come
 ' upon you. Verily, I say to you, all these 36
 ' things shall come to pass upon this ⁱ generation.
 ' O Jerusalem, Jerusalem, that killest the pro- 37
 ' phets, and stonest them who are sent to thee!
 ' how often would I have gathered thy children
 ' together, even as a hen gathereth her chickens
 ' under *her* wings, and ^k ye would not! Behold, 38
 ' your ^l house is ^m *to be* left unto you desolate.
 ' For I say to you, Ye shall not see me after 39
 ' this

heavy judgements on your devoted nation.

^a *i. e.* will not only murder them, but even crucify some of them like common slaves, as they did some of the apostles.

^b *All the martyrs from Abel to Zachariah* seems to have been a proverb; Abel being the first, and Zechariah the last (2 Chron. XXV. 20, 21) eminently good man, whose murder is mentioned in the O. T.

ⁱ *i. e.* this generation of men now living; many of whom lived to see the destruction of Jerusalem, 37 years after this. Others by *this generation* think that the Jewish nation is meant,

who shall continue to be witnesses of these calamities that shall come upon them, till the final judgement. See note on chap. XXIV 34

^k *i. e.* you would not listen to my call, nor accept of my fostering care.

^l *ὁ οἶκος*, probably, signifies the temple in this place, which was soon to be deprived of the Divine presence, and destroyed. See the next chap. v. 2. Or, perhaps, their *habitations* which were to be desolate at the destruction of the city.

^m *ἀγῶλαι, pres. temp.* is to be quickly left. See note on chap. III. 10.

‘ this time, until ye say, Blessed be he that com-
 ‘ eth in the name of the Lord !’

CHAP. XXIV. **A**ND Jesus went out, and was departing from
 the temple ; and his disciples came to him,
 2 to shew him the buildings of the temple. And
 Jesus said to them, ‘ Do you not see all these
 ‘ things? verily, I say to you, ^a There shall not
 ‘ be left here one stone upon another, which
 3 ‘ shall not be thrown down.’ Then, as He
 was sitting upon the mount of Olives, the disci-
 ples came to him privately, saying, Tell us, when
 shall these things be? and what *shall* be the ^o sign
 of thy coming, and of the end of the world?
 4 And Jesus answering said to them, ‘ Take heed
 5 ‘ that no man ^p seduce you. For many shall
 ‘ come in my name, saying, I am ^q the Christ;
 6 ‘ and they shall seduce many. And ye shall hear
 ‘ of wars, and rumours of wars: see that ye be
 ‘ not troubled; for ^r all must come to pass, but
 ‘ the

^a Our Saviour’s predictions in this chap. were fully accomplished in less than 40 years, as appears from *Josephus’s History of the Jewish war*, which is the best comment on it.

^o i. e. what signs will precede thy coming to visit the Jews, by the destruction of their city and temple? (See the preceding verses of this chap.) and likewise of the end of the world? In the answer which our Lord makes to these two questions, concerning the destruction of Jerusalem, and the end of the

world, both these great events are in a manner interwoven together, so as not easily to be separated.

^p πλανῶν, *seducat*, ‘deceive,’ *v. Tr.*

^q Or the promised Messiah and deliverer of the Jewish nation. Many false Christs appeared soon after our Saviour’s time. See *Joseph. Lib. II. c. 13.*

^r *These things*, which is supplied in the *v. Tr.* I have omitted. Probably *ἔγνα* may not refer to ‘the wars, and rumours of

' the ' end is not yet. For nation shall rise 7
 ' against nation, and kingdom against kingdom;
 ' and there shall be famines, and pestilences,
 ' and earthquakes in divers places. All these 8
 ' *are* the beginning of ' sorrows. Then shall 9
 ' they deliver you up to be afflicted, and shall
 ' put you to death; and ye shall be hated by all
 ' the nations ^u on account of my name. And 10
 ' then many shall be ^x offended, and shall be-
 ' tray one another, and shall hate one another;
 ' and many false prophets shall arise, and shall 11
 ' seduce many: and, because iniquity will 12
 ' abound, the ^y love of many shall wax cold;
 ' but whoever ^z will persevere to the end, he shall 13
 ' be saved. And this ^a Gospel of the kingdom 14
 ' shall be preached in all the world, for a ^b tes-
 ' timony to all nations; and then shall the end
 ' come. When therefore ye shall see the abo- 15
 ' mination

' of wars;' but to the events
 ' foretold by the prophets in
 the O. T.

' The disciples thought that
 the end of the world was imme-
 diately to follow the destruction
 of Jerusalem.

' *ωδύρας*, of sudden sorrows,
 and uncertain as to the time of
 them. The original word signi-
 fies the *pains of a woman in tra-
 vail*.

' *i. e.* because ye are my dis-
 ciples, and are called *Christians*
 after my name. *δια το ονομα
 μου*.

' *i. e.* will apostatize from
 the faith of the Gospel, by tak-
 ing offence at its doctrines.

' *i. e.* their love to God; so
 that they will give up his cause,
 and renounce their Christian
 profession.

' *ὑπομεινας*, ' shall endure'
v. Tr. *i. e.* he that holds fast
 his profession, and continues my
 faithful servant to the end of
 his life.

' These *glad tidings* of the
 kingdom of God.

' 'Witness' *v. Tr.* *μαρτυριον*,
testimonium, *i. e.* for the infor-
 mation of all nations. The Gos-
 pel was accordingly preached
 in all the then known world,
 before the destruction of Jerusa-
 lem.

' mination of desolation, spoken of by ' Daniel
 ' the prophet, set up in the holy place (let him
 16 ' that readeth, ^d consider it well.) Then let those
 17 ' who are in Judea fly to the mountains. Let
 ' not him who is on the ' house-top come down,
 18 ' to take any thing out of his house; neither let
 ' him who is in the field return back to take
 19 ' his clothes. And ^f woe to those women who
 ' are with child, and to them that give suck in
 20 ' those days! But pray ye that your flight be not
 21 ' in the winter, nor on a sabbath. For then shall
 ' be great tribulation, such as never was from
 ' the beginning of the world to this time; no,
 22 ' nor ever shall be. And except those days were
 ' to be shortened, there should no flesh be saved;
 ' but for the sake of the elect, those days shall
 23 ' be shortened. Then if any man shall say to
 ' you, Behold here the Christ! or, see there!
 24 ' believe it not. For there shall arise false
 ' Christs, and false prophets; and they shall
 ' shew great signs and prodigies, so as to deceive,
 ' if

^c See Dan. IX. 27.

^d *misle, animadvertat.* 'understand' *v. Tr.* What is said *v. 15*, to *v. 26*, seems to relate chiefly to the destruction of Jerusalem; and from *v. 27*, to *v. 32*, to refer to our Lord's coming to judgement.

^e There was a flight of steps on the outside of the houses at Jerusalem from the bottom to the house-top. Hence those who should happen to be on the flat roofs of the houses taking the

air, &c. when the city should be invested, are here warned not to go into the house to save any of their effects; but to make the best of their way to the mountains. Accordingly, many of the Christians who were at Jerusalem, on the first approach of the Roman army, fled to Mount Libanus, Pella, &c.

^f *i. e.* the woe and 'terror of those who *give suck*, &c. will be emphatically great, because of the incumbrances in their
hasty

' if it were possible, even the elect. ^a Take
 ' notice, I have fore-told this to you. Where-
 ' fore, if they shall say to you, Behold, ^b He
 ' is in the desert! go not forth: behold, *he is* in
 ' the private chambers! believe *it* not. For as
 ' the lightening cometh from the east, and
 ' shineth unto the west; even so shall the
 ' ⁱ coming of the Son of man be. For where-
 ' ever the carcase is, there will the ^k eagles be
 ' gathered together. Immediately after the tribu-
 ' lation of those days, the sun shall be darkened,
 ' and the moon shall not give her light; and
 ' the stars shall fall from heaven, and the powers
 ' of the heavens shall be shaken. Then shall the
 ' sign of the Son of man appear in the heaven;
 ' and then all the tribes of the earth ^l shall la-
 ' ment; and they shall see the Son of man coming
 ' in the clouds of heaven, with power and great
 ' glory. And He shall send his angels with a
 ' ^m trumpet of a loud sound; and they shall
 ' gather together his elect from the four ⁿ winds,
 ' from one extremity of heaven to the other.

' Now

hasty flight. The *winter* when the days are short, and the roads bad, and the *Sabbath-day* which requires a short journey, will greatly add to their calamities.

^a *ἴδε, προειρηνα*, ' *told you before*.' *v. Tr.*

^b *i. e.* the Christ or Messiah.

ⁱ *παρουσία*, the *presence*. This seems to allude to the dazzling splendor, as well as the suddenness of his appearance.

^k This is an allusion to the Roman standard (the eagle),

and the carnage they made of the Jews wherever they were dispersed. See *Dio. Cass. Hist. Lib. LXIX.*

^l 'mourn' *v. Tr.* *κωφεύεται*, *plangent*. The original word signifies to *beat the breast*, and *tear oneself*, for grief.

^m *μετὰ σάλπιγγος φωνῆς μεγάλης*, 'with a great sound of a trumpet.' *v. Tr.*

ⁿ *i. e.* from the four cardinal points; from all parts of the world.

- 32 ' Now, learn a parable *taken* from the fig-
 ' tree : When its branch becomes tender, and
 ' putteth forth leaves, ye know that summer is
 33 ' near ; so likewise, when ye shall see all these
 ' things, know that ^o He is near, *even* at the
 34 ' doors. Verily, I say unto you, This genera-
 ' tion shall not pass, until ^p all these things be
 35 ' fulfilled. Heaven and earth shall pass away ;
 36 ' but my words shall not pass away. But as to
 ' ^q that Day and hour, no man knoweth *it* ; no,
 ' not the angels of heaven, but my Father only.
 37 ' But as it *happened* in the days of Noah ; so shall
 38 ' also the coming of the Son of man be. For
 ' as in the days that were *just* before the flood,
 ' they were eating and drinking, marrying and
 ' giving in marriage, until the day that Noah
 39 ' entered into the ark ; and ^r knew not until the
 ' deluge came, and ^s bore them all away : so
 ' also shall the coming of the Son of man be.
 40 ' Then two shall be in the field ; the ^t one shall
 41 ' be taken, and the other left. Two *women*
 ' *shall be* grinding at the mill ; the one shall be
 ' taken, and the other ^u left.

' Watch

^o *υἱος ἑστί*, i. e. the Son of man is near, and not '*it*,' as the *v. Tr.* has it. See above *v.* 27.

^p ' all these things,' *i. e.* all the miseries which the Jews are to experience at the destruction of their city and nation ; which happened in less than forty years after our Saviour's ascension.

^q ' that day' *i. e.* the day of judgement, the important, de-

cisive day, described in the next chap.

^r *i. e.* were ignorant of the impending destruction, which they little suspected ; for they neither believed, nor repented at the preaching of Noah.

^s *ἔλαβον*, '*took*,' *v. Tr.*

^t One shall be taken up, to meet the Lord in the air ; the other shall be left on earth, &c.

^u At the day of judgement, many who have been engaged in

' Watch therefore ; for ye know not at what
 ' hour your Lord * is to come. But y know
 ' this, that if the master of the house had
 ' known in what ² watch the thief would come,
 ' he would have watched, and would not have
 ' suffered his house to be broke open : therefore,
 ' be ye also ready ; for at an hour which ye
 ' think not of, the Son of man will ³ come. Who
 ' then is the faithful and wise servant, whom his
 ' Lord hath ^b set over his family, to give them
 ' food in due season ? Blessed is that servant,
 ' whom his Lord, when he cometh, shall find
 ' so doing. Verily, I say to you, that he shall
 ' set him over all his ^c substance. But if
 ' that servant, ^d being wicked, shall say in
 ' his heart, My Lord ^e delayeth his coming ;
 ' and shall begin to beat *his* fellow-servants, and
 ' to eat and drink with the drunkards ; the Lord
 ' of that servant shall come in a day when he
 ' ^f looketh not for *him*, and in an hour that he
 ' is

in the same station and employment, were intimate with each other, shall be found exceeding different in their characters and states.

^x *ερχεται*, *venturus sit*. Beza. See note on chap. III. 10. This is often the import of the present tense in SS. for the Hebrews have but one tense to express the present and the future.

^y i. e. *be assured or consider*.

^z i. e. what hour of the night ; which was divided into four watches, consisting each of

three hours, and beginning at sun-set.

^a *ερχεται*. See above note on v. 42.

^b *κατεστηναι*, is the original word here ; and in v. 47. ' Made *him* ruler.

^c ' Goods' v. Tr. *ουνοκληριον* ; i. e. *his fortune or estate*.

^d *ενακα*, *wicked or scithful*. ' evil,' v. Tr.

^e i. e. my Lord will, probably, never return.

^f *ου προσδοκα*, *does not expect him*.

- 51 ' is not aware of; and shall ^a cut him asunder,
 ' and appoint *him* his portion with the hypo-
 ' crites: There shall be weeping and gnashing
 ' of teeth.

CHAP. ^c
 XXV. ^c

- T**HEN, the kingdom of heaven may be
 compared to ten virgins, who, taking their
 lamps, went forth to ^b meet the bridegroom.
 2 ' And five of them were wise, and five foolish.
 3 ' They who were foolish, taking their lamps,
 4 ' carried no oil with them; but the wise took
 oil

^a *i. e.* shall scourge him with so many stripes that he shall seem to be cut asunder, and then consign him to the punishment of hypocrites, the most odious sinners in the sight of God. See note on *Luke XII.* 46.

^b Probably a wedding procession, passing by, gave occasion to this simile. See note on chap. V. The following account of the marriage-ceremony at Aleppo, the capital of Syria, by a person who lately resided there, may possibly throw some light on this parable; as it alludes to the custom of those countries on that occasion. ' On the appointed day, in the afternoon, the bridegroom's relations go to the bride's house; and, having supped there, they return to that of the bridegroom, who is by custom obliged to hide himself, or at least is not to be found without a seemingly

strict search. When he is brought out, dressed in his worst clothes, great noise and rejoicings are made upon finding him; and he, and the bride's man, being led several times round the court yard in a noisy procession, are carried into a room. There he is dressed in his wedding clothes, and led back into the courtyard. At midnight, or few hours later, the relations, accompanied by all that have been invited to the wedding, both *men and women*, return again to the bride's house in procession, *each carrying a candle*, and music playing before them. When they come to the door, it is *shut* against them; then they *knock*, and demand the bride; but are *refused admittance*. Upon this ensues a mock-fight; but the bridegroom's party always prevail. The women then go to the bride's chamber, leading

' oil in their vessels with their lamps. While
 ' the bridegroom tarried, they all slumbered
 ' and slept; and at midnight there was a cry
 ' made, Behold, the bridegroom cometh! go
 ' out to meet him. Then all those virgins
 ' arose, and trimmed their lamps. And the
 ' foolish said to the wise, Give us of your oil;
 ' for our lamps are ⁱ going out. But the wise
 ' *virgins* answered, saying, ^k Go ye rather to
 ' them that sell, and buy for yourselves, lest
 ' there be not enough for us and you. And
 ' while they were gone to buy, the bridegroom
 ' came: and those who were ready went in with
 ' him to the marriage; and the door was shut.
 ' Afterwards the other virgins also came, saying,
 ' Lord, Lord, open *the door* to us! But he an-
 ' swered and said, Verily; I say to you, I know
 ' you not. Watch, therefore, for ye know
 ' neither the day nor the hour, in which the Son
 ' of man ^l is to come.

' For ^m *He is* as a man ⁿ travelling into a di-
 ' stant country, who called his servants, and
 delivered

' leading her out veiled all
 ' over, and in the *like procession*
 ' (as above described) carry her
 ' to the bridegroom's house.'

ⁱ *Exhausta, pres. temp. extin-*
guuntur. ' gone out,' *v. Tr.*

^k *Not so* is here supplied in
 the *v. Tr.* but by transposing
 the words, the sentence is made
 plain, without the addition.

^l *scilicet.* See note on *v.*
 42 of the last chap.

^m ' *The kingdom of heaven is,*
 which our translators have added
 to the text, seems to be repeat-
 ed from *v. 1*, of this chap. But
 I think it is plain, that *the Son*
of man are the words under-
 stood in this place, as appears
 from the last words of the pre-
 ceding verse 13.

ⁿ Or taking a long journey
 to foreign parts, *περὶ μακρὰν,* *pe-*
regre proficiscens.

- 15 ' ° delivered to them his effects. And to one
 ' he gave five ^p talents, to another two, and to
 ' another one; to each of them according to
 ' his respective ability; and immediately set out
 16 ' on his journey. Then he who had received
 ' the five talents went and traded with them,
 17 ' and made of *them* five talents more. And he
 18 ' who *had* two, likewise gained two more. But
 ' he who had received one, went and digged in
 19 ' the earth, and hid his lord's money. After a
 ' long time, the lord of those servants cometh,
 20 ' and reckoneth with them. And he who had
 ' received five talents came, and brought other
 ' five talents, saying, Lord, thou didst deliver
 ' to me five talents; behold, I have gained five
 21 ' talents more besides those. His lord said to
 ' him, Well done, good and faithful servant!
 ' thou hast been faithful over few things, I will
 ' make thee ruler over many things: enter thou
 22 ' into the joy of thy lord. He also who had
 ' received two talents came, and said, Lord,
 ' thou didst deliver to me two talents; behold,
 ' I have gained two other talents besides them!
 23 ' His lord said to him, Well done, good and
 ' faithful servant! thou hast been faithful over
 ' few things, I will make thee ruler over many
 ' things: enter thou into the joy of thy lord.
 24 ' Then he who had received the one talent
 ' came,

° i. e. he delivered to be improved. See v. 19, 27.

^p A talent is about 157 l.

10 s; sterling. See chap. XVIII.
24.

' came, and said, Lord, I ^a knew thee to be a
 ' hard man, reaping where thou hadst not sown,
 ' and gathering ^r whence thou hadst not scatter-
 ' ed; and, being afraid, I went and hid thy ta- 25
 ' lent in the earth: See there thou hast thine
 ' own. His lord answering said to him, O 26
 ' wicked and slothful servant! thou knewest that
 ' I reap where I sowed not, and gather whence
 ' I have not scattered: Thou oughtest therefore 27
 ' to have put out my money to the exchangers;
 ' and *then*, at ^o my return, I should have re-
 ' ceived my own with ^r interest. Take, 28
 ' therefore, the talent from him, and give *it* to
 ' him who hath ten talents. For to every one 29
 ' that ^u hath shall be given, and he shall have
 ' abundance; but from him who hath not, shall
 ' be taken away even ^x that which he hath. And 30
 ' cast that unprofitable servant into outer dark-
 ' ness: there shall be weeping and gnashing of
 ' teeth.
 ' When ^y the Son of man shall come in his 31
 ' glory, and all the holy angels with him; then
 ' shall

^a ἔγνων σε ὅτι σκληρὸς εἰ ἀνθρώ-
 πος, *noveram te durum esse homi-*
nem, knowing thee to be a rigid
 man.

^r ὅθεν α ἡ σπορά σου, ' *whence*
 ' thou hast not sown,' *v. Tr.*
i. e. where thou hadst not sown
 by scattering the grain.

^o ὁ δὲ κύριος, *i. e.* coming home
 after my long absence.

^r ' with usury,' *v. Tr.* but
 that word, at present, implies
unlawful interest or extortion.
οὐ τὸ τοῦ, with the produce or in-

terest of the sum delivered.

^u *i. e.* he that diligently im-
 proves the grace that is given
 him, shall have farther favours
 from God.

^x *i. e.* that which he *seemeth*
 to have. See *Luke VIII. 18.* A
 man is said *not to have* what he
 does not make use of. *Avaro*
tam deest quod habet, quam quod
non habet. See above chap.
XIII. 12, and Mark IV. 25.

^y Our blessed Lord speaks of
 himself with a becoming maje-
 sty

- 32 ' shall he sit upon the throne of his glory. And
 ' all the nations shall be assembled before
 ' him: And He shall separate them one from an-
 ' other, as a shepherd separateth his sheep from
 33 ' the goats; and He shall set the sheep on his
 34 ' right hand, but the goats on *his* left. Then
 ' shall the ^a King say to them on his right hand,
 " Come, ye blessed of my Father! inherit the
 " kingdom prepared for you from the foundation
 35 " of the world! For I was hungry, and ye gave
 " me meat; I was thirsty, and ye gave me drink;
 " I was a stranger, and ye took me in; naked,
 36 " and ye clothed me; I was sick, and ye ^b visited
 " me; I was in prison, and ye came to me. " "
 37 ' Then shall the righteous answer him, saying,
 " Lord, when saw we thee hungry, and fed *thee*?
 38 " or thirsty, and gave *thee* drink? When saw
 " we thee a stranger, and took *thee* in? or
 39 " naked and clothed *thee*? Or when saw we
 " thee sick, or in prison, and came to thee?"
 ' And

ly and grandeur, in this paragraph; which is a noble instance of the true Sublime, and paints the solemnities of the great and final audit in the strongest light.

^a Or *the heathen*, τα ἔθνη, from which the English word is derived. The two preceding parables seem to represent the judgement of Christians, who constitute the church or kingdom of heaven. See v. 1; and in v. 14. οἱ οὖν δούλοι, his *own, proper servants* are mentioned: But here the heathen

world is assembled *ἐμπροσθεν αὐτοῦ* in his *effulgent presence*, and before his awful tribunal.

^a The *king of glory*, i. e. the Messiah, who presides over this grand assembly, and from whose dread sentence there lies no appeal. This exhibits a fine contrast between his regal dignity, and his condescension in his address to his faithful servants.

^b i. e. *looked after* or *assisted* me, ἐπισκεψάμεθα.

^c To condole with me in my sufferings, and to relieve my necessities,

' And the King will answer and say unto them,' 40
 " Verily, I say to you, Inasmuch as ye have
 " done *it* to one of the least of these my bre-
 " thren, ye have done it to me." ' Then He 41
 ' shall also say to them on the left hand,'
 " ' Depart from me, ye cursed, into everlasting
 " fire, prepared for the devil and his angels!
 " For I was hungry, and ' ye did not give me 42
 " to eat; I was thirsty, and ye did not give me
 " to drink; I was a stranger, and ye did not 43
 " take me in; naked, and ye did not clothe
 " me; sick and in prison, and ye did not visit
 " me." ' Then they also will answer him, 44
 ' saying,' " Lord, when saw we thee hungry,
 " or thirsty, or a stranger, or naked, or sick,
 " or in prison; and did not ' minister to thee?"
 ' Then shall He answer them, saying,' " Veri- 45
 " rily, I say unto you, Inasmuch as ye did not
 " do *it* to one of the least of these, ye did *it* not
 " to me." ' And these shall go away into ' eter- 46
 ' nal punishment; but the righteous into eter-
 ' nal life.'

A N D

necessities, in confinement and afflictions.

' There is a remarkable difference between our Saviour's expression here and in *v.* 34, where the *kingdom* is said to have been *prepared for the righteous from the foundation of the world*; whereas *everlasting fire* is not said to have been originally prepared for the wicked, but *for the devil and his angels*, those enemies of God and man.

* *οτι εδωκατε μοι φαγην*, which I have rendered literally. ' Ye ' gave me no meat,' *v. Tr.* See note on chap. XIV. 16.

' Or *serve thee*, *διακονησαμεν σοι*, literally, *waited on thee at table*; ' ministered to thee of our ' substance,' as it is elsewhere expressed.

' ' everlasting' *v. Tr.* but the original word *αιωνιος* is the same in both places; which I have therefore rendered accordingly.

CHAP. XXVI. **A**ND it came to pass, that when Jesus had finished all these ^b discourses, He said to his
 2 disciples, Ye know that after two days the Passover is to be *kept*, and the Son of man is to be
 3 ⁱ betrayed that he may be crucified. Then the Chief-priests, and the Scribes, and the Elders of the people, assembled together in the palace of
 4 the High-priest, whose name was Caiaphas, and consulted how they might take Jesus by ^k subtilty, and put *him* to death. But they said, Not
 5 on the ^l festival, lest there be a ^m tumult among the people.
 6 Now, when Jesus was in Bethany, in the
 7 house of Simon the leper, a woman having an alabaster-vessel of ⁿ very precious ointment came to him, and poured *it* on his head as ^o he was
 8 at table. But his disciples, seeing this, had indignation, saying, To what purpose is this waste?
 9 for this ointment might have been ^p sold for a
 10 great price, and given to the poor. When Jesus ^q perceived *it*, he said to them, Why trouble ye the
 the

^b λόγους, *sermones*. 'Sayings,' v. Tr.

ⁱ ὅτι γινῆσθαι, *fore* — παραδοῖσθαι (ὅτι being understood) *tradendum*. 'Is the feast of the passover — is betrayed,' v. Tr. See note on chap. XXIV. 42.

^k Or *fraud*, δόλω, *deceit*.

^l 'feast' v. Tr. viz. of the passover.

^m Or *commotion*, ἄτακτος. 'Uprore' v. Tr.

ⁿ Or *odoriferous balsam of great price*. See note on Mark XIV. 3.

^o αὐτὴ ἀνακειμένη, *ipsius accumbentis*.

^p πρᾶξιναι πολλὰ, *sold for a large sum of money*. See note on Mark XIV. 5.

^q 'when Jesus understood,' v. Tr. γινῆσθαι δ' ὁ ἰσχυρῶς, i. e. *Jesus knowing that they murmured*.

the woman? for she hath performed a good
work upon me. For ye have the poor always 11
with you; but Me ye have not always. Besides, 12
in pouring this ointment on my body, she did *it*
towards my burial. Verily, I say to you, Where- 13
ever this Gospel shall be preached in the whole
world, what this woman hath done shall also
be ¹ related, for a memorial of her.

Then one of the ² Twelve, whose name was 14
Judas Iscariot, went to the Chief-priests, and 15
said, What will ye give me, and I will deliver
him up to you? And they agreed with him for
³ thirty pieces of silver: and from that time he 16
sought an opportunity to betray him.

NOW, on the first *day* of unleavened bread, 17
the disciples came to Jesus, saying to him,
Where wouldest thou that we should prepare for
thee, to eat the ⁴ passover? And He said, Go 18
into the city to such a one, and say to him, The
⁵ Teacher saith, My time draws near; I will
celebrate the passover at ⁶ thy house with my
disciples. And the disciples did as Jesus ordered 19
them, and made ready the passover.

Now

¹ λαλῆσαι, *shall be spoken of*.

² One of the twelve disciples:
this was a great aggravation of
his crime.

³ A slave was rated by the
Law at 30 *shekels*; and as a
shekel was about 2 s. 6 d. ster-
ling, the whole amounted to no
more than 3 l. 15 s. or there-
abouts.

⁴ το πάσχα, i. e. the paschal
lamb; which was eaten at sup-
per.

⁵ ὁ Διδασκαλος. See note on
Mark XIV. 14.

⁶ It was customary for the
inhabitants of Jerusalem to pre-
pare rooms, tables, &c. for
strangers, to celebrate this festi-
val; so that there was nothing
extraor-

20 Now when the evening was come, He sat
 21 down with the Twelve; and as they were eating,
 He said, Verily, I say to you, that one of you
 22 shall betray me. And they, ^a being exceedingly
 grieved, began every one of them to say to
 23 him, 'Lord, is it I? And He answered and said,
 he that dippeth *his* hand with me in the dish,—
 24 he will betray me. The Son of man ^a is going,
 as it is written concerning him; but woe to that
 man by whom the Son of man is betrayed! it
 had been good for that man, if he had not been
 born. Then Judas, who betrayed him, answer-
 25 ing said, Master, is it I? He said to him,
^b Thou hast said *it*.

26 And, ^c as they were eating, Jesus took bread;
 and having blessed *it*, He brake *it*, and gave *it*
 to the disciples, and said, 'Take, eat, this is
 ' my ^d body.' And he took the cup, and having
 27 given

extraordinary in the orders our Lord gave his disciples, to go and make the necessary preparation for the paschal supper, though he might not specify the person: But it is probable, that he directed them to one of his followers; for St. Mark tells us, that he gave them a signal, *viz.* that they 'should meet a man bearing a pitcher of water,' whom they were directed to follow into the house. See Mark XIV. 14, 15.

² ^a *were exceeding sorrowful,*
 ὡ. Ἦν. λυπημένοι σφόδρα valde contristati.

^a *i. e. is departing, as we say, or near his death, as the prophets have written concerning the Messiah.*

^b *i. e. thou hast said right, or it is as thou hast spoken.* This is plainly the import of the original phrase οὕτως ἔπαρε, both here and in v. 64. Compare Mark XIV 62. Luke XXII. 70. John XVIII. 37.

^c See the note on Mark XIV. 18, concerning the paschal supper.

^d τὸ τοῦ ἐγώ, *i. e. this is the sensible sign and representation of my body.*

^e *i. e.*

given thanks, He gave *it* to them, saying,
 ‘ Drink ye all of it; for this is my ^c blood of 28
 ‘ the new covenant, which is shed for many for
 ‘ the remission of sins. But, I say to you, ^f I 29
 ‘ will not drink henceforth of this produce of
 ‘ the vine, until that day when I shall drink it
 ‘ new with you, in the kingdom of my Father.’

And when they had sung a hymn, they 30
 ‘ went to the mount of Olives. Then Jesus 31
 saith to them, Ye will all be offended on my
 account this night: for it is written, ^h “ I will
 “ smite the Shepherd, and the sheep of the
 “ flock shall be scattered.” But after I am risen 32
 again, I will go before you into Galilee.
 Upon this, Peter answering said to him, 33
 Though all should be offended on thy account,
 I will never be offended. Jesus said to him, 34
 Verily, I say to thee, that this night, before
 the cock ⁱ crow, thou shalt deny me thrice.
 Peter said unto him, Though I should die with 35
 thee, yet will I not deny thee: and all the dis-
 ciples said the same.

T H E N

^c *i. e.* the seal of the new
 covenant established in my
 blood, which is shed, &c.

^f *I will no more drink of this
 wine, τὸ γινώσκον τὸ ἀπὸ τοῦ
 αἵματος τοῦ νέου, till I
 drink it new, &c. i. e.* till, be-
 ing risen from the dead I re-
 ceive my mediatorial kingdom,
 and we shall share together in
 much nobler entertainments
 than even this, which will there

be superseded.

^h *ἐξῆλθεν, they went out of the
 house, where they had eaten
 the paschal supper.*

ⁱ See Zech. XIII. 7.

ⁱ *i. e.* before the cock has
 done crowing; for the cock
 crows at different times of the
 night: or before the time called
cock-crowing is over. Hence
 Mark (XIV. 30.) says, ‘ before
 ‘ the cock crows twice,’ &c.

* We

- 36 **T**HEN Jesus cometh with them to a place called Gethsemanè, and saith to the disciples, Sit ye here, while I go yonder to pray.
 37 And he took with him ^k Peter, and the two sons of Zebedeus; and began to be sorrowful, and ^l in great anguish. Then He saith to them, My soul is exceeding sorrowful, even unto ^m death! tarry here, and watch with me. And ⁿ advancing a little before them. He fell on his face, and prayed, saying, O my Father, if it be possible, let this ^o cup pass from me!—Nevertheless, not as I will, but as thou *willest*. And He cometh to the disciples, and findeth them asleep; and He saith to Peter, What! ^p Could ye not watch with me one hour? Watch and pray, that ye ^q may not fall into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
 42 He ^r went from them again a second time, and prayed,

^k We find in the evangelic history, that these three disciples, were, in particular circumstances, near our Lord's person; as when he raised Jairus's daughter; at his transfiguration; and now in his lowest abasement and bitter conflict.

^l 'very heavy,' v. Tr. but ἀνθυμους is *to be in the most painful anguish of soul, and depression of spirit.*

^m Death (whatever is in this place meant by it) here rushed at once on the blessed Jesus; for *his soul* might suffer more in an instant, than his body in a

long succession of ages.

ⁿ προελθων μικρον, *progressus paululum.*

^o See note on Mark X. 38. It was common among the Jews to express a *portion of comfort or distress* by a cup, alluding to the custom of the father of a family sending to his children or guests, a cup of such liquor as he designed for them.

^p ὡχυσαν, *where ye not abled? bad ye not strength enough?*

^q ἢ οὐκ ἠσκησάτε, *that ye enter not,* v. Tr. literally.

^r ἀπελθων. See above v. 39.

prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done! And he came and found them asleep 43 again; for their eyes were ^a heavy. And leaving them, He went away again, and prayed a 44 third time, saying the same words. Then He 45 cometh to his disciples, and saith to them, Do you ^b sleep on still, and take *your* rest? Behold, the hour is near, and the Son of man is betrayed into the hands of sinners! Rise; let us be 46 going! Behold, he who betrayeth me ^c approaches.

And while he was yet speaking, lo, Judas, 47 one of the Twelve, came, and with him a ^d great multitude with swords and staves, from the Chief-priests and Elders of the people. Now he who 48 had betrayed him had given them a signal, saying, Whomsoever I shall kiss, ^e he is *the man*: ^f lay hold on him. And immediately coming 49 to Jesus, he said, Hail, Master! and kissed him.

And

^a Or *slept down with sleep*, ἐκκαμπνύοντες, *gravati*.

^b I have rendered this sentence interrogatively, as it is more consistent with the sequel, 'rise; let us be going!' q. d. 'now, as you see me struggling and bleeding with agony, and the traitor, &c. approaching; be vigilant, and rouse from your lethargy: the time is too precious for indulgence in sleep.'

^c ὁ ὄπισθεν, *appropinquavit*, is already near.

^d This mixed croud consisted of Roman soldiers, civil officers, and the domestics of the High-priest; who were armed with swords and staves, or rather clubs, ξυλῶν. See v. 55, and *Mark* XIV. 43. note.

^e 'that same is he,' v. Tr. αὐτός ἐστιν, *is the very person*. As it was night, and there were 12 persons together, probably dressed alike, such a signal might be necessary.

^f κρατεῖσθαι, *seize him*. 'Hold him fast,' v. Tr.

^a Or

50 And Jesus said to him, ^a Friend ! wherefore art thou come ?—Then ^b they came and laid hands
 51 on Jesus, and seized him. And, behold, ^c one of those who were with Jesus, stretching out *his*
^d hand, drew his sword, and ^e striking a servant
 52 of the High-priest, took off his ear. Then Jesus said to him, Put up thy sword in its place again ;
 for all ^f those who take the sword, shall perish
 53 by the sword. Thinkest thou that I cannot now
^g pray to my Father, and he would instantly give me more than ^h twelve legions of angels ?
 54 But how then would the ⁱ Scriptures be fulfilled, *which say* that thus it must be.

55 In that same hour Jesus said to the multitudes,
^j Are ye come out as ^k after a robber with swords
^l and ^m clubs to take me ? I sat teaching ⁿ daily
^o with you in the temple, and ye did not lay
 56 ^p hold on me. But all this is done, ^q that the
^r writings of the prophets might be fulfilled.—
 Then all the disciples forsook him, and fled.

AND

^a Or *Companion*, *ἑταῖρος*.

^b *προελθόντες* i. e. *others coming forward*.

^c i. e. one of his disciples, viz. Peter; for eleven of them were with him in the garden.

^d To his sword.

^e *πῶλαξας ἀφαιλεῖν*, which I have rendered literally. 'Struck off—*snote off*,' *v. Tr.*

^f i. e. those who use it unlawfully shall perish by the sword of the magistrate, 'who beareth not the sword in vain.'

^g Or *intreat*, *παρακαλεῖσθαι*

^h Instead of 12 deserting, timorous, Apostles.

ⁱ The writings of the prophets concerning the death and sufferings of the Messiah. See *Isa. Liii.*

^k ὡς ἐπὶ λῃστῇ, not 'against a thief,' as the *v. Tr.* has it.

^l ξύλων, *clubs* or *bludgeons*; See above *v. 47*. 'slaves,' *v. Tr.*

^m καθ' ἡμέραν, *day after day*.

ⁿ i. e. whereby the Scriptures were fulfilled. See note on chap. I. 22.

AND those who had laid hold on Jesus led 57
him away to Caiaphas the High-priest,
 where the Scribes and Elders were assembled.
 But Peter followed him at a distance to the pa- 58
 lace of the High-priest, and went in, and sat
 with the ° servants to see the end. Now, the 59
 Chief-priests and Elders, and all the P council,
 sought false ¹ evidence against Jesus that they
 might put him to death; but ² found none. And, 60
 though many false witnesses came, yet ³ they did
 not find *sufficient evidence*. At last two false
 witnesses came, and ⁴ deposed, This *man* said, 61
 I am able to destroy the temple of God, and to
 build it in three days. Then the High-priest 62
 ° rose up, and said to him, Answerest thou no-
 thing? what do these testify against thee? But 63
 Jesus was silent. And the High-priest ⁵ answered
 and

° Or *officers*, υπηρου, to see the issue of the affair.

P Or *Sanhedrim*, το συνδριον.

¹ ψευδομαρτυριαν, *false testimony* or evidence. 'Witness,' v. Tr. which is obsolete in this sense.

² i. e. their first efforts were ineffectual, the depositions of the witnesses not agreeing together. [See Mark XIV. 56.] They had found false witnesses; but the false evidence they gave was not sufficient to convict Jesus. Indeed, they seem to condemn him at last from his own confession. See v. 64 et seq.

³ ex ipsis, *literally*, they did

not find. ⁴ *they found none*, v. Tr. See the last note. This is something like our law-term, *to find a bill*. The word *witness* used promiscuously as the person, and the deposition, in the v. Tr. has caused some obscurity in this and other passages, in the Gospels.

⁵ declared, απηλθ. 'said,' v. Tr.

⁶ *arising*, rising from his seat; which was probably the custom on these occasions.

* i. e. continued to interrogate him; for *αποκρινουμαι* sometimes signifies to *continue* or *begin* a discourse in the N. T. See note on chap. XXII. 1.

⁷ i. e.

- and said to him, I adjure thee by the living God,
that thou tell us, whether thou be the CHRIST
64 the Son of God. Jesus saith to him, ^y Thou
hast said. Moreover, I say to you, Hereafter ye
shall see the Son of man sitting on the ^z right
hand of Power, and coming upon the clouds of
65 heaven. Then the High-priest rent his clothes,
saying, He hath spoken blasphemy: what far-
ther need have we of witnesses? behold, ye have
66 now heard his blasphemy. ^a What is your opi-
nion? They answering, said, He is guilty of
67 death. Then they spit in his face, and buffeted
68 him; and others smote *him* with ^b sticks, say-
ing, ^c Prophecy to us, thou Messiah, Who is it
that struck thee?
69 Now, Peter was sitting without in the ^d pa-
lace: and ^e a damsel came to him, saying, Thou
70 also wast with Jesus of Galilee. But he denied
it before *them* all, saying, ^f I know not what
71 thou sayest. And when he was gone out into
the porch, another *maid* saw him, and said to
those that were there, This *man* was also with
Jesus

^y i. e. *thou hast said right.*

^z i. e. *the right hand of God;*
for the High-priest understood
it so, by his taxing Jesus with
blasphemy in the next verse. By
the Son of man coming upon
the clouds of heaven, our
Lord alludes to *Dan. VII. 13,*
14. and probably to the descent
of God on mount Sinai, in a
chariot of clouds, &c. attended
by angelic hosts.

^a *τι σμυρ δοναι; quid vobis vi-*

detur? *'what think ye?'* v. *Tr.*

^b *'with the palms of their*
hands,' v. *Tr.* but *επιειν* sig-
nifies *to strike with a rod or stick.*

^c Jesus was now blind-folded,
as we learn from *Mark* and
Luke.

^d *Or in the hall,* *αυτη αυτη.*
in aula.

^e *Or a certain servant maid,*
μια παιδισκη, ancilla quædam.

^f i. e. *I know not what you*
mean.

Jesus ^g the Nazarene. And he again denied 72
 with an oath, saying, I do not know the man.
 And ^h a little while after, they who stood by, 73
 coming *to him*, said to Peter, ⁱ Certainly thou
 art ^k one of them; for thy speech discovereth
 thee. Then he began to ^l curse and to swear, 74
saying, I know not the man. And immediately
 the cock crew. Then Peter remembered the 75
 words of Jesus, who had said to him, Before
 the cock crow, thou shalt deny me thrice:—
 And he went out, and wept bitterly.

AS ^m soon as it was morning, all the Chief-CHAP. XXVIE;
 priests and the Elders of the people held a
 consultation against Jesus, in order to put him
 to death. And having bound him, they led 2
him away, and delivered him to ⁿ Pontius Pilate
 the governor.

Then

^g ὁ Ναζαρενός. They give our Lord this appellation by way of contempt, as the Jews do to this day.

^h μετὰ μικρόν, *paucis post.*

ⁱ ἀληθώς, *of a truth, v. Tr.*

^k i. e. one of Christ's disciples, and a Galilean; as is evident from thy dialect, which 'betrayeth thee,' *v. Tr. δηλονοῖ ποιεῖ, te manifestum facit.*

^l καὶ ἀναθεματίζων, *to make imprecations.*

^m The preceding transactions of this malignant night being over; *πρωίας γινόμενης*, as soon
 VOL. I.

as the day dawned, *συμβουλὴν λαβόν, they took counsel, v. Tr.*

ⁿ The Roman Procurator, or governor of Judea, appointed by Tiberius Cesar. Vide *Tacit. Annal. L. XV. c. 44.* Our Saviour ate the paschal supper in the evening; then he went into the garden, where he was apprehended, and was in the High-priest's palace the rest of the night. In the morning they hurry him away, bound with fetters, to the Roman magistrate. See note on *Mark XV. 1.*

K.

• Or

- 3 Then Judas, who had betrayed him, seeing
that he was condemned, ° repented of *what he*
4 of silver to the Chief-priests and Elders, saying,
I have sinned, ° in betraying innocent blood.
And they said, What *is it* to us? do thou look
5 to that? And he, throwing down the pieces of
silver in the temple, ° departed, and went and
6 ° strangled himself. And the Chief-priests took
the pieces of silver, and said, It is not lawful to
put them into the ° sacred treasury, because they
7 are the price of blood. ° And after consulting
together, they bought with them the Potter's-
field, to be a burying ground for strangers.
8 Wherefore that field is called, The Field-of-
9 blood, to this day. Then was fulfilled what had
been spoken by Jeremiah the prophet, saying,
“ ° And they took the thirty pieces of silver, the
“ price

° Or *was touched with remorse*,
μεταμεληθεῖς. ° *Repented himself*,
v. Tr.

° *παράδοξ*, having betrayed,
literally.

° *αναχωρησιν*, he withdrew or
retired, probably into some pri-
vate place.

° Perhaps *ἀπηγγέτω* should be
rendered here, *he choked, suffo-
cated, or burst with passion*. See
Acts i. 18. At least, *ἀπαγγέτω*
does not answer to the Latin
pendeo to hang, but signifies to
strangle, &c.

° *οσφραριον*, i. e. the treasury
for gifts, &c. devoted to the

service of God, in the temple.

° *συμβουλιον λαβοῦντες—εις ταφην*
τοῦ ξηνοῦ, *consilio capto—ad se-*
pulturam hospitem. Those places
were looked upon as unclean,
and the Jews carefully avoided
approaching them, for fear of
being polluted.

° See *Zech.* XI. 13. The
word *ισχυς* seems to have been
inserted, or the name changed,
by some officious transcriber. The
Syriac version, which is very an-
cient, says only *it was spoken by*
the prophet, without specifying
his name.

“ price of him that was ^x valued, whom they
 “ of the children of Israel did value; and gave 10
 “ them for the potter’s-field, as the Lord ap-
 “ pointed me.”

Jesus then stood before the governor. And 11
 the governor asked him, saying, Art thou the
 King of the Jews? And Jesus said to him,
 ‘ Thou sayest it. And when he was accused by 12
 the Chief-priests and Elders, he made no answer.
 Then Pilate saith to him, Dost thou not hear 13
 how many things they ^z depose against thee?
 And ^a He made him no answer to any thing that 14
 was said, so that the governor ^b was greatly
 surprised.

Now at the ^c festival, the governor was wont 15
 to release to the people one prisoner, whom they
^d desired. And they ^e had then a notorious pri- 16
 soner, called Barabbas. Therefore, when they 17
 were assembled together, Pilate said to them,
 Whom would you have me release to you? Ba-
 rabbas, or Jesus who is called Christ? For he 18
 knew that for envy they had ^f delivered him up.
^g While he was sitting on the judgement-seat, 19
 his

^x i. e. offered to sale, set a price upon.

^y See note on v. 64 of the last chap.

^z Or testify against thee, σου καλμαρτυροισι. ‘witness,’ v. Tr.

^a ‘answered him to never a word,’ v. Tr. ου απεκριθε αυτω ουρος ουδε ει λεγμα.

^b Or greatly wondered, θαυμαζοντα. ‘Marvelled greatly,’ v. Tr.

^c i. e. the Passover, κατ’ εθνη; that being the chief festival among the Jews.

^d Or chose, ηθελον, ‘would,’ v. Tr.

^e i. e. they had then a notorious criminal in custody.

^f i. e. delivered him to the civil power, to be punished as a criminal.

^g καθυμνου δε αδια, ‘when he was set down,’ v. Tr.

- his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered^h much on his account this day, in a dream.
- 20 But the Chief-priests and Elders persuaded the multitude, that they should ask Barabbas, and
- 21 ⁱ destroy Jesus. Now, the governor answered and said to them, Which of the two would you have me release to you? And they said, Barabbas.
- 22 Pilate saith to them, What shall I do then with Jesus, who is called Christ? They all say to him, Let him be crucified! Then the governor said, Why? what evil hath he done? But they^k cried out the more, saying, Let him be
- 24 crucified! Pilate, seeing that ^l he could not prevail, but *that*^m rather a tumult was made; took water, and ⁿ washed *his* hands before the multitude, saying, I am innocent of the blood
- 25 of this just person; look ye *to it*. Then answered

^h πολλὰ παθεῖν-δι' αὐτοῦ, 'I have suffered many things because of him,' *v. Tr.*

ⁱ i. e. have Jesus put to death.

^k They were unanimous in their request to Pilate for the life of a murderer and robber in *v. 22*; and here they cry out in a tumultuous manner, so as even to intimidate the governor.

^l 'Prevail nothing,' *v. Tr.* which is a Latinism, *nihil proficere*.

^m i. e. on the contrary, the tumult increased; for the Jews were a seditious head-strong people, as Pilate had found on other occasions.

ⁿ It was an usual ceremony, both among the Jews and heathens, to wash the hands, as a token of a person's innocence. But the following lines of Ovid may be justly applied to Pilate on this occasion:

*Ab nimium faciles, qui tristia crimina cædis
Flumineâ tolli posse putetis aquâ.*

Fast. l. II. v. 45.

• This

ed all the people, and said, ° His blood *be* on us, and on our children! Then he released Barabbas to them; but, having scourged Jesus, he delivered *him* to be crucified.

THEN the ^p soldiers of the governor took Jesus into the ^q common hall, and gathered unto him their whole band. And having stripped him, they put on him a scarlet robe; and ^r having wreathed a crown of thorns, they put it upon his head, and a ^s reed in his right hand: ^t Then falling on their knees before him, they ^u derided him, saying, Hail, King of the Jews! And they spit upon him; and took the reed, and struck him on the head. And after they had mocked him, they took the robe off from him, and having dressed him in his own garments, they led him away to be crucified. And as they ^x were going, they found a man of Cyrenè,

° This dreadful imprecation was fully answered, in the destruction of the Jews by the Romans; and was peculiarly illustrated in the severity with which Titus, who was naturally merciful, treated the children of this incorrigible and tumultuous croud, during the siege of Jerusalem. See *Joseph. Bell. Jud. Lib. V. c. 11.*

^p i. e. the Roman soldiers, who were in garrison in the fort Antonia at Jerusalem, to prevent any tumults, especially during the great festivals.

^q The *Prætorium*, where the

whole cohort flocked round him, and joined to insult him. See *Mark XV. 16.*

^r πλεξάντες, *having made them into a wreath.* 'Platted,' *v. Tr.*

^s Or cane, as a mock-sceptre, with which they struck him afterwards.

^t γυνεῖν τὰς, *ad genua procidentis.* 'Bowed the knee,' *v. Tr.*

^u 'mocked him,' *v. Tr.* παιζόν, *pueriliter illudcbant.*

^x ἐξήχθησαν, 'as they came out,' *v. Tr.* Luke says 'as they led him away.' XXIII. 26.

Cyrene, named Simon; and they compelled him to ^y carry his cross.

- 33 **A**ND when they were come to a place called
 34 Golgotha, that is to say, A place of a skull,
 they gave him ^a vinegar mingled with gall to drink;
 and when he had tasted *it*, he would not drink.
 35 And ^a having crucified him, They ^b shared his
 garments by casting lots: so that what had been
 said by the prophet was fulfilled, " They parted
 36 " my garments among them, and cast lots on
 37 " my vesture." And, sitting down, they ^c watch-
 ed him there. And they set over his head his
 accusation in writing: THIS IS JESUS THE KING
 38 OF THE JEWS. At the same time, two ^d thieves
 were crucified with him; one on the right hand,
 and another on the left.
 39 And those who passed by ^e reviled him, shak-
 40 ing their heads, and saying, Thou that destroy-
 est

^y *ἵνα αὐτὸν, ὡς πορεύετο, ἔσται ὡς φορέτω.* 'To
 ' bear,' *v. Tr.* He carried ei-
 ther the whole cross a part of
 the way, or a part of it (the
 transverse beam) the whole way
 to Calvary. Compare *John XIX.*
 17.

^a Or *four wine* [as the French
 word *vinaigre* imports] which,
 being mixed with water, was
 the com. S on drink of the Ro-
 man soldiers; [vid. *Lippium de*
milit. Rom. L. V.] and, conse-
 quently, was in a vessel at hand.
 Besides, it was customary among
 the Jews, to give those who
 were to suffer a violent death
 a rich cordial of wine, mixed

with spices and a grain or two
 of frankincense, to drink just
 before they were executed, in
 order to stupify the malefactor's
 senses; instead of which they
 gave Jesus this bitter potion.

^b *i. e.* fixed him to the cross,
 by nailing his hands and feet.

^c 'parted,' *v. Tr.* διαμερί-
 σαστε. See *Pf. XXII. 18.*

^d *ἑκαστος, they observed, or kept*
watch, lest any one should take
him down from the cross.

^e Or *robbers, λησται, latrones,*
 who had, probably, been con-
 cerned with Barabbas.

^f *εὐλασθε, literally, blas-*
phemed him.

cſt the temple, and buildeſt *it* in three days,
 ſave thyſelf! If thou be the Son of God, come
 down from the croſs! ⁴¹ In the ſame manner alſo
 the Chief-prieſts deriding *him*, with the Scribes
 and Elders, ſaid, He ſaved others; *but* cannot ⁴²
 ſave himſelf: If he be the King of Iſrael, let him
 now come down from the croſs; and we will
 believe him. ⁴³ “ He truſted in God; let him
 now deliver him, if he ^s delighteth in him: ”
 for he ſaid, I am the Son of God. The thieves ⁴⁴
 alſo, who were crucified with him, ^b reproached
 him in the ſame manner.

Now, from the ſixth hour, there was dark- ⁴⁵
 neſs over all the ⁱ land until the ninth hour. And ⁴⁶
 about the ninth hour, Jeſus cried with a loud
 voice, ſaying, ^k ELI, ELI, LAMA SABACHTHANI?
 that is, ^c My God! my God! why haſt thou
^c for-

ⁱ ὁμοιωσ, *ſimiliter*. ^c Like-
 wife, ^v Tr.

^z ^c If he will have him, ^v Tr.
 but ^u θελει αυτον, *ſi eum vult*,
 will bear the ſenſe I have given
 it, and is likewise agreeable to
 the paſſage here quoted from
 SS. See *Pſ. XXII. 3*.

^b το δι αυτου—ουκ εδικοι, *id ipſum*
—exprobrabant ei. ^c caſt the ſame
 ‘ in his teeth.’ ^v Tr. *An un-*
couth phraſe! See *Luke XXIII,*
39—43.

ⁱ πασαν την γην, *univerſam il-*
lam regionem, i. e. over all the
 land of Judea. Thus *Mat. II.*
20, 21, εις την Ισραηλ, and *John*
III. 22. εις Ιουδαίαν την, ſignify
 the ſame thing.

^k The original Hebrew text
 in *Pſ. XXII. 1.* is as follows,
 אֱלֹהֵי אֱלֹהֵי לִמָּה עָזַבְתָּנִי i. e. *De-*
us mi! Deus mi! quare me
deſeruiſti? which the Evange-
 liſt has written in Greek cha-
 racters, with a little variation of
 dialect in the verb. Some are
 of opinion that our Saviour re-
 peated the whole *Pſalm* on the
 croſs; it being a lively repre-
 ſentation of the Meſſiah’s fu-
 ture ſufferings: But it ſeems
 more probable that this was the
 Hymn or *Pſalm*, which he ſung
 with his diſciples after the laſt
 ſupper; before he entered the
 garden, chap. *XXVI. v. 30*.

47 ' forsaken me ? ' When some of those who stood
by heard *it*, they said, This *man* calleth for
48 ¹ Elijah. And immediately one of them ran,
and taking a sponge, filled it with vinegar, and
49 put *it* on a reed, and gave him to drink: But
the rest said, ^m Let it be, let us see whether Eli-
jah will come to save him.

50 But Jesus, having ⁿ cried again with a loud
voice, ^o yielded up the ghost.

51 And, behold, the ^p veil of the temple was
rent in two from the top to the bottom : and the
52 earth trembled, and the rocks ^q were split, and
the graves were opened ^r ; and many bodies of
the

¹ The Jews expected that Eli-
jah would precede the Messiah ;
and therefore they said this in
derision, as Elijah had not yet
made his appearance.

^m ἀφ' ἑ, i. e. do not give it,
forbear.

ⁿ Probably the same words
as in v. 46 ; or perhaps ' Fa-
ther, into thy hands I com-
mend my spirit.' See *Luke*
XXIII. 46.

^o i. e. expired ; literally, *dis-
missed his spirit.*

^p There were two veils in
the temple, one of which hung
before the door of the Sanctu-
ary, and the other before the
door of entrance into the Holy
of Holies ; but the latter only
is here mentioned, which in
Heb. IX. 3. is called *διὰ τῆς καλα-
γυλίας*. This, in the 2d tem-
ple, supplied the place of the
partition-wall, which divided

the Sanctuary from the Holy of
Holies in Solomon's temple
[*1 Kings VI. 16.*] ; and was of
a most curious and strong tex-
ture like tapestry, being made of
azure, purple, and scarlet threads
interwoven. It hung down from
a large beam like a curtain, and
was above twenty cubits long,
and four fingers thick ; a new
one was made every year, and
hung up in the temple. The
sudden rending of this veil must
have struck a terror into the
priests, and suddenly exposed
the Holy of Holies, which had
hitherto been carefully conceal-
ed, to the view of the people.

^q σεισθήσονται, *sisse sunt*, were
cleaved asunder.

^r By the earthquake. The
sepulchres of the opulent Jews
were mostly hewn in rocks ; so
that when the rocks were torn
from each other, many tombs
were

the saints who slept arose, and, coming out of
the graves after his resurrection, went into the
¹ Holy City, and appeared to many. 53

Now, when the Centurion, and those who
were with him watching Jesus, saw the earth-
quake, and ² those things which were done, they
were exceedingly afraid, and said, " Certainly,
this was the Son of God ! 54

And there were many women, who had fol-
lowed Jesus from Galilee to minister to him,
looking on at a distance; among whom was Mary 55
Magdalene, and Mary the mother of James and 56
Joses, and the mother of Zebedeus's sons.

WHEN it was evening, there came a ³ rich 57
man of Arimathea, named Joseph, who
himself also was a disciple of Jesus : This *man* 58
went to Pilate, and begged the body of Jesus ;
whereupon Pilate ordered the body to be deliver-
ed *to him*. And when Joseph had taken the 59
body, he wrapped it in a clean linen-cloth, and 60
laid it in his own new tomb, which he had
hewn out in a rock ; and having rolled a great
stone to the entrance of the sepulchre, he de-
parted.

were opened. *Aristides* tells us,
that several graves were open-
ed, and dead bodies ejected
out of them, by a violent earth-
quake in the isle of *Rhodes*.

¹ *i. e.* Jerusalem, called in
Greek *Ιερουσαλὴμ*.

² Namely, the sun darkened,
and the rocks split asunder.

³ *αγαθός*, of a truth, *v. Tr.* Our

Saviour *had* answered the High-
priest in the affirmative, when
he asked him whether he was
the Son of God. (See XXVI.
63, 64.) Hence the officer and
his soldiers, who were then pre-
sent, now conclude that he was
in reality worthy of that high
title.

² See note on *Mark* XV. 43.

³ *i. e.*

61 parted. But Mary Magdalene, and the ^y other Mary were there, sitting over-against the sepulchre.

62 Now, the ^z next day, which followed the day of preparation, the Chief-priests and Pharisees came together to Pilate, saying; Sir, we remember that this ^a deceiver said, when he was
63 alive, 'After three days I will rise again.' Give orders therefore, that the sepulchre be secured until the third day; lest his disciples, coming by
64 night, steal him away, and say to the people, 'He is risen from the dead;' and then the last
65 error will be worse than the first. Pilate said to them, ^b Ye have a guard: go, and make it as secure as you can. So they went and secured the sepulchre, sealing the stone, and *setting* the guard.

CHAP. XXVIII. **A**T the end of the sabbath, as it began to dawn towards the first day of the week, Mary ^c Magdalene, and the other Mary, came
6 ^d to view the sepulchre. And, behold, there was a great

^y i. e. Mary the mother of James and Joseph. See v. 56, and XXVIII. 1.

^z The day of Preparation was the day before the sabbath, on which they prepared for the celebration of it, especially when it was 'a high sabbath.' The next day therefore after the Preparation was the Jewish Sabbath; which is here expressed by circumlocution, because it was then abolished.

^a Or *impetitor*, ὁ πλεονεκτης, who

seduced the people.

^b *Ἐξέλτε κρηττάς*, perhaps, should be rendered imperatively, Have a guard of soldiers, to watch the sepulchre. 'Ye have a watch,' v. Tr.

^c Or rather *the Magdalene*; for she was so called because she was a native of *Magdala*, a town in Galilee beyond Jordan.

^d *Ἰδεναι*, to view or look on. See v. 55 of the preceding chap. 'beholding—to see,' v. Tr.

^e *counters*

a great earthquake ; for an angel of the Lord, descending from heaven, was come, and had rolled away the stone from the enterance, and was sitting upon it. His ^c aspect was like lightening, and his raiment white as snow. And ^f the guards trembled for fear of him, and became as dead *men*. But the angel ^g spoke, and said to the women, ^e Be not afraid ; for I know that ^e you are seeking Jesus, who was crucified. He is ^e not here ; for he is risen, as he ^h told you. ^e Come, see the place where the Lord ⁱ was laid ! And go quickly, and tell his disciples ^e that he is risen from the dead : and, behold, ^e he goeth before you to Galilee ; there ye shall ^e see him. ^k Lo, I have told you.' And they hastily went out of the sepulchre with fear and great joy ; and ran to ^l tell his disciples. And ^m as they were going to tell his disciples, behold, Jesus met them, saying, All hail ! And they approaching

^c ' countenance,' *v. Tr* ἡ ὁρα, *visus, forma, species.* Vid. *Platarch. in Pericle.*

^f Or *those who watched,* οἱ τηρηταί, ἰσχυροὶ, *were moved, or in great commotion.* ' *Shook,*' *v. Tr.*

^g ἀπαγγεῖλαι -- *εἰπε, addressing himself--'said.* See note on chap. XXII. 1. XXVI. 63. &c.

^h καθὼς *εἰπε, as he told you, when he was alive, viz. ' that ' he should rise again the third ' day.'* See chap. XX. *v. 19.*

ⁱ ἐκείνῳ, *positus erat.*

^k *i. e.* take notice, that I, an angel of God, have told you

all this.

^l ἀπαγγεῖλαι, to bring this news, which filled them with a mixture of fear and joy. ^e *to ' bring word,' v. Tr.*

^m *i. e.* ὡς πορευομένων, *as they were on the way.* The *imperfect tense* denotes an action not *perfectly* past ; and therefore should generally be rendered by the participle of the present tense, and the verb substantive *ἔσται*. By properly rendering it thus, I think, I have made several passages in the N. T. plainer than the *v. Tr.*

approaching ^a him, laid hold on his feet, and
 10 worshipped him. Then Jesus said to them, Be
 not afraid : go, tell my brethren to go into Galilee ; and there they shall see me.

11 Now, while they were going, behold, some
 of the guards came into the city, and informed
 the Chief-priests of all ^o the things which had
 12 been done. And when they and the Elders were
 assembled, and had consulted together, they gave
 13 ^p a large sum of money to the soldiers, saying,
^q Do you declare, His disciples came by night,
 14 and stole him while we were asleep. And if
 this should come to the governor's ears, we will
 15 ^r persuade him, and bear you harmless. So
 they took the money, and did as they were instructed : and this ^s account is spread abroad
 among the Jews, to this day.

16 Then the eleven disciples went to Galilee,
 to the mountain where Jesus had appointed them.
 17 And when they saw him *there*, they worshipped
 18 him ; but some ^t doubted. And Jesus, ^u drawing
 near, spoke to them, saying, ^v All power in
^w heaven

^a προσελθεσαι--εγκαθισταν, *accedentes prebenderunt*, i. e. drawing near to him, embraced, &c.

^o ὅσα πάντα τα γινόμενα, *all that had come to pass, or happened.*

^p ἀργύρια ἱκανά, *literally, a great many pieces of silver, or shekels. 'Large money,' v. Tr.*

^q ' saying, say ye, v. Tr. λεγούσιν, εὐχαίη.

^r πεισώμεν αὐτοὺς--ὑμᾶς ἀμεριμνή; πεισώμεν, i. e. *we will pa-*

cify him, and indemnify you. 'Secure you,' v. Tr. is capable of a double sense.

^s διαφημισθεῖν ὁ λόγος, *sermo—divulgatus est. 'This saying is 'commonly reported,' v. Tr.*

^t i. e. doubted of the reality of his appearance : this probably alludes to Thomas's incredulity.

^u προσελθόν, *accedens, approaching. 'Came,' v. Tr.*

^x ἰδοὺ,

‘ heaven and on earth * has been given to me.
 ‘ Go, therefore, and * make disciples in all 19
 ‘ nations, baptizing them in the name of the
 ‘ Father, and of the Son, and of the Holy
 ‘ Ghost; teaching them to observe all things 20
 ‘ whatsoever I have commanded you: And, * lo,
 ‘ I am with you always, even to the end of
 ‘ the world!’ Amen.

* *δοῦναι*, *data est*, perfect.
 temp. ‘ Is given,’ *v. Tr.*

* *μαθητεύσατε*, *instruct*, or *make*
disciples, by baptizing them,
 &c. ‘ *Teach*,’ *v. Tr.*

* *i. e.* take notice, that I shall
 always be with you, and your
 successors in the ministry, *κα-*
τας τὰς ἡμέρας, *all the days that*

measure out the age of this
 world, till time shall be no
 more; *ἕως τῆς συντελείας τοῦ αἰῶνος*,
 till the *consummation of all things*.
Amen, seems to be added to our
 Lord’s important charge, either
 by the Evangelist, or some pi-
 ous Transcriber: it is not in
 the *Alex. MS.*

The G O S P E L according to Saint M A R K.

*Mark is generally supposed to have conversed famili-
 arly with St. Peter, who mentions him as his son,
 i. e. his worthy disciple, in 1 Pet. V. 13. Possibly,
 this was the same Mark, whom St. Paul took as
 a companion in his travels, and with whose mo-
 ther Peter was well acquainted. (See Acts XII.
 12, 25.) Mark had Matthew’s Gospel before
 him, as it appears by comparing them together
 (there being almost a continual agreement be-
 tween them, even in the words and phrases)*
and

and wrote his Gospel at Rome, with the design of publishing what Matthew had written in Hebrew, in a language more universally known. He contracts the narration of Matthew; but, at the same time, adds some things omitted by that Evangelist, which particulars he probably had from Peter. As he seems to have compiled his Gospel for the use of the Gentiles, he omits that part of Matthew's History which might be of service only to the Jews, viz. The genealogy of Christ; the massacre of the infants; the birth of Christ at Bethlehem, according to the prophecy of Michah; the sermon on the mount, which exposes the vain traditions and false glosses of the Pharisees; and the frequent quotations of certain prophecies out of the Old Testament. On the other hand, he adds some things, to enable the Gentiles the better to understand the Evangelical History. In Chap. VII. 2, he explains the meaning of defiled or common; in v. 3, 4, he instructs them in the Jewish customs. In Chap. XV. 21, he observes that Simon was the father of Alexander and Rufus, because those persons were well known at Rome. (See Rom. XVI. 13.) The date of Mark's Gospel is uncertain; however, it was posterior to that of Matthew for the reasons given above; and was probably written when Paul was prisoner at Rome, as he then resided in that city. Mark wrote in Greek, because that language was, at that time, very much in vogue there.

THE beginning of the ^a Gospel of JESUS^{CHAP.}
 CHRIST, the Son of God ^b As it is^{I.}
 written in the prophets, “ ^c Behold, I send my²
 “ messenger before thy face, who shall prepare
 “ thy way before thee! ^d The voice of one³
 “ crying in the ^e wilderness, Prepare the way
 “ of the Lord! make his paths ^f strait!” John⁴
⁵ was baptizing in the wilderness, and preaching
 the Baptism of repentance, for the remission of
 sins. And all the land of Judea, and ^h the in-⁵
 habitants of Jerusalem, went out to him, and
 were ⁱ all baptized by him in the river Jordan,
 con-

^a *i. e.* the Gospel history, or the Gospel dispensation, which began, or was ushered in by the preaching and baptism of John, who preceded the Messiah, according to the following prophecies. “ Behold, &c.

^b There is a connection between v. 1. and v. 5, which I am apt to think should precede v. 2, 3, and were probably displaced by some transcriber. *εγινετο* -- *ως γυναικας*, as it was written--so it came to pass.

^c *Mat.* III. 1.

^d *Isa.* XL. 3.

^e Or desert, which was but thinly inhabited, being chiefly the haunt of wild beasts. See v. 13.

^f Strait and smooth, by removing every thing that might obstruct the appearance of the Messiah. This is an allusion to the custom of sending pioneers before princes to level the

ground, and remove every obstacle when they march through a country.

^g *εγινετο βαπτίζων και κηρυσσων*, ‘did baptise,’ v. *Tr.* but I look upon the words equivalent to *παρεργασις* *κηρυσσων*, &c. in *Mat.* III. 1. ‘came preaching,’ v. *Tr.*

^h *ιεροσολυμιται*. All, or the greater part of the inhabitants of Jerusalem and Judea went out of the towns and villages into the desert. The novelty of a prophet’s appearance, the family of John, the circumstances of his birth, and the time of it (*viz.* when the Messiah was expected, to deliver the Jews from the Roman yoke) all concurred to draw vast multitudes after him.

ⁱ *i. e.* all who confessed their sins, and shewed signs of repentance. See *Mat.* III. 7.

- 6 confessing their sins. John was clothed with camel's hair, with a leathern girdle about his loins; and he ^k fed upon locusts and wild honey.
- 7 And he preached, saying, ^l There is one coming after me, who is more powerful than I, whose shoe-strings I am not worthy to stoop
- 8 down and untie. I, indeed, have baptized you with water; but He shall baptize you with the
- 9 Holy Spirit. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and
- 10 was baptized by John in Jordan. And ^m directly, as he was coming up out of the water, he saw the heavens opened, and the Spirit, ⁿ as it
- 11 were a dove, descending upon him. And there came a voice from heaven, *saying*, Thou art my
- 12 beloved Son, in whom ^o I delight. And immediately the ^p Spirit ^q impelled him into the desert.
- 13 And He was there in the desert forty days tempted by Satan, and was with the wild beasts; and angels ^r ministered to him.

NOW

^k *ἐν τῷ βίῳ*, literally, *was eating*. The Law allowed the Jews to eat locusts, *Lev. XI. 21, 22*; and Pliny *Nat. Hist. L. XI. c. 29*, tells us, that a large kind of locusts made a great part of the food of the Parthians and Ethiopians. Wild honey is often found in hollow trees and clefts of rocks.

^l See note on *Mat. III. 11*. I shall refer the reader to most of the parallel texts in *Matthew*, without troubling him with notes on similar passages

in *Mark* and the other Evangelists.

^m *εὐθεὺς--ἀναβαίνων*, literally, *immediately, ascending*. 'Straight-way, coming!' *v. Tr.* The heaven opened, as if it had been cleft asunder, *σχίζεσθαι*, *split*.

ⁿ See the notes on *Mat. III. 16*.

^o See note on *Mat. III. 17*.

^p See note on *Mat. IV. 1*.

^q *ἐκβάλλει*, i. e. he was *led* by a strong impulse of the Holy Spirit. 'driveth,' *v. Tr.*

^r Or *waited on him*, *διακονοῦν*.
ἀναγα-

NOW after John ^a was put in prison, Jesus ¹⁴
 came into Galilee, preaching the glad ti-
 dings of the kingdom of God, and saying, ¹⁵
 'The time ^c is fulfilled, and the kingdom of
 'God is near: repent, and believe the Gospel.'

And, as He ^d was walking by the ^e sea of ¹⁶
 Galilee, he saw Simon, and Andrew his bro-
 ther, casting a net into the sea; for they were
 fishermen. And Jesus said to them, 'Come ¹⁷
 'after me! and I will make you become ^f fish-
 'ers of men.' And immediately leaving their ¹⁸
 nets, they followed him. And going a little far- ¹⁹
 ther from thence, he saw James *the son* of
 Zebedeus, and John his brother, who also were
 in a ^g ship, mending their nets. And He ²⁰
 immediately called them; and they left their
 father Zebedeus in the ship with the hired ser-
 vants, and went after him.

And ^h they went into Capernaum; and ⁱ im- ²¹
 mediately on the sabbath-days He entered into
 the synagogue, and taught. And they were ²²
 astonished at his doctrine; for he was teaching
 them as one having ^j authority, and not as the
 Scribes.

^a ἀναδεδειγμένον, literally, *deli-
 vered up*.

^c *i. e.* the time appointed
 for the completion of the pro-
 phesies is arrived; and the
 kingdom of the Messiah, or the
 Gospel dispensation is commen-
 ced. See note on *Mat.* III. 2.

^d See note on *Mat.* IV. 18.

^e See note on *Mar.* IV. 19.

^f *i. e.* a small bark, or fish-
 VOL. I.

ing boat. See note on *Mat.* IV.
 21.

^g Namely, Jesus, with Peter,
 Andrew, James and John.

^h *i. e.* he immediately began
 to instruct publickly in their
 synagogue, to which he went,
 τοῖς σαββάτοις, on the sabbath
 days.

ⁱ *i. e.* immediate authority
 from God, and not like the
 Scribes,
 L

- 23 Scribes. And there was in their synagogue a man with an impure spirit; and he cried out,
 24 saying, Let us alone; * what have we to do with thee, O Jesus the Nazarene? art thou come to destroy us? I know thee who thou art;
 25 the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him!
 26 And the impure spirit having * distorted him, and cried with a loud voice, came out of him.
 27 And they were all amazed; so that they questioned among themselves, saying, What an event is this? what new doctrine is this? for with authority he commandeth even the impure
 28 spirits, and they obey him. And his fame spread immediately abroad through all the region of Galilee.
- 29 And immediately, when they were come out of the synagogue, they entered into the house of
 30 Simon and Andrew, with James and John. But Simon's wife's mother lay ill of a fever; and
 31 presently they tell him * of her case. And He came and took her by the hand, and lifted her up: and immediately the fever left her; and she
 32 ministered to them. And † in the evening when the

Scribes, who taught to observe precarious traditions, and doctrines of men.

* τί ἡμῖν καὶ σοὶ, *quid nobis tecum*, what have we with thee? *Ἰησοῦ Ναζαρεν*, 'Jesus of Nazareth,' *v. Tr.* but as a particular emphasis seems to be laid on *Nazarene*, (See *Mat.* II. 23.) I have retained the original word.

* Or *convulsed him*, *σπασαζα*; for *Luke* tells us, that the spirit did not hurt him, * 'Torn him,' *v. Tr.*

* *σκιε αὐτοῦ*.

† *i. e.* when the sabbath was ended; for as the Jews reckoned their day from evening to evening, the sabbath begun and ended at sun-set, or about fix

the sun was setting, they brought to him all that
 were diseased, and demoniacs. And all the
 city was assembled together at the door. And
 he healed many who were sick of divers diseases,
 and cast out many ^s demons; and he did
 not permit the demons to speak, because they
 knew him.

And rising up in the morning ^h before it was
 light, he went out, and departed into a solitary
 place, and there prayed. And Simon, and they
 that were with him, followed after him; and
 having found him, they said to him, All are
 seeking after thee. And He said to them, Let
 us go into the neighbouring towns, that I may
 preach there also; for I came out ⁱ for this
 purpose. And he preached in their synagogues
 throughout all Galilee, and cast out demons.

And a leper came to him, entreating him,
 and kneeling down to him, and saying to him,
 If thou wilt, thou canst cleanse me. Then
 Jesus, ^k being moved with tender compassion,
 and extending *his* hand, touched him, and said
 to him, I will; be thou clean! And as soon as
 he

of the clock. See *Luke XXIII.*
 32.

^s See note on *Mat. VII. 22*,
 for the reason why *δαιμονια* and
δαιμονιζουμενοι are rendered *demons*
 and *demoniacs*.

^h *πρωτου ημερας*, i. e. when the
 night was very far advanced,
 and consequently just before the
 dawn of day.

ⁱ Jesus had gone out at the

dawn of day to dispose himself
 for preaching, by prayer in a
 solitary place, see *v. 35*; he
 therefore says *εξελθων*,
ad hoc opus egressum sum. Others
 understand these words of his
 coming forth from God, to
 preach the Gospel.

^k *σπλαγχνισθεις*. See note on
Mat. IX. 36.

he had spoken, immediately the leprosy departed
 43 ed from him; and he was cleansed. And hav-
 ing strictly charged him, He directly sent him
 44 away; and saith to him, See that thou say no-
 thing *of it* to any one: but go, shew thyself to
 the priest, and offer for thy cleansing ¹ those
 things which Moses hath commanded, ^m for a
 45 testimony unto them. But he went out, and
 began to publish *it* much, and to spread abroad
 the matter; so that Jesus could no more pub-
 licly enter into the city, but was without *it* in
 desert places; and they came to him from every
 quarter.

CHAP. And after *some* days He entered again into
 11. Capernaum; and it was ⁿ rumoured that he was
 2 in the ^o house. And immediately many were as-
 sembled together, so that there was no room
 to receive *them*, not even about the door: and
 3 He preached the word to them. And they
 come to him, bringing one seized with the
 4 palsy, who was carried by four *men*. And when
 they could not come near him for the croud,
 they uncovered the roof where he was, and
 having ^p broken *it* up, they let down the ^q bed
 5 on which the paralytic was laid. When Jesus
 saw their faith, he said to the paralytic, 'Son,
 6 'thy sins are forgiven thee.' Now there were
 some

¹ See *Levit.* XIV. 1 -- 32. chap. I. 29.
 which were birds and lambs. ^p Or *piled up*, viz. a kind of
^m See note on *Mat.* VIII. 4. trap-door or lattice. Compare
ⁿ *κρυπτον*, 'noised,' v. Tr. 2 *Kings* I. 2.
^o Where he formerly dwelt, ^q *Couch* or *litter*, *καθέδρα*.
 or the house of Peter. See *Mat.* IX. 2.

some of the Scribes sitting there, and reasoning *thus* in their hearts, Why doth this *man* thus speak blasphemies? Who can forgive sins, but God alone? And Jesus, immediately perceiving in his spirit that they reasoned thus within themselves, said to them, ' Why have ye these thoughts in your hearts? ' Which is easier, to say to this paralytic, *Thy* sins are forgiven thee; or to say, Arise! and take up thy couch, and walk? But that ye may know, that the Son of man hath power on earth to forgive sins— He saith to the paralytic, I say to thee, Arise! and take up thy couch, and go into thine house. And he immediately arose, taking up the couch, and went out before them all; so that they were all amazed, and glorified God, saying, ' We saw any thing like this!

And he ^u went out again by the *sea-side*; and all the multitude resorted to him, and he taught them. And as he passed by, he saw ^x Levi, *the son* of Alphaeus, sitting at the custom-house, and said to him, Follow me. And he arose, and followed him. And it came to pass, that, as Jesus sat at table in his house, many
y Publi-

^r τὶ ταῦτα διαλογίζεσθαι, ' why reason ye these things,' v. Tr.

^s To say and to perform were the same thing to Christ. To forgive sins is comparatively a more difficult, tho' invisible miracle; and therefore he added the external cure to confirm it.

^t ἐδιδρακέν ἐν τούτῳ, εἰδόμενος, nunquam

tale quicquam vidimus. ' We never saw it on this fashion,' v. Tr.

^u Out of the house, where he had performed the miracle. See v. 1.

^x Who was also called Matthew. See *Mai.* IX. 9.

- ⁷ Publicans and sinners sat also together with
 Jesus and his disciples; ² for they were many,
 16 who followed him. And when the Scribes and
 Pharisees saw him eating with Publicans and
 sinners, they said to his disciples, How is it that
 17 He eateth and drinketh with Publicans and sin-
 ners? Jesus hearing *this*, saith to them, Those
 who are well have no need of a physician, but
 those who are sick: I am not come to call the
 18 righteous, but sinners, to repentance. And the
 disciples of John and of the Pharisees were ac-
 customed to fast: and they come and say to
 him, Why do the disciples of John and of the
 19 Pharisees fast; ^a but thy disciples fast not? Jesus
 said to them, ' Can the ^b sons of the bride-
 ' chamber fast, while the bridegroom is with
 ' them?—As long as they have the bridegroom
 20 ' with them, they cannot fast: But the days
 ' will come, when the bridegroom shall be
 ' taken away from them, and then shall they fast
 21 ' in those days. ' No man soweth a piece of
 ' new cloth upon an old garment: else the new
 ' piece that filled it up, teareth away from the
 22 ' old, and the rent is made worse. ^d Nor doth
 ' any one put new wine into old skins; else
 ' the

⁷ For Matthew was a Publi-
 can himself. This was a very
 odious name among the Jews.
 See note on *Mat.* V. 46.

² *ἦσαν γὰρ πολλοί, καὶ ἠκολού-
 θησαν αὐτῷ; for there were many,
 and they followed him, v. Tr.*

^a *i. e.* thy disciples eat and

drink freely, though thou pro-
 fessedst a righteousness superior to
 that of the Scribes and Pharisees,

^b *i. e.* the attendants of the
 bridegroom. See note on *Mat.*
 XXV. 1.

^c See note on *Mat.* IX. 16.

^d See note *ibid.* 17.

^e See

‘ the new wine doth burst the skins, and the
 ‘ wine is spilled, and the bottles will be destroy-
 ‘ ed: but new wine must be put into new
 ‘ skins.’

And it came to pass, that as He was passing 23
 through the corn-fields on the sabbath, his disci-
 ples began, as they went along, to pluck the
 ears of corn. And the Pharisees said to him, 24
 Behold, why do they on the sabbath do that
 which is not lawful? And he said to them, 25
 Have ye never read what David did in his ne-
 cessity, when he, and they who were with
 him, were hungry? how ^c he went into the 26
 house of God in the days of Abiathar the High-
 priest, and did eat the shew-bread, (which
 it is not lawful *for any one* to eat, but for the
 priests) and gave *it* also to those who were with
 him? He farther said to them, ‘ The sabbath 27
 ‘ was made for man, and not man for the sab-
 ‘ bath. Therefore the Son of man is lord even 28
 ‘ of the sabbath.’

AND he entered ^f again into the synagogue; CHAP. III.
 and there was a man present, who had a
 withered ^g hand. And they ^h watched him, 2
 whether he would heal him on the sabbath;
 that they might ⁱ accuse him. And he saith to 3
 the man who had the withered hand, ^k Rise up
 in

^c See 1 Sam. XXI. 6.

^f i. e. on another sabbath,
 Luke VI. 6.

^g The nerves, &c. were so
 shrunk, that it was entirely useless.

^h The Scribes and Pharisees.

ⁱ For a breach of the sab-
 bath, in order to put him to
 death. See Exod. XXX. 14.

^k *ὑστῆς ἐς τὸ μέσον*, i. e. *stand
 up in the midst of the assembly.*

^l *Stand forth,* &c. Tr.

4 in the midst ! And he saith to them, ¹ Is it law-
ful to do good on the sabbath, or to do evil ? to
5 save life, or to kill ?—But they were silent. And
looking round about on them with indignation,
being grieved for the hardness of their hearts,
He saith to the man, Stretch out thy hand.
And he stretched *it* out ; and his hand was re-
6 stored sound as the other. And the Pharisees
went out, and presently consulted with the ^m He-
rodians how they might destroy him.

7 **B**UT Jesus withdrew himself with his disci-
ples towards the ⁿ sea ; and a great multi-
tude followed him from Galilee, and from Ju-
8 dea, and from Jerusalem, and from Idumea,
and from ^o beyond Jordan : and a great multi-
tude from the neighbourhood of Tyre ^p and
Sidon, having heard what great things he did,
9 came to him. And He ^q ordered his disciples,
that a small ship should wait on him, because of
10 the multitude, lest they should throng him. For
he

¹ *i. e.* it is certainly lawful to do good on the sabbath day ; and not to do good when an opportunity offers, is, in effect, to do evil, which is criminal. It is lawful to save life on the sabbath ; and not to save life, when it is in our power to do it, is, in effect, to kill.

^m These were the partisans of Herod, and on that account wanted to accuse our Lord of treason to the Roman government : Hence they acted in concert with the Pharisees,

though from different motives.

ⁿ *viz.* the lake or sea of Galilee, where he frequently preached to the people.

^o *i. e.* the country which lay on the east side of Jordan : Jerusalem lying to the west of that river.

^p Two cities on the coast of the Mediterranean, at a considerable distance from the sea of Galilee.

^q *εἶπε*, literally, *said* to his disciples.

he had healed many; so that they^r rushed in upon him, that they might touch him, ^{*} particularly such as had grievous distempers. And the impure spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God! And he strictly charged them [†] not to make him known. And He goeth up a mountain, and calleth to him *those* whom he [‡] pleased; and they came to him. And he ordained twelve, that they should be with him; and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out demons. ^{*} And Simon he surnamed Peter, and James *the son* of Zebedeus, and John the brother of James, (and he surnamed them [‡] Boanerges, that is, The sons of thunder,) and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and ^{*} Thaddeus, and Simon the Canaanite, and Judas Iscariot, [‡] who even betrayed him.

And

^{*} ἐπιπρῆσθαι implies, that those who were next him could hardly stand, being ready to fall upon him.

[‡] ὅσοι ἔχον μαστιγὰς, literally, as many as had scourges, i. e. such as were under any remarkable scourge of God's afflicting hand. 'Had plagues,' v. Tr.

[†] i. e. not to make it public that he was the Messiah, (See chap. I. 34.) lest the demons should seem to be confederates with him. &c.

[‡] ὃς ἠθέλησεν, 'whom he would,'

v. Tr. i. e. those whom he chose.

^{*} These were the twelve, viz. Simon, to whom he gave the additional name of Peter, &c.

[‡] This is a corruption of בְּנֵי בֹרַחַב Bene-regeß, which is the Hebrew form.

[‡] He was also called *Lebbæus*, and *Judas* or *Jude*, who wrote a canonical epistle. See *Mat. X. 3. Luke VI. 16.*

^{*} ὃς καὶ παραδόντες αὐτόν, 'which also betrayed him,' v. Tr. hence he was called the *Traitor*.

^b Or

- 20 And they went into a house: and the multitude come together again; so that they could
 21 not ^b even eat bread. And when ^c his friends heard ^d of it, they went out to lay hold on him: for they said, He is transported beyond himself.
 22 And the ^e Scribes who came down from Jerusalem, said, He ^f hath Beëlzebub, and he casteth
 23 out demons by the chief of the demons. And having called them, He said to them in parables,
 24 ' How can Satan cast out Satan? Now, if a
 ' kingdom be divided against itself, that king-
 25 ' dom cannot ^g stand. And if a ^h house be di-
 ' vided, against itself, that house cannot stand.
 26 ' And if Satan rise up against himself, and be
 ' divided, he cannot stand, but hath an end.
 27 ' No man can enter into ⁱ the house of the
 ' strong one, and take away his goods, except
 ' he will first bind the strong one; and then
 28 ' he will plunder his house. Verily, I say to
 ' you, All sins shall be forgiven the sons of
 ' men, ^k even whatever blasphemies they shall
 ' utter:

^a Or take any nourishment to refresh themselves; for the multitude had been witnesses of his various miracles of benevolence.

^c ὁ παρ' αὐτοῦ, those who were of his party; his friends, relations, or attendants.

^d That he was going out of doors again to preach, without allowing himself time to refresh nature, after the preceding fatigues of curing the sick, &c. They attempted to stop him, and said *he is transported too far*; he is too intent on his bu-

siness, ἔστιν: for they were afraid lest his fervent zeal should be injurious to his health.

^e These were the principal doctors or interpreters of the Law, who resided at Jerusalem.

^f Or is possessed by Beëlzebub, the prince or chief of the demons. See the notes on Luke XI. 14—23.

^g Or subsist.

^h i. e. a family, οἰκία.

ⁱ See note on Mat. XII. 29.

^k The original words are, καὶ βλασφημίας ὅσας αὐτὸς βλασφημῆσεν,

' utter : But whoever shall blaspheme against
 ' the Holy Spirit, he hath never forgiveness,
 ' but is ¹ obnoxious to eternal condemnation :'
^m Because they said, He hath an impure spi-
 rit. ⁿ Then his brethren and his mother came,
 and standing without, sent to him, calling him.
 And the multitude sat around him ; and they
 said to him, Behold, thy mother and thy bre-
 thren are without seeking, for thee. And he
 answered them, saying, Who is my mother, or
 my brethren ? And looking round on those who
 sat about him, He said, Behold my mother and
 my brethren ! For whoever will do the will of
 God, he is my brother, ^o and my sister, and
 mother.

AND He began again to teach by the sea-
 shore, and a great multitude was assembled
 to him ; so that he entered into a ship, and
 sat *in it* on the sea ; and the whole multitude
 was by the sea, on the dry land. And he taught
 them many things by ^p parables, and said to
 them

αἱ, which I have rendered as
 literally as the *v. Tr.* for *vas*
 signifies *even* here, and in num-
 berless places in the N. T.

¹ Or *but* incurred, ἀνοχέ-
 15:11 αἰώνιος κρισμός, *tenetur eterno*
judicio.

^m He gave them this admo-
 nition, because they had imputed
 his miracles to the assistance of
 Beëlzebub ; which is evidently
 the sin of blasphemy against the
 Holy Ghost. See *Mat.* XII.

31, 32.

ⁿ See note on *Mat.* XII. 46.
 The particle *αὐ* seems to hint
 the reason of their coming ;
 namely, because they were ap-
 prehensive lest his remonstrances
 and popularity should expose
 him to the resentment of the
 Scribes and Herodians.

^o See the note on *Mat.* XII.
 50.

^p See note on *Mat.* XIII. 3.
 & *seq.*

- 3 them in his doctrine, ‘¹ Hearken! Behold, a
 4 ‘ sower went out to sow: And it came to pass
 ‘ that as he sowed, some *part* fell by the high-
 ‘ way, and the birds of the air came and ate
 5 ‘ it up. And some fell on stony ground, where
 ‘ it had not much earth; and immediately it
 ‘ sprung up, because it had no depth of soil.
 6 ‘ But when the sun was risen, it was scorched;
 ‘ and because it had no root, it withered away.
 7 ‘ And some *part* fell among thorns; and the
 ‘ thorns grew up, and choked it, and it yield-
 8 ‘ ed no fruit. And another *part of the seed*
 ‘ fell on good ground, and yielded fruit, which
 ‘ sprung up and increased, and produced some
 ‘ thirty, and some sixty, and some ‘ a hun-
 9 ‘ dred. And He said to them, He that hath
 10 ‘ ears to hear, ‘ let him hear!’ And when he
 was in private, ‘ those who were about him
 with the Twelve, asked him concerning the
 11 parable. And he said to them, ‘ Unto you it
 ‘ is given to know the mystery of the kingdom
 ‘ of God; but to those * who are without, all *these*
 12 ‘ things are in parables; so that “ ‘ seeing they
 “ may see, and not perceive; and hearing they
 “ may

¹ i. e. be particularly attentive to what I am going to say.

² i. e. that part of the seed that fell on the high road.

³ i. e. an hundred grains for one.

⁴ See note on *Mat.* XIII. 9.

⁵ i. e. who constantly attended him with the 12 disciples, asked the meaning of the para-

ble, when he was retired from the multitude, *καταμυσας*. ‘ *coben*
 ‘ *he was alone*,’ v. Tr.

⁶ i. e. to those who are not admitted into fellowship with me, because of their infidelity, all these things are involved in parables or similes.

⁷ *Isa.* VI. 10. See note on *Mat.* XIII. 14.

⁸ i. e.

“ may hear, and not understand; lest at any
 “ time they should be converted, and *their* sins
 “ be forgiven them.” And He said to them, 13
 “ ^a Do ye not know this parable? how then will
 “ ye understand all parables? The sower sow- 14
 “ eth the word. And these are they by the 15
 “ high-way; where the word is sown, and
 “ when they have heard *it*, Satan cometh imme-
 “ diately, and taketh away the word that was
 “ sown in their hearts. And in like manner 16
 “ these are they, which are sown on stony
 “ ground; ^a who, when they have heard the
 “ word, immediately receive it with joy, and 17
 “ have no root in themselves; but endure only
 “ for a time; so that afterwards when affliction
 “ or persecution ariseth on account of the word,
 “ they are presently offended. And these are 18
 “ they which are sown among thorns; *viz.*
 “ such as hear the word; and the ^b anxious 19
 “ cares of this world, and the ^c delusion of
 “ riches, and the ^d inordinate desires of other
 “ things entering in, choke the word, and it be-
 “ cometh unfruitful. And these are they which 20
 “ are sown on good ground; *namely*, such as
 “ hear the word, and receive *it*, and produce
 “ fruit, some thirty, some sixty, and some an
 “ hundred-fold.’ Moreover, He said to them, 21
 “ ^e Is a lamp brought to be put under a vessel,
 “ or

^a i. e. *know ye not the mean-
 ing of this easy parable, how
 then will ye understand, &c.*

^a *Namely, those who.*

^b *οἱ μετρίωναι τῷ αἰσθητικῷ τῷ,*

the solicitudes of this life.

^c *ἀκατα.* See note on *Mat.*
XIII. 22.

^d *πλεονεξίας.* ‘*Lusts*’, *v. Tr.*

^e See note on *Mat.* V. 15.

^f *Our*

22 ' or a bed? and not to be set on a stand? For
 ' there is nothing secret which shall not be re-
 ' vealed; neither was any thing hidden, ' but
 23 ' that it should be made public. If any man have
 24 ' ears to hear, let him hear!' And He said to
 them, ' ^e Take notice of what ye hear: With
 ' what measure ye ^h mete, it shall be measured
 ' to you; and to you that hear, shall more be
 25 ' given. For he that ⁱ hath, to him shall be
 ' given; and he who hath not, from him shall
 ' be taken even that which he hath.'

26 And He said, ' So is the kingdom of God,
 ' as if a man should throw seed into the ground,
 27 ' and should sleep and rise night and day, and
 ' the seed should spring and grow up, he know-
 28 ' eth not how. For the earth produces fruit of
 ' itself; first the blade, then the ear, after that
 29 ' the full corn in the ear: but when the fruit is
 ' brought forth, immediately he putteth in the
 ' sickle, because the harvest is come.'

30 He farther said, ' To what shall we liken the
 ' kingdom of God? or with what comparison
 31 ' shall we compare it? *It is like a* ^k grain of
 ' mustard-seed, which, when it is sown in the
 ' earth, is less than all the seeds that are in the
 ' earth.

' Our Lord hints to his dis-
 ciples, that they should publish
 to the world what he taught
 them in private. See *Mat. X.*
 26, 27.

^g *Exposit.* 'Take heed', v. Tr.

^h To others, it shall be used
 to you, *q. d.* those who are most

diligent in teaching others, shall
 be divinely instructed them-
 selves.

ⁱ See note on *Mat. XIII. 12.*

^k See the notes on *Mat.*

XIII. 32. a grain of mustard-
 seed is one of the least, &c. and
 is used proverbially.

‘ earth. But when it is sown, it groweth up, 32
 ‘ and becometh greater than all herbs, and
 ‘ shooteth out great branches ; so that the birds
 ‘ of the air may lodge under the shade of it.’
 And with many such parables He spoke the 33
 word to them, as they were able to hear *it*.
 But he spoke not to them without a parable : 34
 and when they were alone, he expounded all
 things to his disciples.

AND on the same day, when it was evening, 35
 He saith to them, Let us pass over to the
 ‘ other side. And having dismissed the multitude, 36
 they took him ^m just as he was in the ship.
 And other little ships were also with him. And 37
 there arose a great storm of wind, and the
 waves beat into the ship, so that it was now full.
 And He was in the ⁿ stern of the ship, asleep 38
 on a pillow ; and they awake him, and say to
 him, Master ! ^o carest thou not that we perish ?
 And He arose, and rebuked the wind, and said 39
 unto the sea, Peace ! be still !—And the wind
^p ceased, and there was a great calm. And He 40
 said to them, Why are ye so timorous ? how is
 it that ye have no faith ? And they feared ex- 41
 ceedingly,

¹ Of the lake, or sea of Galilee.

^m *i. e.* fatigued as he was in preaching to a vast multitude all the day, and without any provision for their passage, which proved a tedious one. This was, probably, the reason

why he slept in the ship.

ⁿ *αγκυρα*, ‘ the binder part,’
v. Tr.

^o Or is it no concern to thee that we are just perishing ?

^p *ακουσεν*, *conquiescit*, quasi stans delassatus.

ceedingly, and said one to another, ¹ Who is this man? for even the wind and the sea obey him!

CHAP. V. **A**ND they came over to the other side of the sea, into the country of the ¹ Gadarenes.

- ² And when He was come out of the ship, immediately there met him, out of the tombs, a ³ man with an impure spirit, who had *his* dwelling among the tombs; and no man could ⁴ confine him, even with chains. For he had been often bound with fetters and chains, and the chains had been ⁵ broken asunder by him, and the fetters beaten in pieces; neither could any *man* tame him. And he was always, night and day, in the mountains, and among the tombs, crying, and ⁶ cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped

^b ^c What manner of man is this that, &c. *v. Tr.* but, I think, I have given the literal meaning of the words: *τις ἀπε-
ὄβη 1511*; *ἐτι*, &c. *q. d.* what extraordinary person is this, to whom the most tumultuous elements, the wind and the sea, are obedient.

¹ Gadara was a town on the east side of the lake, belonging to the tribe of Gad, but given to the Greeks by Pompey; and the Gaderenes, or neighbouring Jews, carried on an illicit trade in hogs, for the subsistence of the Roman soldiers and other Gentiles, though strictly forbidden by Hircanus and Ari-

stobulus. See below *v.* 11, 12, 13.

² Matthew mentions *two* demoniacs (VIII. 28.) whereas Mark and Luke take notice but of *one*, who was probably the fiercer of the two, and first met our Saviour.—They had taken shelter in caves or grottoes, the usual Jewish burying places, and sometimes wandered in a desert place near the tombs. See *Luke* VIII. 29.

³ *δυνας*, 'bind,' *v. Tr.*

⁴ *ῥιπαῖς*—'broken,' *v. Tr.*
διονυσθαῖς—*οὐκ ἐκλεῖσθαι*.

⁵ *bruising himself*, or *cutting himself* with the sharp pieces of stone he found in the rocks.

shipped him; and crying out with a loud voice,
 he said, ^y What have I with thee, O Jesus, Son
 of the most high God? I adjure thee by God,
 that thou torment me not! (For He had said to
 him, Come out of the man, *thou* impure spirit!)
 And He asked him, What *is* thy name? And
 he answered, saying, My name *is* ^z Legion; for
 we are many. And he earnestly entreated him,
 that he would not send them away out of ^a that
 country. Now there was ^b in that place, a great
 herd of swine feeding on the mountains; and
 all the demons entreated him, saying, Send us
 to the swine, that we may enter into them: and
 immediately Jesus ^c permitted them. And the
 impure spirits went out, and entered into the
 swine; and the herd rushed violently down a
 precipice into the sea (being about two thousand)
 and were ^d suffocated in the sea. And those
 who fed the swine fled, and told *it* in the city,
 and about the country. And ^e they went out
 to

^y *τι σου καὶ σοι.* See note on Mat. VIII. 29.

^z This is a word that was often used to express a great, indefinite number; a Romish Legion, at that time, consisting of upwards of 6000 men.

^a It seems probable that different evil *genii* preside over distinct regions by the direction of Satan their Chief. See *Dan. X.* 13, 20.

^b *εἰς ὄρος καὶ ὄρη,* ^c *there nigh unto the mountain,* *v. Tr.*

^c Partly to punish those Jews who carried on such an infamous trade; (see note on *v. 1.*) and partly to shew the reality of a diabolical agency in the demoniac, since it was evident that the swine could not be confederates in any fraud or collusion. The death of this herd was, therefore, of infinitely greater service to mankind, than if they had been slain for food, or sold to enrich the proprietors by an illicit commerce.

^d Or *drowned,* *πνυγίλο.*
^e Choked, *v. Tr.*
^e The inhabitants of Gadara and its environs.

15 to see what it was that had been done. And
 they come to Jesus, and see the demoniac
 who had been possessed by the legion, sitting
 down, and clothed; and in his right mind; and
 16 they were afraid. And those who saw *it*, told
 them what had happened ^f to the demoniac,
 17 and also concerning the swine: and they began
^g to entreat him to depart out of their coasts.
 18 And when He was come into the ship, he that
 had been possessed with a demon entreated him,
 19 that he might ^h continue with him. However,
 Jesus did not permit him; but saith to him, Go
 home to thy friends, and tell them what great
 things the Lord hath done for thee, and how he
 20 hath had compassion on thee. And he depart-
 ed, and began to publish in Decapolis how great
 things Jesus had done for him; and all were
 amazed.

21 **A**ND when Jesus had passed over again by
 ship to the ⁱ other side, ^k a great multi-
 tude assembled about him; and he was yet
 22 near the sea. And behold, there cometh one
 of the ^l rulers of the synagogue, Jairus by name;
 and

^f τῷ δαιμονιζομένῳ, *i. e.* to him
 who had been possessed with
 demons.

^g They were a licentious
 people; and probably were
 afraid of some greater chastise-
 ment from so holy and powerful
 a prophet.

^h ἢ *be*, literally. See note on
Mat. XVII. 4.

ⁱ *i. e.* to Galilee, on the
 western side of the lake. See

v. 1.

^k ὄχλος πᾶλος, '*much people*,'
v. Tr.

^l The rulers of the synagogue
 were three persons chosen out
 of ten who were obliged con-
 stantly to attend the public
 worship, over which three ru-
 lers presided, and determined
 such disputes as happened in
 the synagogue.

and as soon as he saw him, he fell at his feet, and earnestly entreated him, saying, ^m My little daughter lieth at the point of death: *I pray thee* come and lay thine hands on her, that she may recover; and she shall live. And Jesus went with him: and a great multitude followed him, and ⁿ pressed upon him.

And a certain woman, who had a ^o flux of blood twelve years, and had suffered much from many physicians, and had spent all that she had, and was not at all the better, but rather grew worse; when she had heard of Jesus, came in the croud behind, and touched his garment; for she said, If I may touch but his clothes I shall be ^p cured. And instantly the ^q fountain of her blood was dried up; and she felt in her body that she was healed of that ^r infirmity. And Jesus immediately, ^s knowing in himself that virtue had gone out of him, turned about in the croud, and said, Who touched my clothes? And his disciples said to him, Thou seest the multi-

^m το θυγατρίον μου τοχαλως εχου, literally, *my little daughter is in the last extremity*, my dear and only child; the article and the diminutive appellation of tenderness, implying both.

ⁿ εθρογγενε τον, v. Tr. αυτε-
βιν. Cor.

^o ερου α ζω, flux. ^o issue, v. Tr.

^p Or shall recover, εανδραμα. literally, *I shall be saved*, i. e. from my disease. See above v.

23, and many places in the Gospels, where the word is used in this sense.

^q i. e. the source of that blood, which issued from her.

^r Or distemper, παρρη-
scourge with which she was afflicted. ^s plague, v. Tr.

^s Or being conscious that his healing power had exerted itself; or that on healing efficacy went out of him.

multitude pressing upon thee, and sayest thou;
 32 Who touched me? And He looked round about,
 33 to see her who had done this thing. But the
 woman fearing and trembling, knowing ^c what
 was done in her, came and fell prostrate before
 34 him, and told him all the truth. And He
 said to her, Daughter, thy faith hath made thee
 well; go in peace, and ^a be free from thy
 35 malady! While he was yet speaking, some
 came from the ruler of the synagogue's, who
 said, Thy daughter is dead: why dost thou
 36 trouble the ^x Master any farther? But as
 soon as Jesus heard the word that was
 spoken, he saith to the ruler of the synagogue,
 37 Fear not! only believe. And he permitted no
 one to follow him, except Peter, and James,
 38 and John the brother of James. And He
 cometh to the house of the ruler of the syna-
 gogue, and seeth the tumult, and those that
 39 were ^y weeping and loudly lamenting. And
 coming in, He saith to them, Why do ye make
 this disturbance, and weep? the damsel is not
 40 dead, but sleepeth. And they derided him.
 But when He ^z had put them all out, He
 taketh the father and the mother of the damsel,
 and ^a those who were with him, and entereth
 into

^c i. e. the cure that was performed in her.

^a ἵσθι υἱὸς ἀπὸ τῆς μαστιγῆς σου, 'be evoked of thy plague,' v. Tr. See above note on v. 28, 29.

^x τοῦ διδασκαλοῦ, the great Teacher, or Master in Israel.

^y κλαίουσας καὶ ἀλαλαζούσας, 'weeping and crying out aloud.'

^z Ordered them all to withdraw, being not willing to debate with such a tumultuous croud.

^a Namely, Peter, James, and John.

^b κερὰ.

into *the room* where the damsel was lying. And 41
 taking the damsel by the hand, He said to her,
 TALITHA KUMI! that is, being interpreted,
 'Maiden, (I say to thee) 'arise!' And imme- 42
 diately the damsel arose, and walked; for she
 was twelve years old: and they were exceed-
 ingly astonished. And He strictly charged them, 43
 that no man should know this; and ordered
 that something should be given her to eat.

AND departing from thence, He came into CHAP.
 his own country; and his disciples follow- VI.
 ed him. And on the sabbath, He began to 2
 teach in the synagogue: and many who heard
 him were astonished, saying, From whence hath
 this *man* these things? and what wisdom is this
 which is given him, so that 'such great mi-
 racles are wrought by his hands? Is not this 3
 the carpenter, the son of Mary, the brother of
 James and Joses, and of Jude and Simon? and
 are not his sisters here with us? And they^d took
 offence at him. But Jesus said to them, A pro- 4
 phet 'is not without honour, except in his own
 country, and among his own kindred, and in his
 own family. And he^f could there do no mira- 5
 cles, excepting that he laid his hands upon a
 few sick, and cured *them*. And He wondered 6
 at

^b *καρπαιον*. The expression is varied in the original, the word *παιδιον* being used above.

^c *διαμικτος τοιαντοις*.

^d *εγκαταλιζοντο*. 'they were
 'offended,' *W. Tr.*

^e *i. e.* is never less esteemed than, &c.

^f *i. e.* he did not judge it convenient to obtrude his miracles on such infidels.

at their unbelief; and went about the neighbouring villages, teaching.

- 7 **A**ND He calleth to him the Twelve, and
 began to send them forth by two and two;
 8 and gave them power *over* impure spirits. And
 He commanded them that they should take no-
 thing for *their* journey, but a staff only; no
 9 scrip, no bread, no money in *their* purse: but *be*
 shod with sandals; and not put on two coats.
 10 And He said to them, Wherever ye enter
 into a house, abide there until ye depart from
 11 that place. And whoever will not receive you,
 nor hear you, when ye depart from thence,
 * shake off the dust from your feet, for a testi-
 mony against them. Verily, I say to you, it
 shall be more tolerable for Sodom and Gomor-
 rah in the day of judgement, than for that city.
 12 And they went out, and preached that men
 13 should repent; and they cast out many demons,
 and anointed with oil many that were sick, and
 cured *them*.
 14 And ^h king Herod heard *of him* (for his name
 was spread abroad); and he said, That John the
 Baptist was risen from the dead, and therefore
 15 mighty powers operated in him. Others said,
 It is Elijah; but others said, It is a prophet, or
ⁱ like

* The Jews, when they came from a heathen country, shook off the dust from their feet on its borders, that they might not pollute the Holy Land. This action would testi-

fy to them, that by rejecting the Gospel they would be looked upon as worse than Heathens, being no longer the people of God.

^h See note on *Mat. XIV. 1.*

ⁱ *i. e.*

ⁱ like one of the prophets. But when Herod ¹⁶
^k heard *it*, he said, It is John, whom I behead-
 ed; he is risen from the dead. ¹ For Herod ¹⁷
 had himself sent, and seized John, and put
 him in fetters in prison, on account of Herodias,
 his brother Philip's wife; for he had married
 her. For John had said to Herod, It is not law- ¹⁸
 ful for thee to have thy brother's wife. There- ¹⁹
 fore Herodias ^m was incensed against him, and
ⁿ would fain have put him to death; but she
 could not. For Herod ^o revered John, ²⁰
 knowing that he was a just and an holy man,
 and ^p observed him; and ^q being one of his
 hearers, he performed many things, and heard
 him ^r with pleasure. And a ^s convenient day ²¹
 being come, when Herod on his birth-day made
 a supper to his lords, ^t high captains, and chief
 states of Galilee; and the daughter of the said ²²
 Hero-

ⁱ *i. e.* equal to one of the prophets.

^k *Hearing* these conjectures, made this answer; for he supposed that it was the Baptist above in v. 14.

¹ See the notes on *Mat.* XIV.

3. ^m *καὶ ὡς αἴλου*, *i. e.* hung upon him, as a dog fastens his teeth into his prey, and holds it down.

ⁿ *i. e.* she wished to have him assassinated or put to death; but could not compass it.

^o *φοβέσθαι* is thus justly rendered in the *v. Tr.* *Eph.* V. 33, &c. and not '*feared*' as it is here.

^p Or *preserved*, *συνίψα*, from the resentment of Herodias.

^q *ἀκούων αὐτοῦ, ποιεῖν ὅσα ἐνε-
 χρεῖται αὐτῷ*, *being one of his hearers, he per-
 formed many duties enjoined by
 the Baptist.* This I take to be
 the meaning of the passage.

^r *ἡδυνάσθη*, '*gladly*' *v. Tr.*

^s Convenient for Herodias to put her cruel purpose in execution; which she seems to have planned beforehand, by her introducing her daughter to please Herod, in order to prefer her petition.

^t Or *principal officers of his army.*

Herodias coming in, and dancing, pleased Herod, and those that sat at table with him; the king said to the damsel, Ask of me whatever
 23 thou wilt, and I will give *it* thee. And he swore to her, *saying*, Whatever thou shalt ask of me, I will give *it* thee, even to the ^u half of my
 24 kingdom. And she went out, and said to her mother, What shall I ask? And she replied,
 25 The head of John the Baptist. And she came in immediately with ^x haste to the king, and made her demand, saying, I desire that thou wouldest give me presently the head of John the
 26 Baptist in a dish. And the king was exceedingly sorry ^y; nevertheless, on account of his oaths, and for those who sat with him at table, he
 27 would not deny her. And immediately the king sent ^z one of his guards, and commanded his head to be brought: and he went and be-
 28 headed him in the prison, and brought his head in a dish, and gave it to the damsel; and the
 29 damsel delivered it to her mother. And his disciples hearing *of it*, came and took up his corpse, and laid it in a sepulchre.

And

^u *i. e.* half the value of, &c.

^x *μῆτα σπουδῆς*, the French expression *avec empressement* answers pretty exactly to the original words here; for it implies both *haste* and *eagerness*.

^y See the note on *Mat. XIV.*

^z 'executioner,' *ω. Tr.* but

there were none in those days, whose peculiar business it was to put persons to death. It was then customary with eastern princes, and is so to this day, to order the heads of executed persons to be brought to them, that they might be assured of their death.

And the Apostles assembled together to Jesus, 30
 and told him all, both what they ^a had done,
 and what they had taught. And he said to 31
 them, ' Come ye *by* yourselves privately into a
 ' solitary place, and ^b repose a while.' For ^c many
 were coming and going; and they had no op-
 portunity even to eat. And they departed into 32
 a desert place, by ship, privately. And the mul- 33
 titudes ^d saw them departing, and many knew
 him, and ran on foot thither out of all cities,
 and got before them, and came together to
 him. And Jesus coming ^e out, saw a great 34
 multitude, and was ^f moved with tender com-
 passion for them, because they were as sheep,
^g having no shepherd; and he began to instruct
 them in many things. And when the day was 35
 now far spent, his disciples came to him, and
 said, This is a desert place, and now the ^h time
 is far advanced. Send them away, that they 36
 may

^a *i. e.* what miracles they had wrought, and what doctrine they had delivered, according to his direction.

^b After the fatigue of their journey, and indulge in meditation and prayer.

^c The multitude was continually coming to, and going from, them in this public place.

^d Our Lord seems to have privately ordered a vessel to be prepared at, some distance, in order to cross a part of the lake into a solitary place, where they might be free from the hurry of the croud; but some of the people, seeing him embark,

distinguished and knew him, though a good way off; and ran along the shore to the place where he was to land, where they arrived before him.

^e Out of the ship.

^f *ισπλαγχνισθη*. This word is often used in the N. T. and denotes the most tender emotions of pity and compassion, yearning of the bowels, &c. See note on *Mat.* IX. 36.

^g Being miserably neglected, or missed, by those who ought to have been their spiritual guides.

^h *ἡδη ὥρα πολλή*, it is already a late hour.

may go into the country and villages round about,
 and buy themselves bread ; for they have no-
 37 thing to eat. He answering said to them, ⁱ Do
 you give them *something* to eat. And they say
 to him, Shall we go and ^k lay out two hundred
 38 deniers for bread, and give *it* them to eat? He
 saith to them, How many loaves have ye? go
 and see. And when they knew, they say, Five,
 39 and two fishes. And he ordered them to make
 all sit down by companies upon the ^l green grass.
 40 And they sat down in rows, ^m by hundreds, and
 41 by fifties. And taking the five loaves and the
 two fishes, and looking up to heaven, He bless-
 ed, and broke the loaves, and gave *them* to his
 disciples to set before them ; He also distributed
 42 the two fishes among them all. And they did all
 43 eat, and were satisfied. And they took up twelve
 baskets full of the ⁿ broken bread, and of the
 44 fishes. And those who had eaten of the loaves
 45 were about five thousand men. And immediately
^o he obliged his disciples to get into the ship,
 and to go before to the ^p other side to Bethsaida,
 46 while he dismissed the people. And having
 sent

ⁱ δὲν δαίνω, which is exactly
 like the French phrase *donner à
 manger*, i. e. give *something* to
 eat.

^k * Buy two hundred penny-
 'worth,' v. Tr. Two hundred
denarii amount to 6*l* 9*s*. 2*d*.
 sterling, which, probably, was
 their whole stock at that time.

^l It being in the spring the
 grass was green and pretty high;
 so that they sat with ease and

pleasure.

^m i. e. 100 in rank and 50 in
 file ; by this method of arrang-
 ing them, the whole number
 would appear at once, and they
 would see that Christ knew it.

ⁿ ἀσποῦλα, * fragments,
 v. Tr.

^o See note on *Mat.* XIV. 22.

^p Of a creek or bay, from
 which they were driven to sea
 by a storm. See v. 47, 48.

^q βαρε-

sent them away, He withdrew to a mountain to pray. And night being come, the ship was in the midst of the sea, and He alone on the land. And he saw them ^a wearied with rowing; for the wind was contrary to them: and about the ^r fourth watch of the night He cometh to them, walking on the sea, and ^s seemed inclined to pass by them. But when they saw him walking on the sea, they supposed it had been ^t an apparition, and cried out: For they all saw him, and were troubled. And immediately He spoke to them, and saith to them, Have confidence! It is I; be not afraid. Then he went up to them into the ship; and the wind ceased: and they ^u were exceedingly amazed in themselves, and astonished beyond measure. For they considered not *the miracle* of the loaves; for their heart was hardened.

AND having passed ^x over, they came to the land of Gennesareth, and ^y put to shore. And when they were come out of the ship, ^z they immediately knew him, and ran through all

^a βασανίζομεν; ἐν τῷ εὐαγγελίῳ. Thus we say labouring at the oar. 'Tiring in rowing,' v. Tr.

^r i. e. about three in the morning. See note on Mat. XIV. 25.

^s This I take to be the meaning of ἤθελε in this place.

^t 'Would have passed,' v. Tr.

^u See the notes on Mat. XIV. 26 & seq.

^u The original words are ex-

tremely emphatical. λίαν ἐν πνεύματι--ἐξίστατο, καὶ θαυμάζει.

^x Over the sea of Galilee, called also the lake of Gennesareth, which was a tract of land on its western shore.

^y προσεγγισθῆσαν, drew to the shore, v. Tr.

^z The inhabitants (see Mat. XIV. 35.) among whom he had conversed before.

all that country round about, and began to carry about in beds those that were sick, where they
 55 heard He was. And wherever He entered, into villages, or cities, or country, they laid the sick in the streets, and entreated him that they might at least touch the border of his garment:—And as many as touched him were ^a made whole.

CHAP. VII. **T**HEN the Pharisees and some of the Scribes, coming from Jerusalem, ^b resorted
 2 together to him. And when they saw some of his disciples eat bread with impure, that is, with
 3 unwashed hands, they found fault. For the Pharisees, and all the Jews, do not eat without washing *their* hands ^c often, holding the tradi-
 4 tion of the elders. And *when they come* from the market, they eat not until they are washed: And there are many other things which they have received to ^d observe, viz. the washing of cups and pots, and of brazen vessels, and ^e seats.
 5 Then the Pharisees and Scribes asked him, ^f Why do not thy disciples walk according to the tradition of the elders, but eat bread with
 6 unwashed hands? He answering said to them, ^g O you hypocrites! Well hath Isaiah prophesied
 of

^a *ισχυροτο*, were saved, i. e. cured of their several maladies.

^b *συναγεται* *απο* *αυτου*—*αθηναις*. They were, probably, coming from that city just after the Passover.

^c Or with great exactness, according to the form prescribed by the elders.

^d Or retain, *κραναι*. ^e To

^f hold, *v. Tr.* See also *v. 8.* below. They were very tenacious of these trifles, while they neglected justice, mercy, &c.

^g *κλινω*, i. e. couches on which they sat, reclining, at table. *Tables*, *v. Tr.*

^h To walk according to, is to observe a law or precept, according to the Hebrew idiom.

' of you : as it is written, " This people honour-
 ' eth me with *their* lips ; but their heart is ^z far
 ' from me : But, in vain do they worship me, 7
 ' teaching *for* doctrines the ^h precepts of men."
 ' For, laying aside the commandment of God, 8
 ' ye ⁱ maintain the tradition of men, *viz.* the
 ' washing of pots and cups ; and ^k ye do the
 ' like in many other cases.' And He said to 9
 them, ' Ye ^l fairly make void the command-
 ' ment of God, that ye may observe your own
 ' tradition. For Moses said, " ^m Honour thy fa- 10
 ' ther and thy mother ; and, Whoever curseth
 ' father or mother, let him die the death."
 ' But ye say, If a man shall say to his father or 11
 ' mother, Whatever thou mightest be profited
 ' from me, *is* Corban, that is, an oblation ;
 ' ye no more permit him to do any thing 12
 ' for his father or his mother ⁿ ; making the 13
 ' word of God ^o of no effect by your tradition
 ' which ye have delivered : ^p and ye do many
 ' other things of the like kind.' And having 14
 called all the people, He said unto them,
 ' ^q Hearken to me all of you, and under-
 ' stand !

^z απιστοι, i. e. *is estranged* from me.

^h ενταλματα. See *Isa.* XXIX. 13, and note on *Mat.* XV. 9.

ⁱ κραταις. 'Ye hold' *v. Tr.*

^k αλλα παρομοια τοιαυτην πολλα ποιειτε, literally, *you do many other things of the like kind, or similar to these.*

^l καλως αθετεις, which I have rendered literally. Some think it ironically spoken ; q d. *you*

do mighty well indeed ! to abolish, &c.

^m See *Exod.* XX. 12, XXI. 17. *Lev.* XX. 9.

ⁿ Namely, on account of his rash vow to dedicate his substance to the sacred treasury, by saying as above, *Corban*, &c.

^o See note on *Mat.* XV. 6.

^p See note on *v.* 8, above.

^q i. e. let every one of you hearken to what I say, and attentively

- 15 ' stand ! There is nothing from without a man,
 ' which, *by* entering into him, ' can pollute him ;
 ' but the things which come out of him, those
 16 ' are they that pollute the man. If any one
 17 ' have ears to ears, let him hear.' And when
 he entered into the house *apart* from the multi-
 tude, his disciples asked him concerning the
 18 parable. And He saith to them, ' Are ye like-
 ' wise so void of understanding ? Do ye not
 ' perceive, that whatever entereth into a man
 19 ' from without, cannot pollute him ? because
 ' it entereth not into his ' heart, but into the
 ' belly, and ' passeth off into the draught which
 20 ' cleanses all food.' And he said, ' What cometh
 21 ' out of man, that polluteth the man. For from
 ' within, out of the heart of men, proceed evil
 ' * thoughts, adulteries, fornications, murders,
 22 ' Thefts, covetous desires, * malice, deceit, las-
 ' civiousness, an ' evil eye, blasphemy, pride,
 23 ' * folly : All these evils come from within, and
 ' defile a man.'

And

tentively consider, that ye may understand, it. See below v. 16.

* i. e. can really pollute him in the sight of God. See note on *Mat.* XV. 11.

* See note on *Mat.* XV. 18.

* *ἡς ἀφίδωρα ἐκπορεύεται*, &c. i. e. all the grosser part of our food passes off by *stool*, which carries away any thing that might pollute a man.

* See note on *Mat.* XV. 19.

* *εὐνομίας*, which includes malice, cruelty, and all *malevolent affections*.

* i. e. *envy*, which betrays itself by the look.

* *ἀφροσύνη* seems to be opposed here to *σοφροσύνη*, or *sobriety of thoughts and words*; so that it implies all *wild sallies of imagination*, and *extravagant desires*.

* From.

And ^a arising, He went from thence into the borders of Tyre and Sidon; and entering into a house, was desirous that no man should know *it*; but he could not be concealed. For a certain woman, whose ^b little daughter had an impure spirit, hearing of him, came and fell at his feet. Now, the woman was a ^c Greek, a native of Syro-phenicia; and she begged of him, that he would cast the demon out of her daughter. But Jesus said to her, Let the children first be satisfied: for it is not ^d right to take the childrens bread, and to throw *it* to the ^e dogs. She answered and said to him, ^f True Lord! yet the dogs under the table eat of the childrens crumbs. And He said to her, For this saying, go thy way; the demon is gone out of thy daughter. And departing to her house, she found the demon was gone out, and her daughter ^g lying on the bed.

AND departing from the coasts of Tyre and Sidon, he came ^h again to the sea of Galilee,

^a From table. See above ver. 2.

^b Or 'young daughter' *v. Tr. Συγαλιον.*

^c i. e. a *Gentile*, and not one of the descendants of Israel.

^d See note on *Mat* XV. 26.

^e *q. d.* such are you Gentiles accounted by the Jews, on account of your idolatry and abominations.

^f *εἰς* is sometimes an expression of assent, and sometimes of

entreating. I take it in the former sense here and in *Mat* XV.

27. 'Truth—yes,' *v. Tr.*

^g Composed and quiet; which, probably, was seldom the case before.

^h I have joined *παλις* with *εἰς*, since it does not appear that Jesus had been before at Tyre and Sidon, but had frequently been at the Sea of Galilee.

lee, through the midst of the territories of Decapolis. And they bring to him one that was deaf, and had an impediment in his speech; and they entreat him that he would lay his hand upon him. And taking him aside from the multitude, He put his fingers into his ears, and ¹ spitting He touched his tongue. Then looking up to heaven, He groaned, and saith to him, EPHPHATHA, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke distinctly. And He charged them that they should tell no man; but the more he charged them, so much the more abundantly did they proclaim *it*: And they were exceedingly amazed, saying, He hath done all things ^k well; He maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII. **I**N those days, the people being very numerous, and having nothing to eat, Jesus having called his disciples together, He saith to them,
 2 ' I have ¹ great compassion on the multitude,
 ' because they have now been with me three
 3 ' days, and have nothing to eat; and if I send
 ' them away fasting to their own houses, they
 ' will

¹ On his finger. We cannot account for the occasion of these seemingly ineffectual means, no more than we can for Namaan's cure by washing in Jordan, *2 Kings V. 11, 12.*

^k καλως, in a most amiable and graceful manner. They were struck with his sympathetic

tenderness to the afflicted, and admired at his modesty in concealing the cure, and hiding it under the veil of second causes.

¹ Or a tender concern: For they had lodged two nights together in the fields. See *v. 2,* and *Mat. XV. 32.*

‘ will faint by the way :’ for some of them came from far. And his disciples answered him, 4
From whence can any one satisfy these men with bread here in the desert? And He asked 5
them, How many loaves have ye? And they said, Seven. And He commanded the people to 6
sit down on the ground : Then taking the seven loaves, and having given thanks, He broke, and gave *them* to his disciples to set before *them*; and they set *them* before the multitude. And they had 7
a few small fishes; and having blessed *them*, He commanded to set them also before *the multitude*. So they did eat, and were satisfied; and they 8
took up of the broken meat that was left, seven baskets *full*. Now, those who had eaten were 9
about four thousand : and He sent them away.

And immediately entering into a ship with his 10
disciples, He came into the territories of ^m Dalmanutha. And the Pharisees came forth, and 11
began to examine him, requiring of him a sign from heaven, ⁿ tempting him. And sighing 12
deeply in his spirit, He saith, Why doth this generation require a sign? Verily, I say to you, There shall ^o no sign be given to this generation.

And

^m A city near Magdala, on the eastern shore of the sea of Galilee, not far from Gadara. See *Mat.* XV. 39.

ⁿ *αἰσχρολογία*, i. e. in order to try him. The impostors of those days promised to shew the people some miraculous appearance from heaven, to assure them of

deliverance from the Roman yoke. See *Jos. B. J. Lib. II. c. 13.*

^o i. e. no such sign as they required, viz. those *σημεῖα ἐλευθερίας*, or signs of liberty mentioned in the last note. See *Mat.* XVI. 4.

13 And leaving them, He entered again into the ship, and departed to the other ^p side.

14 Now, *the disciples* had forgotten to take bread; neither had they in the ship with them more
15 than one loaf. And He charged them, saying,
16 Take heed! beware of the leaven of the Pharisees, and the leaven of ^r Herod! And they
17 debated among themselves, saying, *This is because we have no bread.* And Jesus, perceiving
18 *it*, saith to them, Why do ye debate, because ye have no bread? do ye not yet consider, nor understand? have ye your heart still hardened?
19 Having eyes, do ye not see? and having ears, do ye not hear? and do you not remember? When I broke the five loaves among five thousand, how many baskets full of fragments did ye take up? They say to him, Twelve.
20 And when the seven among four thousand, how many baskets full of fragments did ye take up?
21 And they said, Seven. And He said to them, How is it that ye do not understand ^t?

22

23 **A**ND He cometh to Bethsaida; and they bring a blind man to him, and entreated him that he would touch him. And taking the blind man by the hand, He led him ^u out of the town; then

^v Of the Lake, which he had lately crossed. See above ^w. 10.

^x i. e. be very cautiously on your guard, which the repetition implies.

^y i. e. those Sadducees, who were also Herodians. See note

on chap. III. 6.

^z διαλογίζομαι, "reasoned," &c. Tr.

^a What I spoke of.

^b To avoid ostentation; and with his usual modesty, ordered him not to publish the miraculous cure. See ^c. 26.

^d βλεπω

then spitting on his eyes, and laying his hands on him, He asked him if he saw any thing. And looking up, he said, I see ^a men (for they ²⁴ appear to me as trees) walking. He then put his ²⁵ hands again upon his eyes, and made him look up;—and he was ² restored, and saw every man clearly. And he sent him away to his house, ²⁶ saying, Go not into the town, nor tell *it* to any one in the town.

And Jesus went out, and his disciples, into ²⁷ the ^a villages of Cæsarea Philippi: and by the way He asked his disciples, saying to them, Who do men say that I am? And they answered, ²⁸ John the Baptist: but some *say*, Elijah; and others, One of the prophets. And he saith ²⁹ to them, But who do ye say that I am? And Peter answering saith to him, Thou art ^b the Christ.

^a βλέπω ανθρώπους, i. e. *I see men walking* (it being probably near the road); but so obscurely, that I can hardly discern them from trees, any other-wise than by their motion. The *v. Tr.* for want of due pointing, before and after *trees*, makes this and many other passages obscure, if not absurd.

^γ [ὅτι] ὡς δὲ δὲα [ὅρα] περιπατοῦσιν. The words included in crochets are not in the common editions, but were placed in the text out of authentic MSS. by the learned Dr. Mills; which authorized me to add, *for they appear to me.*

² i. e. to his sight, and saw

every object distinctly.

^a i. e. into the territories, of which Cæsarea Philippi was the chief city, lately rebuilt by Philip the Tetrarch, and called Cæsarea in honour of Tiberius Cæsar, with the addition of his own name, to distinguish it from another Cæsarea (*Acts* VIII. 40, &c.) on the Mediterranean Sea, rebuilt by Herod the Great in Augustus's reign.

^b Or *the Messiah*. As our Saviour had not yet completed his ministry, he did not choose to expose himself to the rage of the Herodians, &c. *till his time should come.*

30 Christ. And he charged them that they should tell no man of ^c him.

31 **A**N D he began to ^d inform them, that the Son of man must suffer many things, and be rejected by the Elders, and the Chief-priests and Scribes, and be killed, and after three days rise again. And he spoke that saying openly. And Peter taking him *by the hand* began to ^e chide him.

32

33 But He turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, ^f Satan; for thou ^g dost not relish the things that belong to God, but the things which belong to men.

34 And having called the people to him, together with his disciples, He said to them, ^h Who-
ⁱ ever ^j is desirous of coming after me, let him
^k deny himself, and take up his cross, and follow
^l me. For whoever desires to ^m save his life,
ⁿ shall lose it; but whoever shall lose his life for
^o my sake, and the Gospel's, shall save it. For
^p what ^q advantage will it be to a man if he
^r shall gain the whole world, and lose his own
^s life? Or what shall a man give as a ^t ransom
^u for

^c that he was Jesus the
^v Christ. *Mat. XVI. 20.*

^d διδάσκω, literally, '*to teach*,'
v. Tr.

^e ἐπιμαρ, *objurgare*. See note
on Mat. XVI. 22.

^f i. e. mine *adversary*, or op-
 poser of my designs.

^g φρονις. See note on *Mat.*
XVI. v. 23.

^h θάλα, *wilt*. See *v. 35.*
φάρ.

ⁱ See the notes on *Mat. X. 39.*

^j This was a proverbial ex-
 pression; and tho' the literal
 meaning of ψυχή be *life*, in this
 place, as it is rendered in *v.*
Tr. v. 35; yet it is figuratively
 applied to the *soul*, for which
 reason I have retained the word
 in *v. 37*. See note on *Mat.*
XVI. 26.

^k ἀνταλλαγμα, '*in exchange*,'
v. Tr.

‘ for his foul? Whoever therefore shall be ashamed- 38
 ‘ ed of me, and of my words, in this ^m adulte-
 ‘ rous and sinful generation; of him will the
 ‘ Son of man be likewise ashamed, when he
 ‘ cometh in the glory of his Father, with the
 ‘ holy angels.’ And He said to them, ‘ Veri-CHAP.
 ‘ ly, I say unto you, That there are some of IX.
 ‘ those who are standing here, that shall not
 ‘ taste of death, until they have seen the king-
 ‘ dom of God ⁿ come with power.’

And, after six days, Jesus taketh with him 2
 Peter, and James, and John; and leadeth them
 up to a high mountain, privately by themselves:
 and He was transfigured before them. And his 3
 garments became ^o resplendent, exceeding white
 like snow; so as no fuller on earth could whiten
 them. And there appeared to them Elijah 4
 with Moses; and they conversed with Jesus.
 And Peter ^p answering said to Jesus, Rabbi, it 5
 is good for us to be here: let us even make three
 tabernacles; one for Thee, and one for Moses,
 and one for Elijah: for he knew not what ^q to 6
 say; because they were ^r greatly afraid. And 7
 there

^m i. e. degenerate. See note
 on Mat. XVI. 4.

ⁿ i. e. till the Messiah comes
 to visit the Jewish nation in a
 powerful and most astonishing
 manner, by the destruction of
 their city and polity; and to
 propagate his Gospel in a di-
 vinely efficacious manner.

^o *σπλῆνδα, à σπλῆν, splendē, corrusco.*

^p Peter, probably, heard them
 speaking of his master's ap-

proaching end at Jerusalem (see
 Luke IX. 31.) In answer to
 which, he proposes, in a kind
 of ecstasy, to pitch 3 tents on
 the mount, and to remain there.
 See the notes on Mat. XVII. 4.

^q Nor hardly *what he said*;
 for he was heavy with sleep.
 See Luke IX. 32.

^r i. e. they were struck with
 awe at the majestic effulgence,
 &c.

there came a cloud which overshadowed them ;
 and a voice came out of the cloud, saying, This
 8 is my beloved Son, [†] hear him ! And instantly
 looking round about, they saw no one any more,
 9 but Jesus only with themselves. And as they
 came down from the mountain, He charged
 them that they should not tell any man what
 they had seen, until the Son of man should be
 10 risen from the dead. And they [†] laid hold on
 that expression, enquiring among themselves,
 11 what the rising from the dead could mean. And
 they [‡] asked him, saying, Why do the Scribes
 12 say that Elijah must first come ? And He an-
 swering told them, Elijah, it is true, cometh
 first, and [§] restoreth all things : and [¶] how it
 is written of the Son of man, that he must suffer
 13 many things, and be despised ; but I say to you,
 that Elijah is come (and they have done to him
 whatever they pleased) as it is [‡] written con-
 cerning him.

And

[†] i. e. attend to this divine teacher, and observe his precepts.

[‡] The original words are *τοις λόγους ἐκαστησαν, ἑαυτοῖς συζητοῦντες*, which I have rendered literally in the text. [†] They kept [†] that saying with themselves, [‡] questioning one with another, [§] &c. v. Tr.

[¶] They asked this question, to know whether the appearance of Elijah on the mount was the coming of Elijah, which the Scribes, or interpreters of the Law, taught them to expect.

[‡] Or is to regulate all things [†] by preparing the way of the ' Lord,' and preaching repen-

tance and reformation.

[¶] If we suppose, what is very probable, that some transcriber wrote *ὡς* instead of *ὥς*, this obscure passage will be very plain, and may be translated thus: *As it is written [in SS.] concerning the Son of man that he must suffer many indignities, and be contemptuously treated ; I say to you that Elijah is come, as it is written [in the same SS.] concerning him, and they have done to him what they pleased.* I have on this account included part of v. 13. in a parenthesis.

[‡] See *Isa.* XL. 3. *Mal.* III. 1.

[†] συζη

And coming to *his* disciples, He saw a great
 multitude about them, and the Scribes ^a dis-
 puting with them. And immediately all the
 multitude, seeing him, were ^b greatly amazed;
 and running to him, they saluted him. And
 He asked the Scribes, What are ye disputing
 with them about? And one of the multitude
 answered and said, ^c Master, I have brought to
 thee my son, who hath a dumb spirit. And
 wherever he seizes him, he teareth him; and
 he fometh, and gnasheth with his teeth, and
 pineth away: and I spoke to thy disciples, that
 they would cast him out, and they could not,
 He answering saith to him, O ^d incredulous
 generation! how long shall I be with you? how
 long shall I ^e bear with you? Bring him to me!
 And they brought him to Him: and ^f as soon
 as He saw him, the spirit immediately ^g con-
 vulsed him; and he fell on the ground, and
 rolled, foming. And He asked his father,
^h How long time is it that he hath been thus?
 And he said, From his childhood. And it has
 often thrown him even into the fire, and into the
 waters,

^a συζητῆται; disputing by asking questions in the Socratic way. The Scribes had taken the opportunity of their master's absence, to interrogate and confound them.

^b The people were struck with astonishment at those unusual rays of majesty and glory, which yet remained on his countenance. Thus the face of Moses shone when he came down from the mount. *Exod. XXXIV.*

29, 30.

^c διδασκαλε, i. e. Teacher, q. d. O thou divine Teacher!

^d απιστος, 'faithless,' v. Tr.

^e ανιχομαι, 'suffer,' v. Tr.

^f ιδων, seeing him.

^g ισπαρξεν, à σπασσ, *trabs*. See note on *Luke IX. 42.*

^h ποσος χρονος εστιν ως τωτο γινωσκο αυτον; 'How long is it since this came unto him?' v. Tr.

N 4

ⁱ There

waters, to destroy him: But, if thou canst do any thing, have compassion on us, and help us!

23 Jesus said to him, If thou ⁱ canst believe; all

24 things *are* possible to him that believeth. And immediately the father of the child crying out, with tears said, Lord, I do believe; ^k help my

25 unbelief! When Jesus saw that the people came running together, he rebuked the impure spirit, saying to him, *Thou* dumb and deaf spirit, ^l I charge thee, Come out of him, and enter no

26 more into him! And *the spirit* having cried out, and violently ^m convulsed him, came out of him: and he was as one dead; so that many

27 said, He is dead. But Jesus taking him by the hand, lifted him up; and he arose.

28 And when He was come into the house, his disciples asked him privately, Why could not

29 we cast him out? And He said to them, This kind cannot come out by any means, but by prayer and fasting.

30 **A**ND departing thence, they passed through Galilee: and He ⁿ was desirous that no one

ⁱ There is a kind of antithesis between this and the preceding verse: 'If thou canst *do*—' v. 22. 'If thou canst *believe*' v. 23. The question is not about my *power*, but thy *faith*; for all things of this kind are possible to be effected by me for those that believe in me.

^k *i. e.* remove my doubts by performing the cure, which will strengthen my wavering faith.

^l The original is very emphatical, *εγω, I*, the Messiah, who have an absolute power over you, *command thee*, &c.

^m See above note on v. 20, and on Luke IX. 42.

ⁿ *εβλην*. He did not choose to be interrupted by the multitude; *εδιδασκεν γαρ, for he was* privately *instructing* them in the particulars of his approaching death and resurrection, in order

one should know *it*. For He was teaching his disciples; and He said to them, 'The Son of man is ^o delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day.' But they did not understand what was said, and were ^p afraid to ask him *about it*. 31 32

And He came to Capernaum: and, being in ^q the house, he asked them, What were ye disputing *about* among yourselves, by the way? But they were silent: for, by the way, they had been disputing with each other, who *was to be* the ^r greatest. And having sat down, He called the Twelve, and said to them, If any one desires to be first, he shall be last of all, and the servant of all. And taking a child, He placed him in the midst of them; and when he had taken him in his arms, he said to them, 'Whoever shall receive one of such children in my name, receiveth me: and whoever shall receive me, doth not *only* receive me, but Him that sent me.' 33 34 35 36 37

Then

to prepare their minds for those great events.

^o i. e. *is to be soon delivered*. Mark expresses in the present tense, what Matthew puts in the future; what *will certainly be* is very frequently represented in SS. as *already done*.

^p Because it was contrary to the idea they had formed of a triumphant Messiah, and a temporal kingdom. They feared his reproofs for asking questions of

this sort, and were unwilling to be more fully informed of his sufferings, &c. being in hopes that no such things would really happen.

^q In which he usually resided, when at Capernaum.

^r i. e. in the temporal kingdom, which, as they imagined, would soon be established.

^s i. e. *shall entertain*, or *hospitably receive* a Christian in distress, &c.

^t What

- 38 Then John ^c answered him, saying, Master,
we saw one casting out demons in thy name, and
he followeth us not: and we forbad him, be-
39 cause he doth not follow us. But Jesus said,
^c Do not forbid him: since there is no man
^c who shall work a miracle in my name, that
40 ^c can ^u quickly speak evil of me. For he who is
^c not against us, is for us.
- 41 ^c * For whoever shall give you to drink a cup
^c of water in my name, because ye belong to
^c Christ; verily, I say to you, he shall not lose
42 ^c his reward. And whoever shall ^y offend one
^c of *these* little ones who believe in me, it were
^c better for him that a millstone were hanged
^c about his neck, and he were thrown into the
43 ^c sea. Moreover, if thy hand ^z cause thee to
^c offend, cut it off: it is better for thee to enter
^c into life maimed than, having two hands, to
^c go into hell, into the inextinguishable fire;
44 ^c where their ^a worm dieth not, and the fire is
^c not

^c What Jesus had said in the preceding verse induced John to interrupt him, *q. d.* we did not choose to *receive*, nor to permit a person to expel demons, *in thy name*; because he is not one of thy disciples or followers. See note on *Luke IX. 50.*

^u Or on any slight occasion, *ταχυ*.

^z Here our Lord returns to his discourse. See *v. 37*. I have therefore thrown John's interruption and the answer to it into a paragraph by itself.

^y See note on *Mat. XVIII. 6.*

^z See note on *Mat. V. 29, 30.*

^a *i. e.* where their conscience, like a *worm*, eternally upbraids them; and the Divine vengeance, like an *inextinguishable fire*, will for ever torment them. These words seem to allude to the ancient custom of consigning the dead either to the funeral pile to be *burned*, or to the earth as a *prey to worms*. The wicked, instead of being reduced to dust, will in a future state be tormented by an *unextinguishable fire*, and corroded by a *worm that never dies*.

^b *i. e.*

' not quenched. And if thy foot cause thee to 45
 ' offend, cut it off: it is better for thee to enter
 ' ^b lame into life than, having two feet, to be
 ' cast into hell, into that unquenchable fire;
 ' where their worm dieth not, and the fire is not 46
 ' to be extinguished. And if thine eye cause 47
 ' thee to offend, pluck it out: it is better for
 ' thee to enter into the kingdom of God with
 ' one eye than, having two eyes, to be cast into
 ' hell-fire; where their worm dieth not, and the 48
 ' fire is not quenched. For every one shall be 49
 ' ^c salted with fire; and every sacrifice shall be
 ' salted with salt. Salt *is* good: but if the salt 50
 ' have ^d lost its saltiness, with what will ye season
 ' it? Have salt in yourselves, and maintain
 ' peace one with another.'

AND He ^e arose from thence, and cometh CHAP.
 to the confines of ^f Judea, through the X.
 country

^b *i. e.* if it were possible that one could enter maimed, lame, or blind into the regions of bliss: but you may be assured that the bodies of the saints will appear there in perfect beauty and proportion.

^c The meaning of this difficult passage seems to be this: 'As the flesh burned on the altar is rubbed with salt, (*Lev.* II. 13.) and on that account burns more fiercely; so every victim of Divine justice that is condemned to hell-torments, shall be, as it were, salted with fire, and instead of being consumed by it, shall for ever exist in those inextinguishable flames: On the other

hand every acceptable sacrifice shall be seasoned with the purifying salt of Divine grace, which preserves it from corruption.' Sinners are represented as *victims* of Divine justice in *Isa.* XXXIV. 6. *Jer.* XII. 3. XLVI. 10, &c. and *good men* (as in this place) are exhibited in SS. as *acceptable sacrifices*, consecrated to God. See *Rom.* XII. 1. XV. 16, &c.

^d Or *become insipid*. See *Mat.* V. 13.

^e He had been sitting down to instruct his disciples. See above chap. IX. 35.

^f Judea was bounded by the river Jordan.

country on the other side of Jordan: and the people resort to him again; and, as his custom
 2 was, He again taught them. And the Pharisees coming to him, asked him, Is it lawful for a
 3 man to put away his wife? ^ε tempting him. But He answering said to them, ^h What command
 4 did Moses give you? And they said, ⁱ Moses permitted to write a bill of divorcement, and to
 5 put her away. Jesus answering said to them, on account of the hardness of your heart, he
 6 wrote you this precept: But, from the beginning of the creation, God made them male and
 7 female. For this reason a man shall leave his father and mother, and ^k adhere to his wife,
 8 and they two shall be ^l one flesh; so that they
 9 are no more two, but one flesh. Therefore let not man separate what God hath joined together.
 10 And the disciples asked him again in the house concerning the same matter. And He saith to
 11 them, Whoever shall put away his wife, and marry another; he committeth adultery against
 12 her. And if a woman shall put away her husband, and be married to another; she committeth adultery.
 13 And they brought young children to him, that He might touch them; but the disciples re-
 buked

^ε Or *trying him*, with a design to ensnare him; for they hoped to expose him to the resentment of the Jews, by abridging them of a liberty which their Doctors allowed by a corrupt interpretation of the Law.

^h τι ενειπεν, 'what did Moses command you,' *v. Tr.*

ⁱ See *Deut. XXIV. 1.*

^k See the notes on *Mat. XIX. 4, 5, & seq.*

^l Or, *as one person.*

^m See

buked those who brought *them*. But Jesus seeing *it*, was much displeased, and said to them, 14
 ‘^m Suffer the little children to come unto me, and hinder them not: for of such is the kingdom of God. Verily, I say to you, Whoever 15
 ‘ shall not receive the kingdom of God as a little child, he shall not enter into it.’ And He 16
 took them up in his arms, laid his hands upon them, and blessed them.

And ⁿ as He was going out into the road, a 17
 certain person running, and kneeling down to him, asked him, *saying*, ‘ Good Master, what shall I do that I may inherit eternal life? And 18
 Jesus said to him, ‘ ^p Why dost thou call me good? none *is* good but one, *viz.* God. ‘ Thou knowest the commandments,’ “ Do not 19
 “ commit adultery; Do not kill; Do not steal; “ Do not give false testimony; Defraud not; “ Honour thy father and mother.” He answer- 20
 ing said to him, ‘ Master, all these have I observed from my youth. Then Jesus, ‘ look- 21
 ing attentively on him, loved him, and said to him, One thing is still wanting: Go, sell what thou hast, and give *it* to the poor; and thou shalt have treasure in heaven: Then come, take up the cross, and follow me! And being 22
 grieved at that saying, he went away sorrowful; for he ^q was possessed of a great estate. And 23
 Jesus

^m See the notes on Mat. XIX. 16, 17, & seq.

14.

ⁿ ἐκπορευομενς αυτη εις τον οδον.

^p See notes on Mat. XIX.

16, 17, & seq.

^q See notes on Mat. XIX.

^r διδασκαλε, Teacher!

^s ἐμβλεψας αυτω.

^t ην γαρ εχων κτηματα πολλα, habebat enim multas possessiones.

^u πως

- Jesus looking round about, saith to his disciples,
 ' With what difficulty shall those who are possessed of riches enter into the kingdom of God !
 24 And the disciples were astonished at his words. But Jesus answering again, saith to them, Children, how difficult is it for those who trust in
 25 riches to enter into the kingdom of God ! " It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the
 26 kingdom of God. And they were exceedingly astonished, saying among themselves, Who then
 27 can be saved ? And Jesus looking upon them, saith, With men *it is* impossible, but not with God ; for, with God, all things are possible.
 28 Then Peter began to say to him, Lo, we have
 29 left all, and followed thee. But Jesus answering said, Verily, I say to you, There is no man who hath left house, or brethren, or sisters, or
 30 father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold ; now in * this time, houses, and brethren, and sisters, and mothers, and children, and lands, *even* with persecutions ;
 31 and in the world to come, eternal life. But many who *are* † first shall be last ; and the last, first.

AND

* πως δυσκολως, *quàm difficile.*

† See note on *Mat. XIX. 24.*

* i. e. in this present life, he shall have all the comfort he could naturally have in houses and relations, from the delights of a good conscience, even amidst the persecutions he may

undergo on account of his religion.

† i. e. *first* in the privileges and advantages they enjoy in this life, shall be *last* in the rewards and enjoyments of the life to come. In the great Day of Retribution, the righteous
 are

AND as they were on the way going up to 32
 Jerusalem, Jesus ² went before them; and
 they were amazed, and, as they followed him,
 were afraid. And ³ taking the Twelve again,
 He began to tell them what things were to
 befall him: ⁴ Behold, we are going up to Jeru- 33
 salem; and the Son of man shall be delivered
⁵ up to the Chief-priests, and the Scribes; and
⁶ they shall condemn him to death, and shall
⁷ deliver him up to the Gentiles; and ⁸ they 34
⁹ will deride him, and scourge him, and spit
¹⁰ upon him, and put him to death; moreover,
¹¹ on the third day He shall rise again.⁷

Then ¹² James and John the sons of Zebedeus 35
 come to him, saying, ¹³ Master! ¹⁴ we desire that
 thou wouldest do for us whatever we shall
¹⁵ ask. And He said to them, What do ye 36
 desire me to do for you? They said to him, 37
 Grant that we may sit, one on thy right hand,
 and the other on thy left hand, in thy ¹⁶ glory.
 But

are *first* invited into the joy of
 their Lord; and then the sen-
 tence of condemnation is passed
 on the wicked. See *Mat.* XXV.
 34. 41.

² To shew his readiness to
 meet sufferings and death; at
 which the disciples were greatly
 surprised, and feared the conse-
 quence of that dangerous expe-
 dition, both with regard to
 their Master and themselves.

³ *i. e.* he took them apart, as
 he had often done before.

⁴ *viz.* the Roman soldiers;

all these predictions were soon
 accomplished with great exact-
 ness.

⁵ The mother came with her
 sons, and joined in this petition.
Comp. Mat. XX. 20.

⁶ διδωκασι, Our Master and
 divine Teacher.

⁷ θελωμεν, 'we would,' *v.*
Tr.

⁸ αιτησωμεν, 'we shall desire,'
v. Tr.

⁹ *i. e.* in thy glorious king-
 dom, which, we presume, will
 soon be established.

¹⁰ By

- 38 But Jesus said to them, Ye know not what ye ask : are ye able to drink of the ^h cup that I *am* to drink of, and to be ⁱ baptized with the baptism that I am *to be* baptized with? And they
- 39 said to him, We are able. Then Jesus said to them, ^k Ye shall, indeed, drink of the cup that I drink of; and with the baptism that I am
- 40 baptised with, shall ye be baptized : but to sit on my right hand, and on my left hand, is not mine to give, but ^l *only* to those for whom it is
- 41 prepared. And when the ^m ten heard *this*, they began to be much displeased with James and
- 42 John. But Jesus having called them together, saith to them, Ye know that they who are accounted to rule over the Gentiles, ⁿ lord it over them; and their great ones exercise authority
- 43 upon them. But it shall not be so among you : on the contrary, whoever would be great among
- 44 you, shall ^o be your minister; and whoever would be the Chief among you, shall be servant
- 45 of all : for even the Son of man came not to be ministered

^h By *drinking of the cup*, our Lord means the violent death he was to suffer, which he calls the *cup* in his agony in the garden, *Mat.* XXVI. 39. Compare *Pf.* XI. 6. LXIII. 10. *Isa.* LI. 17, 22, &c.

ⁱ i. e. *to be*, as it were *plunged* into the deep waters of affliction, and be overwhelmed, for a short time with sufferings.

^k Accordingly, James was the first of all the apostles who suffered martyrdom, *Acts* XII. 2. and John was scourged by

the Jews, *Acts* V. 40 and afterwards banished to the isle of Patmos, &c.

^l *It shall be given* is here interpolated in *v. Tr.* but I think the addition of the word *only* is more agreeable to the context.

^m i. e. the rest of the disciples, who were ten in number, exclusive of these two.

ⁿ Or *tyrannize over them.* κατακυριεύουσιν. * Exercise lordship, *v. Tr.*

^o See the notes on *Mat.* XX. 26, 27.

ministered unto; but to minister, and to give his life a ransom for many.

And they came to ^q Jericho: and as He was going out of Jericho with his disciples and a great multitude, blind Bartimeus. (^r *i. e.* the son of Timeus,) sat by the high-way, begging. And when he heard that it was Jesus of ^s Nazareth, he began to cry out, and say, Jesus, ^t Son of David, have mercy on me! And many charged him to be silent: but he cried a great deal the more, Son of David, have mercy on me! And Jesus standing still, ordered him to be called: and they call the blind man, saying to him, Take courage!—rise! He calleth thee. And ^u casting away his garment, he rose, and came to Jesus. And Jesus answering said to him, What dost thou desire I should do for thee? The blind man said to him, Lord that I ^x may receive my sight. And Jesus said to him, Go thy way; thy faith hath ^y made thee whole. And

^p *i. e.* came not to be waited on, but to serve others, and even to die for them. See note on *Mat.* XX. 28.

^q In their way to Jerusalem. See *v.* 32.

^r I have put *the son of Timeus*, who probably was a person well known, in a parenthesis; it being an explication of the words *Bar-Timeus*. Matthew says there were two blind men; but Bartimeus was, probably, more importunate than the other, of whom Mark and

Luke make no mention.

^s Who passed by. See *Mat.* XX. 30.

^t *i. e.* thou great Messiah.

^u *i. e.* throwing aside his upper garment, that it might not hinder him a moment; for he approached Jesus in haste.

^x Or rather *recover my sight*, *ἡ ἀνάστασις*.

^y Or *saved thee*, *σωσας*; which, in this place, may imply something more than the bodily cure.

And immediately he received his sight, and followed Jesus in the ² way.

CHAP.
XI.

AND when they were come near Jerusalem, unto ^a Bethphagè, and Bethany, adjoining to the mount of Olives, he sendeth forward two
2 of his disciples, and saith to them, Go into ^b that village over against you: and immediately, as soon as ye enter into it, ye shall find a colt tied, on which no man ever sat; loose him, and bring
3 him. And if any one say to you, Why do ye do this? say, that the Lord hath need of him; and he will directly send him hither. Then they went, and found the colt tied by a door
4 without, in a place where two roads met; and they loose him. And some of those who
5 were standing there said to them, What are ye doing, untying the colt? And they said to them, just as Jesus had commanded; and they let
6 them go. And they brought the colt to Jesus, and threw their clothes on him; and he sat
7 upon him. And many ^d spread their garments in the way; and others cut down branches off
8 the trees, and strewed *them* in the way. And those who went before, and those that followed,
9 cried

² To Jerusalem, whither he was going.

^a There were two villages, one extending to the foot of the Mount of Olives, and the other to the walls of Jerusalem, being part of its suburbs; and lying to the east of the city.

^b He, probably, pointed to

the village that lay before them.

^c Without the house, before the entrance into it.

^d The populace thought that Jesus was coming to establish a temporal kingdom, according to their notion of the Messiah: Hence their joyful acclamations of *Hosanna*, and spreading their
mantles

cried out, saying, ' Hosanna! Blessed *be* he
 ' that cometh in the name of the Lord! Blessed ¹⁰
 ' *be* the kingdom of our father David, which
 ' cometh in the name of the Lord! ' Hosanna
 ' in the highest! ' And Jesus entered into Jeru- ¹¹
 salem, and *then* into the temple; and having
 looked round about upon all things, ' it being
 now late in the evening, He ⁶ went out into
 Bethany with the Twelve.

And on the morrow, as they were coming ¹²
 from Bethany, He was hungry: and seeing a fig- ¹³
 tree at a distance which had leaves, he went *to*
see if he could find any thing on it; and when
 he came up to it, he found nothing but leaves;
^h for the time of figs was not *yet*. And Jesus ¹⁴
 on this occasion ⁱ said to it, Let no man eat fruit
 of thee hereafter for ever! and his disciples
 heard *it*. And they ^k return to Jerusalem: and ¹⁵
 Jesus went into the temple, and began to ^l eject
 those

mantles or upper garments, ac-
 cording to the custom of ex-
 pressing the public joy on the
 arrival of a great monarch.

* This is a Hebrew phrase,
 וְנִשְׁמַח וְנִשְׂמַח, and signifies, *Save,*
we beseech thee! Thus we say,
God save the king!

ⁱ ὥσπας ἡδὴ οὐρανό της ὥρας.
 ' And now the eventide was
 ' come.' v. Tr.

^b Went out of the temple,
 and city, into the suburbs.

^h i. e. it was already sum-
 mer (the passover, which now
 approached, being generally
 in April, a hot month in that
 climate) tho' the time of ga-

thering figs was not yet come;
 so that our Lord might reasona-
 bly expect to find fruit on it, as
 the best figs are ripe in Judea
 the beginning of summer. Some
 read *in arbore*, instead of *is not*,
 in this place; and then the sen-
 tence may be rendered: *Where*
 [he was] *it was the season for figs.*

ⁱ ἀποκριθεὶς εἶπεν, ' answered
 ' and said,' v. Tr. See notes on
Mat. XI. 25. XXII. 1.

^k ἐρχομαι: Jesus had left
 Jerusalem the evening before.
 πάλιν is here understood, which
 is expressed in v. 20, 27.

^l ἐκβάλλω, ' to cast out,' v.
 Tr. See note on *Mat. XXI. 12.*

those who sold and bought in the temple, and overthrew the tables of the exchangers of money, and the seats of those who sold doves; and would not suffer any man to carry a ^m vessel through the temple. And he ⁿ taught, saying unto them, Is it not written, " My house shall be called a " house of prayer for all ^o nations? but ye have ¹⁸ " made it a den of robbers." And the Scribes and Chief-priests heard *this*, and ^p sought how they might destroy him; for they dreaded him, because all the ^q people were astonished at his doctrine.

¹⁹ And when the evening was come, he went ²⁰ out of the city. And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter ^r recollecting, saith to him, Rabbi, behold! the fig-tree which thou ²² didst curse is withered away. And Jesus answering, saith to them, ²³ ' Have ^s faith in God! For ' verily, I say to you, that ^t whoever shall say ' to this ^u mountain, Be thou removed, and ' thrown

^m Or *utensil*, i. e. any kind of burden.

ⁿ i. e. taught them that their proceedings were scandalous and profane, and verified the prophet's prediction. See *Isa.* LVI. 7. *Jer.* VII. 11.

^o Even for the Gentiles, to whom the outer court of the temple was appropriated, but was thus profaned by the Jews.

^p i. e. they sought indirect means to put him out of the way; being afraid of the peo-

ple, who were justly astonished at his teaching, &c.

^q Or *the multitude was struck with wonder and attention.* ἡ ὄχλος ἐκπλησσέτο.

^r *viz.* what had passed the day before.

^s Or *the faith of God*, i. e. a divine, efficacious faith.

^t i. e. he that is divinely excited to work miracles for important ends, and has a lively faith.

^u See note on *Mat.* XXI. 21.

' thrown into the sea ! and shall not doubt in
 ' his heart, but shall believe that those things
 ' which he saith shall come to pass ; * whatever
 ' he saith, shall be done for him. Therefore I 24
 ' say to you, What things soever ye y desire
 ' when ye pray, believe that ye receive, and ye
 ' shall have *them*. And when ye stand pray- 25
 ' ing, forgive, if ye have z any matter against
 ' any ; that your Father who is in heaven may
 ' also forgive you your offences. But if ye do 26
 ' not forgive ; neither will your Father who is
 ' in heaven forgive your offences.'

A ND they come again to Jerusalem : and as 27
 he was walking in the temple, the Chief-
 priests, and the Scribes, and the Elders come,
 and say to him, By what authority doest thou 28
 these things ? and who gave thee this authority
 to do these things ? Then Jesus answering said 29
 to them, I will also ask you one question, and
 answer me ; and I will tell you by what autho-
 rity I do these things. Was the baptism of John 30
 from heaven, or of men ? answer me ! And 31
 they reasoned among themselves, saying, If we
 shall say, From heaven ; he will say, Why did
 ye not therefore believe him ? But if we shall 32
 say, Of men, they feared the people ; for all
 counted John as a prophet in reality. And they 33
 answered

* *εἰς αὐτὸν ὃ λαὸς ἠνῶν*, ' he
 ' shall have whatsoever he saith,'
v. Tr.

y Whatever ye ask, if it be
 agreeable to the will of God,

and for your real good and that
 of others, shall be granted.

z *i. e.* any quarrel, or matter
 of complaint.

answered and said to Jesus, We cannot tell.
And Jesus answering, saith to them, ^a Neither
do I tell you by what authority I do these things.

CHAP.
XII.

AND He began to speak to them by parables.
^c A man planted a vineyard, and set a
^c hedge about it, and digged *a place for* the
^c wine-fat, and built a tower ; and letting it out
^c to husbandmen, ^b he travelled into a distant
2 ^c country. And, at the season, he sent to the
^c husbandmen a servant, that he might receive
^c from the husbandmen ^c of the fruit of the vine-
3 ^c yard. And they seized, and beat him, and
4 ^c sent *him* away empty. And he sent again to
^c them another servant : and they threw stones
^c at him, and wounded *him* in the head, and
5 ^c sent *him* away shamefully treated. And, again,
^c he sent another : and they killed him ; and
^c ^d many others, beating some, and killing
6 ^c others. Having yet, therefore, one beloved
^c son, he sent him also last to them, saying,
7 ^c ^e They will reverence my son. But those hus-
^c bandmen said among themselves, This is the
^c heir ; come, let us kill him, and the inheri-
8 ^c tance will be ours. And laying hold on him,
^c they slew *him*, and cast *him* out of the vine-
^c yard.

^a See note on *Mat.* XXI. 27.

^b See notes on *Mat.* XXI. 33.
& *seq.*

^c *i. e.* that proportion of the
fruit or produce, which was due
to him for the rent.

^d *i. e.* he also sent many

others with, or after, him.

^e His son might be naturally
expected to strike them with
awe. Our Lord speaks here
after the manner of men ; for
his heavenly Father foresaw all
that would come to pass.

^f See

' yard. What shall the Lord of the vineyard 9
 ' therefore do?—He will come and destroy the
 ' husbandmen, and will give the vineyard to
 ' others. Moreover, Have ye not read this 10
 ' Scripture? "The stone which the builders
 " rejected, is become the head of the corner:
 " This was the Lord's doing, and it is marvel- 11
 " lous in our eyes." And they sought *an oppor-* 12
tunity to seize him, (but were afraid of the mul-
 titude) for they knew that he had spoken the
 parable against them; and leaving him, they
 went away.

Then they send to him some of the Pharisees, 13
 and ^a Herodians, to ^b make a prey of him by
his words. And being come, they say to him, 14
ⁱ Master, we know that thou art true, and
 carest for no man; for thou regardest not the
 person of men, but teachest the way of God in
 truth; Is it lawful to pay tribute to Cesar, or
 not? Shall we give, or shall we not give? But 15
 He, knowing their hypocrisy, said to them,
^k Why do you tempt me? Bring me a ^l denier,
 that I may see *it*. Then they brought *one*: and 16
 he saith to them, Whose *is* this image and in-
 scription? And they said to him, Cesar's. And 17
 Jesus answering saith to them, Render to Cesar
 the

^a See Pf. CXVIII. 22.

^b See the notes on Mat. XXII.

15. ^c *ἔλεγ.*

^k *αἰσχρολογία*. This is a meta-
 phor borrowed from the chase,
 and signifies to *hunt down*, or
take a prey.

^l *διδασκαλς*, i. e. thou who art
 the great Teacher or Doctor.

^m i. e. why do you lay this
 snare for me?

ⁿ In value about 7 d. $\frac{1}{4}$. See
 note on Mat. XX. 2.

the things that are Cesar's, and ^m to God the things which are God's. And they marvelled at him.

- 18 Then the Sadducees, who say there is no resurrection, come to him; and they asked him,
 19 saying, ⁿ Master! Moses wrote to us, That if a man's brother die, and leave his wife behind him, but no children; his brother should take his wife, and raise up seed unto his *deceased*
 20 brother. ^o Now there were seven brothers; and the first took a wife, and dying, left no issue.
 21 And the second took her, and died; neither did he leave any issue: and in like manner the
 22 third. And the seven had her, and left no
 23 issue: last of all, the woman died also. At the resurrection, therefore, when they shall rise, whose wife shall she be of these? for the seven
 24 had her to wife. And Jesus answering, said to them, ' Do ye not err ^p on this account, *viz.*
 ' because ye know not the Scriptures, nor the
 25 ' power of God? For when they shall rise from
 ' the dead, they neither marry, nor are given in
 ' marriage; but are as the angels who are in
 26 ' heaven. And as for the dead, that they are
 ' to rise; have ye not read in the ^q book of
 ' Moses,

^m The Herodians, who were too apt to make a compliment of their religion to the Romans, by complying with things which were forbidden by the Divine Law, are here properly reprov'd. See note on Luke XX. 20—26.

ⁿ διδάσκαλε. Thou Teacher.

^o This was a kind of common place objection, frequently urged by the followers of SADDUC, and is to be met with in the old Jewish writers.

^p διὰ τούτο, ' therefore,' v. 17.

^q Exodus (III. 6.) the second book of Moses.

‘ Moses, how, in the bush, God spoke to him,
 ‘ saying, ‘ I *am* the God of Abraham, and the
 ‘ God of Isaac, and the God of Jacob? He is 27
 ‘ not the God of the dead, but the God of the
 ‘ living: therefore you greatly err.’

And one of the Scribes came, and having 28
 heard them disputing together, perceiving that
 he had answered them well, asked him, Which
 is the ‘ first commandment of all? Jesus answer- 29
 ed him, ‘ The first of all the commandments
 ‘ is,’ “ ‘ Hear, O Israel! The Lord our God
 “ is one Lord: And, Thou shalt love the Lord 30
 “ thy God “ with all thy heart, and with all thy
 “ soul, and with all thy mind, and with all
 “ thy strength:” ‘ this is the first command-
 ‘ ment. And the second *is* like it, *namely* this,’ 31
 “ ‘ Thou shalt love thy neighbour as thyself:”
 ‘ there is no other commandment greater
 ‘ than these. And the Scribe said to him, 32
 ‘ ‘ Truly, Master, thou hast spoken well; for
 there

‘ See note on *Mat.* XXII.
 31, 32.

‘ *i. e.* the greatest. This was
 a point often disputed among
 the Jewish Doctors; some con-
 tending for the Law of *circum-*
cision, others of *sacrifices*; but
 our Lord, by his answer, shews
 that the observance of the whole
 moral Law, and not of any one
 precept, was more acceptable to
 God than sacrifices or any out-
 ward ceremonies.

‘ See *Deut.* VI. 4, 5.

‘ *i. e.* thou shalt dedicate to
 God all the powers and facul-

ties of thy nature, and exert
 them with vigour and alacrity in
 his service.

‘ Our Saviour adds this com-
 mand, which includes all social
 duties, in opposition to the error
 of the Pharisees, who usually
 magnified the duties of the first
 table, to the neglect of those of
 the second.

‘ He expresses a higher de-
 gree of approbation in the ori-
 ginal. *καλως, διδασκαλε, εν’ αλη-*
θειας, ιπκας, Charmingly said, in-
deed, O great Teacher! ‘ Well,
 ‘ Master, thou hast said the
 ‘ truth.’

- there is one God; and there is no other but he;
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love one's neighbour as himself; ² is more than all whole-
- 34 burnt-offerings and sacrifices. And Jesus seeing that he answered ^a wisely, said to him, ^b Thou art not far from the kingdom of God. And no man after that presumed to ask him ^c *any question*.
- 35 And Jesus ^d said in his discourse, while he taught in the temple, How say the Scribes that
- 36 ^e the Christ is the Son of David? For David himself hath said by the Holy Spirit, “ ^f The
- “ LORD said to my Lord, Sit thou on my right
- “ hand, until I make thine enemies thy foot-
- 37 “ stool.” David himself therefore calleth him Lord; and whence is he *then* his son? — And
- ^g multitudes of people heard him with pleasure.
- 38 And He said to them in his doctrine, ^h Beware of the Scribes, who affect to walk about in long robes, and salutations in the market-places, and
- 39 the

^a *truth,* v. Tr. The different pointing of the original above, shews my reason for rendering it otherwise.

² *i. e.* is more acceptable to God, and of greater importance to mankind.

³ Or *judiciously*, *συνεχως*.

^c Discreetly v. Tr.

^b These just sentiments shew a happy disposition to receive the Gospel.

^e *i. e.* any *captious* or *ensnar-*

ing question, either to expose him to danger, or to try his abilities.

^d ἀπεκρίθη—εἰπεν. See note on Mat. XXII. 1.

^e ὁ Χριστός, the Messiah.

^f Ps. CX. 1. See note on Luke XX. 43.

^g ὁ πολλὸς ὄχλος, &c. ‘The common people heard him gladly,’ v. Tr.

^h See the notes on Mat. XXII. 5, 6, 14, 15.

ⁱ These

the chief seats in the synagogues, and the uppermost places at feasts; who devour widows' houses, and, for a pretence, make long prayers: these shall receive greater condemnation.

And Jesus was sitting over against the treasury, and beheld how the people threw money into the treasury: and many rich persons put in much. And a certain poor widow came, and threw in two ⁱ mites, which make a farthing. And having called his disciples, He saith to them, Verily, I say to you, that this poor widow hath put in more than all those who have cast into the treasury. For all *the rest* have cast in of their ^k abundance; but she, of her want, has thrown in all that she had—all her living.

AND when He was gone out of the temple, CHAP. XIII. one of his disciples saith to him, ⁱ Master, see what stones, and what buildings! And Jesus answering, said to him, Dost thou see these great buildings? there shall not be left one stone upon another, which shall not be thrown down. And as He was sitting upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, *saying*, Tell us, when shall these things be? and what *shall*

ⁱ These were the smallest pieces of Roman brass money.

^k Or *superfluity* of wealth; but she, out of her scanty stock, or in the midst of her poverty and want, hath given all, and knew not where to get another mite for subsistence.

ⁱ διδρακται, id. &c. Sir, see what prodigious stones, and magnificent edifices these are! Josephus says that some of the stones were 45 cubits long, 5 high, and 6 broad. See his description of the Temple in *B. Jud.* Lib. V. c. 5.

shall be the sign when all these things are to be
 5 accomplished? And Jesus answering them, be-
 gan to say, ' Take heed lest any one deceive
 6 ' you : for many shall come in my name, say-
 ' ing, ^m I am the *Messiah*; and shall seduce
 7 ' many. ⁿ And when ye shall hear of wars and
 ' rumours of wars, ^o be not troubled; for they
 ' must come to pass. But the end is not to be
 8 ' yet. For nation shall rise against nation,
 ' and kingdom against kingdom; and there
 ' shall be earthquakes in *divers* places; and
 ' there shall be famines and ^p commotions :
 9 ' these *will be* the beginnings of sorrows. But
 ' look ye to yourselves; for they shall deliver
 10 ' you up to councils, and ye shall be scourged
 ' in the synagogues, and shall be brought before
 ' rulers and kings on my account, ^q for a testi-
 11 ' mony unto them. And the Gospel must ^r first
 ' be published among all nations. But when
 ' they

^m ὅτι ἐγὼ εἰμι, *That I am*, viz. the promised Messiah, the Christ or Anointed. Several false Messiahs accordingly made their appearance. See *Joseph. B. Jud. L. II. c. 13.*

ⁿ See the notes on *Mat. XXIV.* The original texts being almost word for word the same.

^o *i. e.* be not terrified, as if the end of the world was come; for the destruction of Jerusalem and the end of the world, will by no means happen at the same period of time.

^p Or *disturbances*, *ταραχαί.*

^q 'Troubles,' *v. Tr.*

^r ἵνα μαρτυρῆτε αὐτοῖς, *i. e.* to give testimony of me before them. Your being carried before governors and princes, as disturbers of the peace, &c. will give you an opportunity of preaching the Gospel to them. See *Acts VI. VII. XXIV. XXV. XXVI.*

^r *i. e.* before the destruction of Jerusalem, as some commentators will have it. (See note on *Mat. XXIV. 14.*) But, I think it more probable that our Lord means, *before the end of the world.*

^s *i. e.*

' they shall lead *you* to deliver you up, be not
 ' anxious before-hand what ye shall speak, nor
 ' premeditate: but whatever shall be * given
 ' you in that hour, that speak; for it is not
 ' you that speak, but the Holy Spirit. Now, 12
 ' brother shall deliver up brother to death, and
 ' the father the son; and children shall rise up
 ' against *their* parents, and cause them to be
 ' put to death. And ye shall be hated by all 13
 ' on account of my name; but whoever ^u shall
 ' endure to the end, he shall be saved.

' When ye shall see the abomination of deso- 14
 ' lation, spoken of by * Daniel the prophet,
 ' standing where it ought not (let him that
 ' readeth consider it well) then let those who
 ' *shall be* in Judea fly to the mountains; and let 15
 ' not him who is on the house-top go down into
 ' the house, nor enter into it to take any thing
 ' out of his house; and let not him who is in 16
 ' the field turn back again to take up his gar-
 ' ment. But woe to those who are with child, 17
 ' and to those who give suck in those days. And 18
 ' pray that your flight may not be in the winter.
 ' For in those days shall be such affliction, as 19
 ' has

* *i. e.* what shall be suggested
 to your minds, at the instant
 when you are to defend your-
 selves.

' See note on Mat. X. 21.
 Luke XXI. 17.

" ὁ ὑπομείνων--ὅστις, whoever
 shall persevere, without apostat-
 izing, to the end of his life,

that person, &c.

* Dan. IX. 27. See the notes
 on Mat. XXIV. 15. & *Jes. i. e.*
when the Roman standards, with
the images of their idols, shall be
planted on holy ground. The
 whole city of Jerusalem and se-
 veral furlongs round it were
 accounted holy.

† Jose-

- ' has not been from the ^y beginning of the crea-
 ' tion which God created, to this time ; nor
 20 ' shall be hereafter. And except the Lord had
 ' ^z shortened those days, no flesh should be
 ' saved ; but for the sake of the elect, whom he
 ' hath chosen, he hath shortened the days.
 21 ' And if any man shall then say unto you, Be-
 ' hold, here the Christ ! or, Behold, there !
 22 ' believe *it* not. For ^a false Messiahs, and false
 ' prophets shall rise, and shew signs and prodigi-
 ' es so as to seduce, if possible, even the elect.
 23 ' Therefore be upon your ^b guard ! Take notice,
 24 ' I have foretold to you all things. But in those
 ' days, after ^c that tribulation, the sun shall be
 ' darkened, and the moon shall not give her
 25 ' light ; and the stars of heaven shall fall, and
 ' the powers which *are* in heaven shall be shaken.
 16 ' And then they shall see the Son of man coming
 ' in the clouds, with great power and glory.
 17 ' Moreover, He shall then send his angels,
 ' and shall gather together his elect from the
 ' four winds—from the remotest part of the
 ' earth, to the remotest part of heaven.

' Now

^y Josephus expressly says, that the calamities which the Jews suffered were unparalleled in any age or country.

^z i. e. *shortened the siege of Jerusalem* (according to the opinion of most commentators); by which means the Jewish nation still subsists, which otherwise would have been utterly destroyed. But our Lord, probably, refers to the persecution of

Christians (see v. 9, 10, 11, 12, 13.) which, if it had not been providentially shortened, would have utterly abolished the religion of the Gospel.

^a See *Joseph. B. Jud. Lib. VI. c. 5.*

^b ὑμεῖς δε βλέπετε, ἰδοὺ, ' *but take ye heed, behold,* &c. v. Tr.

^c Distress, or *affliction*, mentioned above in v. 19.

' See

‘ Now learn a parable from the fig-tree ;— 28
 ‘ When its branch becomes tender, and putteth
 ‘ forth leaves, ye know that summer is near :
 ‘ so likewise, when ye shall see these things 29
 ‘ come to pass, know that ^d He is nigh,—at the
 ‘ doors. Verily, I say to you, that ^e this gene- 30
 ‘ ration shall not pass, until all these be accom-
 ‘ plished. Heaven and earth shall pass away : 31
 ‘ but my words shall not pass away.

‘ As for that ^f Day and hour, no man knoweth 32
 ‘ it; not even the angels who are in heaven, nor
 ‘ the ^g Son, but the Father *only*.

‘ Take heed ! — watch, and pray ! for ye 33
 ‘ know not when the time is. *For the Son of* 34
 ‘ *man* is like a man taking a long journey, who
 ‘ leaving his house, ^h gave authority to his ser-
 ‘ vants, and to every one his work ; and com-
 ‘ manded the porter to watch. Watch, there- 35
 ‘ fore ; for ye know not when the master of the
 ‘ house *is to come*; in the evening or at mid-
 ‘ night, or at the cock-crowing, or in the
 ‘ morning; lest, coming suddenly, he should 36
 ‘ find you sleeping. And what I say to you, 37
 ‘ I say to all, Watch !’

NOW

^d See above v. 26. and note on *Mat.* XXIV. v. 33.

^e See the notes on *Mat.* XXIV. 34. & *seq.*

^f The decisive day of judgment and retribution.

^g *i. e.* with respect to his *human nature*. Thus our Lord is said to have gradually ‘ increas-

‘ ed in wisdom ;’ but these expressions are not applicable to his divinity. At least, he was not commissioned to reveal it, for good and wise purposes.

^h *i. e.* gave to some authority over others, and appointed to every one his proper post.

CHAP. XIV. **N**OW the ⁱ Passover and feast of unleavened bread were *to be* after two days: and the Chief-priests and Scribes sought how they might
 2 take him by subtilty, and put him to death. But they said, Not on the ^k festival, lest there be a
 3 tumult of the people. And being in Bethany, in the house of Simon the leper, as he sat at table, there came a woman who had an alabaster-vessel of balsam of spikenard, very costly; and having broke the vessel, ^l she poured it on
 4 his head. And some were moved with indignation within themselves, and said, Why was this
 5 waste of the ointment made; for it might have been sold for more than ^m three hundred deniers, and have been given to the poor?---And they
 6 murmured against her. And Jesus said, Let her alone; why do you molest her? she hath
 7 performed a good work on me. For ye have the poor with you always, and whenever ye will, ye may do good to them; but Me ye have
 8 not always. She hath done what she could; she
 is

^{1. i} After two days was the *feast of the Passover* v. Tr. (i. e. the Chief-priests, &c. held a consultation two days before the Passover;) I have rendered the passage plainer, by keeping to the order of the words in the original.

^k When there was a vast concourse of people at Jerusalem from all parts; who, considering how popular Jesus was, might, possibly, prevent their

malicious designs.

^l It was customary among the ancients to regale their guests at entertainments with perfumes, odours, and chaplets of flowers, in token of respect, &c. Odoriferous balsams, gums, &c. were likewise used by the Jews and Egyptians to embalm their dead.

^m 300 Roman *denarii* are equal to about 9 *l.* 13 *s.* 9 *d.* sterling.

is come before-hand to anoint my body for the burial. Verily, I say to you, Where-ever this Gospel shall be preached through the whole world, *this* also which she hath done shall be spoken of for a ⁿ memorial of her. Then Judas Iscariot, one of the Twelve, went to the Chief-priests to betray him to them. And when they heard *it*, they rejoiced, and promised to give him money. And he sought how he might conveniently betray him.

AND on the ^o first day of unleavened bread (when ^p they killed the Passover) his disciples said to him, Where wilt thou have us go and prepare, that thou mayest eat the Passover? And he sendeth forth two of his disciples, and saith to them, Go into the city, and a man, bearing a pitcher of water, shall meet you: follow him; and where-ever he shall go in, say to the master of the house, The ^q Teacher saith, Where is the guest-chamber, where I may eat the Passover with my disciples? And he will shew you a large upper-room furnished and prepared; there make ready for us. And his disciples went out, and came into the city, and found

ⁿ i. e. of her friendship and affection to me; which she hath shewed to the utmost of her power, (see v. 8.) δ ισχυις—παρα-
νοια.

* The feast of unleavened bread lasted seven days. See *Exod.* XII. 18, 19.

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^p i. e. when the Jews killed, and ate the Passover.

^q δ διδασκαλος, i. e. the divine Teacher, who was probably known to this person. * The Master v. Tr. See note on *Mat.* XXVI. 18.

found as He had said to them ; and they made ready the Passover.

- 17 And, in the evening, He cometh with the
 18 Twelve. ^r And as they sat at table, and were eating, Jesus said, Verily, I say to you, One (of
 19 you) who eateth with me shall betray me. And they began to be sorrowful, and to say to him one by one, Is it I ? and another *said*, Is it I ?
 20 And He answering said to them, *It is* one of the Twelve;---He that dippeth with me in the dish.
 21 The Son of man is, indeed, ^s going, as it is written concerning him :---But woe to that man by whom the Son of man is betrayed !---
^t It had been well for that man, if he had never been born ^u.

And

^r The following account of the ceremonies used at the eating of the Passover will throw a light upon this, and the parallel passages in the other Evangelists. The master of the family began the feast with a cup of wine ; and having solemnly blessed it, by adoring the name of God over it, he divided it among the guests (*Luke XXII. 17.*) ; and, afterwards, washed his hands. Then the supper began with unleavened bread, and bitter herbs ; and when the master of the house, and the rest of the company, had tasted these, one of the young persons present, generally a child, asked the reason of that feast, &c. which introduced the *Haggadah*, i. e. the *showing forth*, or declaration of it (*see 1 Cor. XI. 26.*). After this, the master rising up, took another cup ; and, before

the paschal lamb was tasted, washed his hands a second time : In this interval, probably, our Lord washed his disciples feet (*John XIII. 4, 5.*). When they had eaten the Passover, another cup was distributed, which, after delivering to every one a piece of bread, was the *sacramental cup*, at our Lord's last supper. Here followed some pious conversation ; and then the whole family, after having tasted of a fourth cup, sung a Hymn or Psalm, which concluded the ceremony.

^s i. e. to sufferings and death, as the SS. have foretold. Thus we say, *he is going*, i. e. *dying*.

^t *καλον ην*, 'good were it,' *v. Tr.*

^u Since his immortal existence will be his everlasting curse.

^x See

And as they were eating, Jesus took bread, 22
and having blessed, He brake, and gave *it* to
them; and said, Take, eat! ^z this is my body.
And taking the cup, when He had given thanks, 23
He gave *it* to them; and they all drank of it.
And He said to them, This is my blood of the 24
new covenant, which is shed for many. Verily, 25
I say to you, I will drink no more of the fruit of
the vine, until that day when I drink it new in
the kingdom of God.

And having sung a hymn, they went out to 26
the Mount of Olives. And Jesus saith to them, 27
Ye will all be offended because of me this night;
for it is written, “^y I will smite the shepherd,
“ and the sheep shall be scattered.” But after I 28
am risen, I will go before you to ^z Galilee.
But Peter said to him, Although all should be 29
offended, yet I *will* not. And Jesus saith to 30
him, Verily, I say to thee, that this ^a day,—in
this night, before the cock crow twice, thou
shalt deny me thrice. But he spoke ^b the more 31
vehe-

^z See the notes on *Mat.* XXVI, 26—29. As for the arguments for transubstantiation, borrowed from this passage, they are so absurd, that they require no answer. By the same rule they might prove from *Ezek.* V. 1—5. that the prophet's *hair* was the city of Jerusalem; that Christ was literally a *door*, a *vine*; and that he commanded his disciples to drink and swallow the *cup*. They might likewise prove that a

book was Virgil or Homer, or that a picture was the man it represented.

^y See *Zech.* XIII. 7.

^a To a certain mountain, as appears from *Mat.* XXVIII. 16.

^a The Jewish day begun at sun-set; so that the night was the beginning of it.

^b *ἐκ περισσού—μᾶλλον, —ἔ μᾶλλον* more positively and eagerly. If Mark's Gospel was dictated or reviewed by Peter, as the ancients affirm; the latter, out of his

vehemently, If I should die with thee, I will by no means deny thee. Likewise also said they all.

- 32 **A**ND they came to a place called ' Gethse-
 33 manè; and He saith to his disciples, Sit ye
 here, while I am praying. And He taketh
 with him Peter, and James, and John, and
 began to be ^d in great amazement and anguish
 34 of mind. And He saith to them, ' My soul is
 ' exceeding sorrowful, even to ^e death:—stay
 35 ' here, and watch.' And going forward a lit-
 tle, He fell prostrate on the ground, and pray-
 ed, that, if it were possible, the hour might
 36 pass from him. Moreover, He said, ' ABBA,
 ' (Father) all things *are* possible to thee! take
 ' away this cup from me!---nevertheless, not
 37 ' what I will, but what thou *willest*.' And He
 cometh and findeth them sleeping, and saith to
 ' Peter, ' Simon, sleepest thou? couldest thou
 38 ' not watch one hour?---Watch and pray, ⁸ that
 ' ye may not enter into temptation!---The spi-
 ' rit

his deep penitence, represents this event with the highest aggravations.

^c This was a fertile garden among the range of hills called the Mount of Olives, planted with Olive-trees: hence it had the name of שׂמנים i. e. *the valley of fatness*, or נֶת שֶׁמֶן *torcular olei*.

^d ἐκστατικός, *to be terrified and amazed*; ἀδύνατος, *to be de-*

pressed with mental anguish. See note on Mat. XXVI. 37.

^e See note *ibid.* v. 38.

^f Jesus addresses himself to Peter, as he was always the most sanguine in his protestations.

⁸ That ye may not be tempted to deny me, by being surprised by our enemies in your sleep.

'rit indeed ^h ready, but the flesh weak.'
 And going away again, He prayed, speaking 39
 the same words. Then He returned, and found 40
 them asleep again (for their eyes were heavy)
 neither did they know what answer to make
 him.

And He cometh the third time, and saith to 41
 them, ⁱ Do you still sleep, and take *your* rest?
 It is enough; the hour is come---Behold, the
 Son of man is betrayed into the hands of sin-
 ners! Rise up, let us go: Behold, he that be- 42
 trayeth me ^k is near!

And immediately, while He was yet speak- 43
 ing, cometh Judas, one of the Twelve, and
 with him a great multitude with swords and
^l staves, from the Chief-priests, and the Scribes,
 and the Elders. And he that betrayed him had 44
 given them a signal, saying, Whomsoever I
 shall kiss, that is He: seize him, and lead *him*
 away safely. And as soon as he was come, he 45
 goeth directly to him, and saith, Rabbi! Rabbi!
 and kissed him. And they laid their hands on 46
 him, and took him.

Now, one of those who stood by, drawing a 47
 sword, struck a servant of the High-priest, and
 cut off his ear. And Jesus ^m answering said to 48
 to them, ' Are ye come out as against a rob-
 ber,

^h Or *forward*, προθυμῶν, to
 express your duty and affection
 to your master.

ⁱ See note on Mat. XXVI.

45-

^k *Approaches* or *is arrived*,

ἤγγισεν.

^l Or *clubs*, ξυλῶν. See note
 on Mat. XXVI. 47, 55.

^m They had informed him,
 that they sought Jesus the Naza-
 rene. See John XVIII. 5.

49 'ber, with swords and clubs, to take me? I
 ' was daily with you in the temple teaching,
 ' and ye took me not :---but " thus the Scrip-
 50 ' tures are fulfilled.' Then they all forsook
 51 him, and ° fled. And a certain young man,
 having a linen cloth thrown about his naked
 body, followed him; and the P young men laid
 52 hold on him. And he left the linen cloth, and
 fled from them naked.

53 **A**ND they led Jesus away to the High-
 priest; and with him all the Chief-priests,
 and the Elders, and Scribes were assembled.
 54 And Peter followed him at a distance, even into
 the palace of the High-priest; and sitting with
 the servants, he warmed himself at 9 the fire.
 55 And the Chief-priests, and all the council, sought
 for 7 evidence against Jesus, in order to put him
 to

2 See note on *Mat.* I. 22.

° They were, probably, afraid that Peter's rash action, which they little expected, would be imputed to them all. They also hoped that their master would have escaped out of the hands of his enemies.

P i. e. the soldiers, for the Roman soldiers were called *juvenes*, vide *Lips. Elect.* L. II. c. I. This young man, being awakened by the noise and tumult, (for it was in the night) sprung out of bed, with only a linen cloth, in which he lay, thrown loosely about him, to see what was the matter; upon which the soldiers, supposing

he belonged to Jesus, laid hold on him. He was not one of the disciples, as some think; for they had basely deserted their Master before.

9 The light of the fire exposed him the more to the notice of the servants; for it must be remembered, that this whole scene was transacted in the night.

7 μαρτυριαν. 'Witness,' v. Tr. See the notes on *Mat.* XXVI. 59; 60. The whole passage there, and in this place, is rendered more literal, as well as more intelligible, than the v. Tr.

to death, and found none. For many gave
 false evidence against him, but their testimonies
 did not agree together. And there arose some,
 and gave false testimony against him, saying,
 We heard him say, ' I will ' destroy this tem-
 ' ple which is made with hands ; and, within
 ' three days, I will build another made with-
 ' out hands.' But neither thus ' was their evi-
 dence consistent. And the High-priest ' stand-
 ing up in the midst, asked Jesus, saying, An-
 swerest thou nothing? what is it which these
 testify against thee *? But He was silent, and
 made no answer. Again, the High-priest inter-
 rogated him, and said to him, Art thou ' the
 CHRIST, the Son of the BLESSED. And Jesus
 said, I am : Moreover, ye shall see the Son of
 man ' sitting on the right hand of Power, and
 coming in the clouds of heaven. Then the
 High-priest, rending his clothes, saith, What
 farther need have we of witnesses. Ye have
 heard the blasphemy : what is your opinion?—
 And they all condemned him to be guilty of
 death. And some began to spit on him, and to
 cover his face, and to buffet him ; and to say to
 him,

* Hinting, that none but an enemy to the Jewish religion would talk of destroying the temple, nor pretend to raise another in three days without the assistance of Beëlzebub. But the blessed Jesus had spoken of the infinitely more illustrious, living temple of the Godhead, his body.

† καὶ οὐδε ἓως ἰσὴν ἢ ἡ μαρτυ-
 ρία αὐτῶν, sed ne sic quidem par-
 erat testimonium eorum.

‡ See note on Mat. XXVI.
 62.

* Is it true, or false.

† i. e. the Messiah, the Son
 of the ever-blessed God.

‡ See note on Mat. XXVI.
 64.

him, Prophecy! and the servants ^a struck him with the palms of their hands.

- 66 And as Peter was below in the hall, there
cometh one of the maids of the High-priest;
67 and seeing Peter warming himself, she looked
attentively on him, and said, ^b Thou also wast
68 with Jesus the Nazarene. But he denied, say-
ing, I ^c know not, neither do I understand what
thou art saying. Then he went out into the
69 portico; and the cock crowed. And ^d the maid,
seeing him again, began to say to those who stood
70 by, This is *one* of them: and he again denied
it. And a little after, those who stood by said
again to Peter, Surely thou art *one* of them;
for thou art a Galilean, and ^e thy speech is like
71 *theirs*. But he began to curse and swear, say-
ing, I do not know this man of whom ye are
72 speaking. And the cock crowed a second time.
And Peter recollected the word that Jesus had
said to him, 'Before the cock crow twice, thou
' shalt deny me thrice.' And ^f covering his
head, he wept.

AND

^a See note on *Matt.* XXVI.

67.

^b This young woman expresses her contempt of Jesus very strongly in the original, και ου μετα του Ναζαρενου Ιησου ποθα, *Thou also wast with that Nazarene, Jesus.*

^c i. e. I know not the man; nor do I understand what thou art talking about.

^d ἡ παιδίσκη.

^e ἡ λαλία σου ὁμοιάζει, i. e. *thy pronunciation is according to the dialect of that country.* 'Thy speech agreeth thereto' *v. Tr.*

^f This is the sense of ἐκβαλῶ, according to the best critics. *He covered his face with his mantle; which was a token of mourning and shame, very natural for Peter on this occasion.*

AND ^s as soon as it was morning, the ^{CHAP. XV.} Chief-priests held a consultation with the Elders and Scribes, and the whole Sanhedrim; and ^b binding Jesus, they carried *him* away, and delivered *him* to Pilate. And Pilate asked him, ² Art thou the King of the Jews? And he answering, said to him, ⁱ Thou sayest *it*. And the Chief-priests accused him of many things; but He made no reply. Then Pilate asked him ⁴ again, saying, Answerest thou nothing? behold, how many things they witness against thee! But ⁵ Jesus still made no answer; so that Pilate was astonished.

Now at the festival he ^k released to them one ⁶ prisoner, whom they ^l desired. And there ⁷ was *one* named ^m Barabbas, who lay bound with some

sion. Others render the word *throwing himself abruptly* out of the assembly, being overwhelmed with passion. *'When he thought thereon' v. Tr. i. c. cast it in his thoughts.*

^s The horrid transactions of this dismal night being over, it was no sooner day but the Jews hurried the blessed Jesus away to the Roman Governor: (for tho' the Sanhedrim had the power of *trying* and *condemning* men for crimes, which the Jewish law had made capital; yet (like the court of inquisition) they had not the power of putting such sentences in execution, without the approbation of the civil magistrate, or Roman Governor: for nothing but necessi-

ty could have brought the Jewish rulers to Pilate upon this occasion.

^b They had bound him when he was first apprehended, but perhaps he had been loosed while under examination; or they tied his bonds stricter than before, the better to secure him from a rescue as he passed through the public streets in the day-time.

ⁱ i. e. *thou sayest right, I am.*

^k i. e. used to release. See *Mat. XXVII. 15.*

^l *ὁντις αὐτοῦ, whom they asked, i. e. whose life they begged.*

^m This was a notorious offender, being guilty of sedition and murder in the city, and robbery

some that had made insurrection with him, who
 8 had committed murder in the insurrection. And
 the multitude ⁿ crying aloud, began to desire
 9 *him to do* as he had always done to them. But
 Pilate answered them, saying, Would you have
 10 me release to you the King of the Jews? (For
 he knew that the Chief-priests had delivered
 11 him up out of envy) ^o But the Chief-priests ^p in-
 cited the people *to ask* that he would, rather,
 12 release Barabbas to them. And Pilate answer-
 ing, said again to them, What would you have
 me then do *with him* whom ye call the King of
 13 the Jews? And they cried out again, Crucify
 14 him! Then Pilate said to them, Why, what
 evil hath he done? And they cried out with
 15 more vehemence, Crucify him! And Pilate,
^q being desirous to content the people, released
 Barabbas to them; and delivered Jesus, when
 he had scourged *him*, to be crucified.
 16 And the soldiers led him away into the hall,
 called ^r Prætorium, and called together the whole
 17 ^s band; and they clothed him with purple;
 and having platted a crown of thorns, they put
 it

robbery on the high-way. See
John XVIII. 40. Luke XXIII.
 19.

ⁿ ἀναλίσσας αὐτις, *with*
clamour to demand.

^o He therefore made this re-
 peated proposal to the populace,
 who might be more favourable
 to Jesus.

^p ἀνίσταν, *'moved,' v. Tr.*

^q βολόμενος. He had given
 them too much cause for disgust

before, as appears from Jose-
 phus; and, probably, was a-
 fraid of a general insurrection.
 Notwithstanding this, their com-
 plaints afterwards pursued him
 to his ruin. See *Josephus*.

^r This hall was in the Go-
 vernor's palace; and the *Præ-*
tor, a Roman magistrate, used
 to keep his court in it.

^s Or *company*. A Roman legi-
 on contained ten cohorts, or
 compa-

it about his *head*, and began to salute him, Hail, 18
 King of the Jews ! And they struck him on the 19
 head with a ' reed, and spit upon him, and,
 bowing the knees, worshipped him. And when 20
 they had mocked him, they took off the purple
 from him, and dressed him in his own clothes ;
 and they led him out that they might crucify
 him. And they compel one Simon a " Cyrenian, 21
 the father of Alexander and Rufus, who was
 passing by, as he came out of the country, to
 carry his cross.

AND they bring him to the place GOLGO- 22
 THA, that is, (being interpreted) ' The
 ' place of a skull.' And they gave him to drink 23
 * wine mingled with myrrh ; but he did not
 receive it. And having ^y crucified him, they 24
 shared his garments, by casting lots upon them,
 what every one should take. Now, it was the 25
^z third hour ; and they crucified him. And 26
 the

companies ; so that each *cohort*
 consisted sometimes of 400, and
 sometimes of 500 men, and
 above.

¹ Or *cape*, *καλαμῶν*, which
 they had put in his hand for a
 mock-sceptre. *Mat.* XXVII.
 29.

² A native of Cyrenè in Afri-
 ca, whom they probably pitched
 upon as a strong peasant fit for
 that purpose ; our Lord per-
 haps being too much exhausted
 to carry his cross all the way.
 See note on *John* XIX. 17.

³ Sour wine. See the note on

Mat. XXVII. 34.

⁴ i. e. fixed him to the cross
 with nails.

⁵ Some are of opinion that
 this is an error of transcribers,
 the third being put for the ninth
 hour. Others suppose that the
 Evangelist's meaning is *that it*
was the third hour after they had
crucified our Lord, when the sol-
diers shared his garments. But it is
 more probable that this was the
 third of the four larger or tem-
 ple hours, into which the Jews
 divided the day, each including
 three of the twelve smaller or
 com-

the ^a superscription of his accusation was written
 27 over him: THE KING OF THE JEWS. And
 they crucified two ^b robbers with him; one on
 28 his right hand, and the other on his left. And
 the Scripture was fulfilled, which saith, " And
 " He was numbered with the ^c transgressors."
 29 And those who were passing by ^d blasphemed
 him, shaking their heads, and saying, Ah!
 " Thou that wouldest destroy the temple, and
 30 build it in three days, save thyself, and come
 31 down from the cross! In like manner the Chief-
 priests, with the Scribes, also deriding, said
 among themselves, He saved others; himself
 32 He cannot save. Let the Messiah, the King of
 Israel, descend now from the cross, that we
 may see ^e and believe.—And those who were
 33 crucified with him also reviled him. And when
 the sixth hour was come, there was darkness
 over the ^f whole land, until the ninth hour.
 34 And at the ninth hour Jesus cried with a loud
 voice,

common hours, viz. fourth, fifth, sixth; or ten, eleven, and twelve at noon.

^a It was usual in cases of extraordinary punishment, to put such an inscription over the criminal's head.

^b λῃστές, *latrones*. See note on Mat. XXVII. 38.

^c Or *criminals*; the word which Isaiah (LIII. 12.) uses בְּעִשְׂוֹת, and ἀνομιῶν in the Greek original, being of that import.

^d ἐβλασφημοῦν. 'Railed on him,' v. Tr. The same Greek

word is used by Matthew, (XXVII. 39.) and is there rendered 'reviled,' v. Tr.

^e ὁ καταλὺν—οἰκοδομῶν, 'destroyest—buildest,' v. Tr. literally.

^f A demonstration of his saving power; and we will believe him to be the Messiah. These miscreants had seen greater instances of his saving power; but had shut their eyes against conviction.

^g See note on Mat. XXVII.

45.

These

voice, saying, ^h ELOI, ELOI, LAMA SABACH-
 THANI ? that is (being interpreted) “ My God!
 “ my God ! why hast thou forsaken me ?” And 35
 some of those who were standing by, hearing
this, said, Behold, he calleth Elijah ! Then one 36
 ran, and filled a sponge full of vinegar, and
 put *it* on a reed, and gave him ⁱ to drink, say-
 ing, Let alone ; let us see whether Elijah will
 come to take him down.

And Jesus, having cried with a loud voice, 37
^k expired. And the ^l veil of the temple was 38
 rent in two, from the top to the bottom. Then 39
 the ^m Centurion who stood over against him,
 seeing that he so cried out, and expired, said,
 Certainly, this man was the ⁿ Son of God ! There 40
 were

^h These are Syro-Chaldaic, and not properly Hebrew words; but are of the same import with the latter, as recorded by Matthew, XXVII. 46. See the note *ibid.*

ⁱ St. John (XIX. 28.) adds that Jesus said ‘ *I am thirsty,*’ which was the reason of their giving him drink, though it is omitted here by Mark. See note on *Mat.* XXVII. 34.

^k ‘ *Gave up the ghost,*’ *v. Tr.* but the words are not the same here as in *Mat.* XXVII. 50; for the Evangelists use different words on this affecting occasion, though our translators do not vary the phrase, *e. g.* Matthew says ἀφῆκε τὸ πνεῦμα, *he dismissed his spirit*, for he alone had power to lay down his life, and to resume it again (*John* X. 18.) Mark and

Luke say ἐκτίναξε, *he expired*; and John says παραδούς τὸ πνεῦμα, *he yielded up his spirit*. Matthew and John shew that he died by the voluntary act of his own mind, and, if I may be allowed the expression, like the Prince of Life.

^l See note on *Mat.* XXVII. 51.

^m *i. e.* the captain of the cohort or company, who attended the execution, and stood opposite to the cross, watching the crucified persons.

ⁿ This Roman officer, probably, knew nothing of the promised Messiah; but from the prodigies which happened at his death, he concluded that he was more than mortal, a son of, or descendant from, the Gods: or perhaps he had heard, that
 he

were also women looking on at a distance, among whom was Mary Magdalene, and Mary the mother of James the less and Joses, and
 41 Salomè; who followed him, and ministered to him, when He was in Galilee; and many other women who came up with him to Jerusalem.

42 And ° as soon as it was evening, because it was the Preparation, that is, the day before the
 43 sabbath, ^p Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came; and he went in
 4 boldly to Pilate, and begged the body of Jesus.

44 And Pilate ^r thought it strange if he were already dead; and having called the ^s Centurion, he asked him whether he had been dead any
 45 time. And when he knew *it* of the Centurion,
 46 he gave the body to Joseph. And having bought fine linen, He took him down, and wrapped *him* in the linen. And he laid him in a sepulchre which was hewn out in a rock, and rolled
 47 a stone to the enterance of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, ^t beheld where he was laid.

AND

he gave himself out to be the Son of God. See note on *Mat.* XXVII. 54.

° και ηδη οψιας γενομενης, 'and 'when the even was come,' *v. Tr.*

^p Joseph came from *Ramoth* (which is the ancient name of it) in the tribe of Ephraim, the city of the prophet Samuel; and was a member of the Sanhedrim, but a secret disciple of

Jesus.

^q τολμασαι, *taking courage.* Indeed it was a courageous act in this rich and noble Elder, to own his friendship to Jesus in his greatest infamy.

^r θαυμασιν. 'Marvelled,' *v. Tr.*

^s See above *v.* 39.

^t i. e. *carefully observed*, in order to bring their spices and unguents to embalm the body

AND when the sabbath was over, Mary^{CHAP. XVI.} Magdalene, and Mary *the mother* of James, and Salomè, bought sweet spices, that they might go and anoint him. And very * early in the morning on the first *day* of the week, they came to the sepulchre at the rising of the sun. And they said among themselves, Who will roll away the stone for us from the enterance of the sepulchre? And looking up, they saw that the stone was rolled away: (for * it was very large.) And entering into the sepulchre, they saw a * youth sitting

as soon as the sabbath should be over.

" ελθεται, * that they might come' *v. Tr.* but I have rendered it *go* in this place, as it is in many other places in the *v. Tr.* See *Mat. XII. 9. XIII. 36. &c.*

* The sabbath was over about six in the evening.

* I have included these words

in a parenthesis; because they seem to be transposed from their proper place, which should be at the end of the preceding verse.

* This amiable appearance of an angel, like a lovely youth, is so finely embellished with poetical painting by Tasso and Milton, that I cannot help transcribing them in this place.

*Humane membra, aspetto human si juse,
Ma di celeste maestà il compose
Tra giovane e fanciullo età confina
Presse, e orno di raggi il biondo crine
Ali bianche vesti, c'han d'or le cime, &c.*

Gier. liberat. L. I. Can. 1.

—————the archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man: over his lucid arms
A military vest of purple flow'd;

—————Iris had dip'd the woof:
His starry helm unbuckled, shew'd him prime
In manhood, where youth ended: by his side,
As in a glistering zodiac, hung the sword, &c.

Parad. lost. B. XI. v. 38.

Tasso

sitting on the right side, clothed in a long white robe; and they were affrighted. And he saith to them, ^a Be not affrighted!---Ye seek Jesus of Nazareth, who was crucified.---He is risen; He is not here: Behold the place where they ^b had laid him! But go, say to his disciples and Peter, He is going before you to Galilee; ^c there ye shall see him, as he told you.' And going out hastily, they fled from the sepulchre; for they trembled, and were amazed: and they said nothing to any one; for they were seized with fear.

9 Now when *Jesus* was risen early on the first day of the week, He appeared first to Mary Magdalene, out of whom he had cast seven de-
 10 mons. She went and told ^b those who had been with him, as they were mourning and
 11 weeping. And they, having heard that he was alive, and had been seen by her, believed it
 12 not. After that, He appeared in ^c another form unto two of them, as they were walking, and going

Tasso, who had this text in his eye, invests his angel with white wings edged with gold, and in the next stanza represents him as more dazzling than the orient sun. Milton clothes Michael in a purple military vest, as more agreeable to the errand he was sent upon.

^a This speech of the angel to the women informs them, in a concise and emphatical manner, with every particular that might satisfy their affectionate curiosi-

ty, and dissipate their fears; for they were afraid to ask him any questions.

^b τοῖς μετ' αὐτὴν ἰσχυμένοις, those who had conversed with and followed him, i. e. *his disciples*. See *Mat. XXVIII. 9.*

^c Or in a different dress from what he commonly wore; for they did not know him, when He joyned them in the way to Emmaus. See *Luke XXIV. 13, & seq.*

going into the country. And they went and told 13
 it to the rest : neither did they believe Them.
 Afterwards He appeared to the eleven, ^d as they 14
 were sitting at table, and upbraided them
 with their unbelief, and hardness of heart ; be-
 cause they had not believed those, who had seen
 him since he was risen. And He said to them, 15
 ‘ Go into all the world, and preach the Gospel
 ‘ to every ^e creature. ^f He who believeth, and is 16
 ‘ baptized, shall be saved ; but he who believeth
 ‘ not, shall be condemned. And these ^g signs 17
 ‘ shall follow those who believe : In my name
 ‘ they shall cast out demons ; they shall speak
 ‘ new languages : They shall take up serpents ; 18
 ‘ and if they drink any deadly poison, it shall not
 ‘ hurt them ; they shall lay hands on the sick,
 ‘ and they shall recover.’

So

^d ἀνακρίμενοις αὐτοῖς, *ipsis accumbentibus.*

^e πᾶσι τῇ κτίσει, i. e. to every human creature, whether Jew or Gentile, without distinction : This phrase is of the same import with πᾶσι τοῖς ἔθνεσιν, *all nations, or all the Gentiles*, in *Mat. XXVIII. 19.*

^f i. e. He, who sincerely believes your testimony ; and, as a proof of that cordial faith, is baptized in my name, and acts agreeably to that solemn engagement ; shall certainly be saved, and rewarded with an eternal weight of glory : But he who believeth not the Gospel, when preached to him, and attended with such convincing internal and external evidence, and si-

nally persists in wilful impenitence and infidelity ; as he rejects God's gracious design to recover him, shall be condemned by his righteous judgement to future, everlasting punishment : at least, he has no title to the Gospel-reward, as he is not included in that gracious covenant.

^g i. e. these miracles shall attend those who believe and preach the Gospel, in its infant state, as a confirmation of their doctrine. These and many more wonderful things were performed by the Apostles, when they were inwardly excited to such operations by the plentiful effusion of the Spirit of God.

- 19 So then, after the Lord had spoken to them,
He was received up into heaven, and sat on the
20 right hand of God. And going forth, they
preached ^h every where, the Lord co-operating
with them, and confirming the word with signs
which followed. Amen.

^h Through the whole Roman empire, or then known world, the Lord co-operating with them, and confirming their doctrine by the miracles that attended their preaching.

The G O S P E L according to Saint L U K E.

Luke was a physician by profession (Col. IV. 14.) and is supposed to have been one of the seventy disciples. He was the constant companion of St. Paul in all his travels, and assisted him at Rome for some time, as appears from Acts XXVIII. 13---16. Col. IV. 14. and Philem. 24. From thence he is said to have travelled into Africa, and to have preached the Gospel at Thebes in Egypt. All the ancients agree that St. Luke wrote his Gospel later than Matthew or Mark, though they assign a different year: but the general opinion is, that he wrote it about A. D. 63; and, according to the subscription of the Syriac version, it was published at Alexandria in Egypt. It appears from the beginning of this Gospel, as well as of the Acts of the Apostles,

Apostles; that Luke wrote more immediately at the request of a Christian of distinction, whose name was Theophilus. He styles him κρατισ, which in Acts XXIII. 26, &c. is the title of a Roman Governor, and equivalent to optimus or optimas, which was applied by the Romans, to the principal senators of the most ancient families. It is supposed by some that S. Luke had the erroneous Egyptian Gospel in his eye when he wrote, and that he confutes several fabulous accounts in that Gospel, by setting the matters of fact in a true light.

WHereas ^a many have undertaken to ^b com-
 CHAP. pose a history of those facts, ^c which have
 I. been confirmed among us with the fullest evidence;
 as They ^d who, from the beginning, were eye-
 2 witnesses, and ministers of the word, have trans-
 mitted them to us; I also, having ^e accurately
 3 traced

^a This must refer to some authentic histories of the life of Christ, which are now lost; for Matthew and Mark could not, with any propriety, be called many authors: nor does it allude to the pretended Gospels of Cerynthus, &c. since the Evangelist allows, that those histories were written according to the information received from eye-witnesses and Apostles.

^b ἀναλαξασθαι δηγήσθαι, 'to set forth in order a declaration,' v. Tr. an obscure phrase.

^c πικρὸν ὁμολογῶντων, confirmed with the fullest evidence, accord-

ing to some; believed with the greatest confidence, according to other commentators. As it will bear both senses, I have chosen the latter, tho' the v. Tr. has adopted the former. Compare 2 Tim. IV. 5, 17.

^d i. e. the disciples, who conversed with our Lord from the beginning of his ministry, and were preachers of the Gospel.

^e παρὰ πᾶσιν ἀκούσας, 'having had perfect understanding of all things,' v. Tr. ἀνωθεν, i. e. from their first rise, from the fountain head.

traced all things from the very first, thought proper to write to thee, ^f most Excellent Theophilus, ^g an orderly account of them; that thou mayest know the certainty of those things, in which thou hast been instructed.

⁵ **I**N the days of ^h Herod king of Judea, there was a certain priest named Zacharias, of the ⁱ course of Abijah; and his wife *was* ^k of the daughters of Aaron, and her name Elifabeth. ⁶ They were both righteous ^l in the sight of God, ^m walking in all the commandments and ordinances of the Lord, blameless. And they had no child, because Elifabeth was barren; and ⁷ they were both ⁿ advanced in years. Now, it came to pass, that when he ^o was performing the

^f *καλῶς* was a title of honour and respect with which noble personages were addressed, as *Excellency* is among us. Theophilus was therefore, some eminent person in those days, who had been initiated into the Christian faith; but was not thoroughly acquainted with the Gospel history. See *Acts* I. 1. where Luke addresses himself to the same noble patron.

^g *καθὼς οὖν γράψω*, to write a regular narration of the principal facts, in their due series.

^h Commonly called *Herod the Great*, who massacred the infants of Bethlehem, and the father of *Herod Antipas*, who beheaded the Baptist, and insulted our Saviour.

ⁱ Abijah was the head of one

of the 24 Courses into which David divided the priests. See 1 *Chron.* XXIII. 6. XXIV. 10.

^k *i. e.* was descended from Aaron, which was an honourable family.

^l *προηγου*, 'before,' *v. Tr.*

^m An Hebraism, *i. e.* observing the moral commands, and legal institutions of the Lord in an exemplary manner.

ⁿ *εὐσεβεῖσαντες ἐν ταῖς ἡμέραις αὐτῶν* *now*, literally, *were advanced in their days*, *i. e.* they were far advanced in years; so that they had not the least hopes of any issue.

^o *ἢ τὸ ἱερῶν*, *i. e.* when he was offering up sacrifices and prayers, in the order of the class to which he belonged.

the priestly office before God, in the order of his
 course ; ^p he was, according to the custom of the
 priesthood, by lot to burn incense, when he
 went into the temple of the Lord. And the
 whole multitude of the people were praying
 without, at the time of incense. And there ap-
 peared to him an angel of the Lord, standing on
 the right side of the altar of incense. And when
 Zacharias saw *him*, ^q he was troubled, and fear
 fell upon him. But the angel said to him,
 ‘ Fear not, Zacharias! for thy ^r prayer is heard:
 ‘ and thy wife Elisabeth shall bear thee a son ;
 ‘ and ^s thou shalt call his name John. And
 ‘ thou shalt have joy and ^t exultation ; and
 ‘ many shall rejoice at his birth. For he shall
 ‘ be great in the sight of the Lord ; and ^u he
 ‘ shall drink neither wine nor strong liquor, and
 ‘ shall be filled with the Holy Spirit, even from
 ‘ his mother’s womb. And he shall turn many
 ‘ of

^p It seems it was customary to assign the respective offices of the priesthood to particular persons of the class in waiting, by lot. Zacharias’s office was then to burn incense on the Golden Altar, which was contiguous to the Holy of Holies, (*Exod.* XXX. 7. *XL.* 5, 26.) when he entered the temple, either at the morning or evening sacrifice.

^q Or *he was discomposed*, and seized with fear, *σταραχθῆ καὶ φόβος*, &c.

^r i. e. thy repeated prayer for the redemption of Israel, as well as thy former petitions for a child by Elisabeth.

^s It was customary among the Jews, at that time, for the father to name the child, *v.* 62. This name, in Hebrew יִיחִי *Jehanan*, frequently occurs in the O. T. and signifies the *grace* or *favour of the Lord*.

^t *αγαλλισσις*. ‘Gladness’ *v.* *Tr.* It was a reproach among the Jews to be barren ; and therefore Elisabeth would have reason to *exult* in her old age.

^u As a token that he is to be separated in a peculiar manner to the service of God, he shall refrain, like the Nazarites of old, from wine and every intoxicating liquor,

- 17 ' of the children of Israel to the Lord their
 ' God. And he also shall go before ^a Him in
 ' the spirit and power of Elijah, ^y to convert
 ' the hearts of the fathers to the children, ^z and
 ' those who were disobedient, by the wisdom of
 ' the just ; to make ready a people prepared for
 18 ' the Lord.' And Zacharias said to the angel,
 ' By what shall I know this ? for I am an old
 19 man, and my wife is ^b advanced in years. And
 the angel answering, said to him, ' I am ^c Ga-
 ' briel, who stand in the presence of God ; and
 ' am sent to speak to thee, and ^d to bring thee
 20 ' these glad tidings. And, Behold, thou shalt
 ' be ^e dumb, and not able to speak, until the day
 ' in which these things shall be accomplished ;
 ' because thou hast not believed my words, which
 21 ' shall be fulfilled in their season.' And the
 people were waiting for Zacharias, and wonder-
 22 ed that he continued so long in the temple. But
 when

^a i. e. the Lord their God, appearing in the person of the Messiah.

^y Compare *Mal. IV. 6.* i. e. to convert all, from the fathers to the children, from the *oldest* to the *youngest* ; and to make them unanimous in practising real piety, instead of depending on ceremonial observances.

^z This I take to be the sense of *απειθεῖς ἐν φρονήσει δικαίων, ἰταμιῶσαι*, &c. Others by a different manner of pointing render it thus : *By the wisdom of the just to prepare the disobedient as a people prepared for the Lord.*

' The disobedient to the wisdom of the just ; *v. Tr.*

^a *κατα τί*, i. e. *by what* sign shall I know that this surprising event shall come to pass ? See below *v. 20.*

^b See above note on *v. 7.*

^c Compare *Dan. VIII. 16. IX. 21.*

^d Or *to tell thee this joyful news, ευαγγελισσασθαι*. The same word is used in the N. T. for *preaching the Gospel*, i. e. declaring the glad tidings of salvation by Christ.

^e Or *silent, σιωπῶν*, i. e. speechless.

when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple; for he ^f made signs to them, and continued ^g speechless. And it came to pass, ²³ that, as soon as the days of his ministration were accomplished, he departed to his own house. Now, after those days, his wife Elisabeth conceived; and she ^h concealed herself five months, saying, ⁱ The Lord hath done thus for me, in ²⁵ the days in which he looked on me, to take away my reproach among men.

IN the ^k sixth month the angel Gabriel was ²⁶ sent from God into a city of Galilee, called Nazareth ^l, to a virgin ^m espoused to a husband ²⁷ whose name was Joseph, ⁿ of the house of David; and the name of the virgin was MARY. And

^f οὐδὲν ᾠκνῶν αὐτοῖς, literally, he was nodding to them. 'He beckoned unto them, v. Tr.

^g κωφοῦ signifies deaf as well as dumb, the latter being generally the consequence of the former: It appears from v. 62, that he lost his hearing as well as the use of his speech, during this interval.

^h In an obscure retirement, that she might be at leisure to perform such extraordinary devotions as this wonderful circumstance required.

ⁱ οὕτως μοι πεποίηκεν, &c. 'Thus hath the Lord dealt with me,' v. Tr. i. e. the Lord himself has done this mighty favour to me, having graciously

pitied my condition, and taken away my reproach. See above note on v. 14.

^k i. e. the sixth month of Elisabeth's pregnancy.

^l An obscure city in the tribe of Zabulon, which was reduced so low and contemptible, that no good thing was expected from thence. See John I. 46.

^m i. e. contracted or betrothed (according to the Jewish method of espousals) ἀνδρὶ, which I have rendered to a husband; for Mary is called his wife in Mat. I. 20. 'To a man,' v. Tr.

ⁿ i. e. of the royal family of David. Mary was also of the same lineage.

- 28 And the angel ^o coming in unto her, said,
 ' Hail, O highly favoured ! the Lord be with
 29 ' thee ! blessed *art* thou among women !' Now,
 when she saw him, she was troubled at his dis-
 course, and ^p revolved in her mind what man-
 30 ner of salutation this could be. Moreover, the
 angel said to her, ' Fear not, Mary ! for thou
 31 ' hast found favour with God. And, behold,
 ' thou shalt conceive in thy womb, and bring
 ' forth a son ; and thou shalt call his name
 32 ' J E S U S. He shall be great, and shall be
 ' called the Son of the Most High : and the
 ' Lord God shall give him the throne of
 33 ' David his ^q father ; and he shall reign over
 ' the house of Jacob for ever ; and there shall
 34 ' be no end of his kingdom.' Then Mary said
 to the angel, How shall this be, since ^r I do not
 35 know man ? And the angel answering said to her,
 ' The Holy Spirit shall come upon thee, and
 ' the power of the Most High shall overshadow
 ' thee : and therefore that holy ^s off-spring of
 36 ' thine shall be called the Son of God. And,
 behold,

^o *επιλθων*, entering into the room where the Virgin was, probably, alone. She was disturbed at his appearance and discourse ; the former being, probably, attended with an uncommon effulgence, and the latter very extraordinary, as to the manner and purport of it.

^p Or literally, *reasoned*, or debated with herself, *διαλογιζετο*.

^q His illustrious progenitor, from whom the Messiah was to

be descended.

^r An Hebrew phrase, *i. e.* I am a pure virgin. I have omitted *a* which is in the *v. Tr.* as the sense is plainer without it.

^s *το γέννημασόν σου*, 'that born by thing which shall be born of thee,' *v. Tr.* 'Shall be called,' *i. e.* shall be. See note on *Mat. I. 16.* *το γέννημασόν* in the *neut. gen.* denotes the human nature of Christ, derived from his virgin-mother.

‘ behold, thy cousin Elifabeth,—even ^t she hath
 ‘ conceived a son in her old age; and this is the
 ‘ sixth month with her who was called barren.
 ‘ For nothing will be impossible to God.’ Then 37,38
 Mary said, ‘ Behold the handmaid of the Lord;
 —may it be unto me according to thy word!
 And the angel departed from her.

‘ In those days Mary arose, and went to the 39
 ‘ Hill-country with haste, into a city of Judah;
 and entering into the house of Zacharias, she 40
 saluted Elifabeth. And it came to pass, that 41
 when Elifabeth heard the salutation of Mary,
 the babe ^z leaped in her womb: And Elifabeth
 was ^a filled with the Holy Spirit; and crying 42
 out with a loud voice, she said, ‘ Blessed *be* thou
 ‘ among women! and blessed *be* the fruit of thy
 ‘ womb! And ^b whence *is* this to me, that the 43
 ‘ mother of my Lord should come to me? For, 44
 ‘ behold, as soon as the voice of thy salutation
 ‘ sounded in my ears, the babe leaped in my
 ‘ womb for joy. And ^c blessed *is* she who 45
 ‘ believed,

^t *was even, even she* who is old and barren. This was a confirmation of what was to happen to Mary; which might appear improbable to the blessed virgin, at first.

^a *i. e.* I humbly resign myself to the Divine care and providence.

^z Soon after the angelic salutation mentioned above.

^y The southern part of Canaan, so called.

^z With an unusual motion, exulted for joy. See v. 44.

^a *i. e.* was divinely inspired; and in an ecstasy repeats the words, which the angel had before addressed to Mary. I have inserted *be* instead of *art* and *is*, *v. Tr.* which I think more agreeable to the sense of the original.

^b *i. e.* how have I deserved this honour, that the mother of the Messiah, my Lord and Saviour, should deign to visit me?

^c I have rendered this passage something different from the *v. Tr.* by altering the punctuation,

' believed, that there shall be an accomplish-
' ment of those things which were told her from
' the Lord.'

- 46 And Mary said, ' My soul doth magnify the
47 ' Lord, and my spirit rejoiceth in God my Sa-
48 ' viour; because He ^d hath looked upon the
' humble state of his hand-maid: for, behold,
' from ' this time all generations shall call me
49 ' blessed; since ^f He that is powerful hath done
' great things for me; and holy *be* his name.
50 ' His mercy ^g *extends* also from generation to
51 ' generation on them that fear him. He hath
' ^h wrought strength with his arm: He hath
' ⁱ dispersed the haughty in the imagination of
52 ' their hearts. He hath ^k brought down mighty
' potentates from *their* thrones, and exalted those
53 ' of low degree. He hath filled the hungry
' with good things, and hath sent the rich
54 ' empty away. He ^l hath succoured his servant
' Israel,

tion, and giving the particle
δι, another signification, which
it frequently bears. These
words plainly allude to Mary's
immediate belief of the promise
made to her, which Elisabeth
could know only by Divine re-
velation.

^d ἐπελυσεν, i. e. he hath
looked with a distinguishing re-
gard, and wonderful condescen-
sion.

^e ἀπο το νυν, i. e. all future
ages shall pronounce me blessed.

^f ὁ δυνατός, i. e. He who is
able to do all things, the Omni-
potent.

^g καὶ το ἔλεος αὐτοῦ εἰς γενεάς
γενεῶν, &c. there is no verb ex-
pressed in the original: literally,
*His mercy also to generations of
generations.*

^h ἐποίησεν. ' Shewed,' w. Tr.
ⁱ i. e. he hath confounded the
schemes of those who "imagined
" vain things against the Lord
" and his Messiah, or Anoint-
" ed."

^k καθύπερθε θronῶν, &c. I have
rendered the whole verse *litte-
rally*; the w. Tr. being much
less so throughout this Canticle.

^l ἀρτίλαβεν Ἰσραὴλ, παῖδος
αὐτοῦ, i. e. has taken Israel, his
child,

‘ Israel, in remembrance of *his* mercy; even as 55
 ‘ he spoke to our fathers; to Abraham, and to
 ‘ his seed for ever.’ And Mary stayed with 56
 ‘ her about three months; and *then* returned to
 her own house.

‘ Now Elisabeth’s time for being delivered 57
 was fulfilled; and she brought forth a son. And 58
 her neighbours and relations heard how the Lord
 had magnified his mercy to her; and they con-
 gratulated her. And it came to pass that, on 59
 the eighth day, they came to circumcise the
 child: and ‘ they called him Zacharias, after the
 name of his father. But his mother answering, 60
 said, By no means; but he shall be called John.
 And they said to her, None of thy kindred is 61
 called by this name. Then they made signs to 62
 his father *to demand* how he would have him
 called. And he asking for ‘ a writing-tablet, 63
 wrote, saying, His name is John. And they
 were all amazed. Then his mouth was imme- 64
 diately opened, and his tongue *loosed*; and he
 spoke, praising God. And ‘ fear came on all 65
 who dwelled near them: and all these things
 were

*child, under his paternal care and
 protection.*

‘ Her cousin Elisabeth, till
 near the time of her delivery.
 See v. 36.

‘ τῇ δὲ Ελισαβετ πλησθεῖ ὁ
 χρόνος τῷ τεκεῖν, which I have
 translated literally.

‘ It was then customary to
 give the child a name at circum-
 cision, as we do now at bap-

tism, though it be no essential
 part of the ceremony.

‘ γραμματεῖον. We have no par-
 ticular word in English to ex-
 press writing implements; but
 the French word *ecritaire* (which
 we have corrupted into *scrutore*)
 is of the same import.

‘ i. e. the neighbours were
 filled with religious awe and re-
 verence.

were rumoured abroad in all the Hill-country of
 66 Judea ; and all those who heard *them*, laid *them*
 up in their hearts, saying, ' What an extraordinary
 kind of a child will this be ?---And ' the
 67 hand of the Lord was with him. And his father
 Zacharias was filled with the Holy Spirit,
 68 and prophesied, saying, ' Blessed be the ' Lord
 ' God of Israel ! for he hath visited, and wrought
 69 ' redemption for his people : and He hath
 ' raised up for us " a horn of salvation, in the
 70 ' family of his servant David ; as he hath spoken
 ' by the mouth of his holy prophets, who have
 71 ' been * from the beginning of time ;---a ' salva-
 ' tion from our enemies, and from the hand of
 72 ' all that hate us ; in order to perform the mercy
 ' *promised* to our fathers, and to be mindful of
 73 ' his holy covenant,---the oath which he swore
 74 ' to Abraham our father, that he would grant
 ' us, *viz.* that, being delivered out of the hands
 ' of our enemies, we should serve him without
 75 ' fear, in holiness and righteousness before him
 76 ' all the days of our life. And thou, *my* child,
 ' shalt

* τι ἀπὸ τοῦ αἰσίου τοῦτο ἔσται ;
 ' *What manner of child, shall*
 ' *this be ?* v. Tr.

* i. e. he thrived and prospered in an extraordinary manner, being under the immediate protection of heaven.

* κυριος, i. e. *Jehovah* ; for the LXX render יהוה in the O. T. by the Greek word κυριος.

* A Horn, in the Heb. idiom, denotes *strength* and dignity (as it is the strength and or-

nament of those creatures that have it) ; and in the O. T. prefigures the Messiah.

* τῷ ἀπ' αἰῶνος. ' Since the ' world began,' v. Tr.

* ὡς ἔλεγε περὶ αὐτοῦ ἡμῶν σάλπιγξ ἐξ ἐχθρῶν, &c. I think this connexion between v. 69, and 71, is plain in the original, though none of the commentators have taken notice of it ; v. 70 being as it were included in a parenthesis.

' shalt be called the prophet of the Most High :
 ' for thou shalt go before the face of the Lord,
 ' to prepare his ways ; to give the knowledge 77
 ' of salvation to his people by the remission of
 ' their sins, through ^a the tender mercy of our 78
 ' God ; by which the ^a rising dawn hath visited
 ' us from on high, to ^b shine on those who sit 79
 ' in darkness, and in the shadow of death, to
 ' direct our feet into the way of peace.' And 80
 the child grew up, and ^c became strong in spi-
 rit, and was in the deserts until the day of his
 being manifested to Israel.

AND it came to pass in those days, that an ^{CHAP.}
 edict was issued from Augustus Cesar, that ^{II.}
^d all the world should be enrolled. (This en- ²
 rolment was first made by ^e Cyrenius, *who* was
after-

^a Or *tender compassions*, *σπλαγ-
 χια ἰλας*.

^b Or *the eastern light*, either
 of which I take to be the literal
 meaning of the word *ανατολη* in
 this place. This *dawn* preceded
 the rising of the *Sun of Righte-
 ousness*.

^c Or *to appear*, *πιφαναι*. *i. e.*
 to shine on those who are in-
 volved in the ignorance of Hea-
 thenism; and to direct our wan-
 dering feet, who have erred
 from the way of truth, into the
 way of solid peace and real fe-
 licity.

^e He became robust, and of
 an heroic spirit, fit for the au-
 sterities of an eremitical life ;
 for he lived in deserts, till he

publicly entered on his pro-
 phetic office, as the harbinger
 of the Messiah.

^d *πασας την οικουμενην*, *i. e.* the
 inhabitants of all the provinces
 of the Roman empire. Some
 limit this expression to the *whole
 land* of Judea ; which was then
 united under one prince, name-
 ly Herod, but afterwards an-
 nexed to the province of Syria.

^e *Cyrenius* or *Quirinius* had
 the care of enrolling the inhabi-
 tants of Judea, in order to be
taxed ; but the taxing or capita-
 tion did not happen till several
 years after, when Cyrenius was
 governor of Syria. See *Joseph.
 Ant. Jud. L. XVII, XVIII.
 Acts V. 37*. This induced me
 to

- 3 *afterwards* governor of Syria.) And all went to
 4 be registered, every one to his own city. ^f Then
 Joseph also went up from Galilee, out of the
 city of Nazareth, into Judea, to the city of David,
 which is called Bethlehem; (because he was
 5 ^g of the family and household of David) to be
 enrolled with Mary his espoused wife, who was
 6 big with child. Now it happened, that while
 they were there, the ^h days were fulfilled for her
 7 being delivered; and she brought forth her ⁱ first-
 born son, and wrapped him in swadling-clothes;
 and she laid him in a manger, because there was
^k no room for them in the inn.
 8 And there were in that country shepherds
^l who lay out in the field, watching over their
 flock

to insert *afterwards* in the text.

^f The parents of Christ were thus providentially brought to Bethlehem, where the Messiah was to be born, by the Emperor's edict; so that they could not be guilty of any artifice or design in this emigration, especially as Mary was so near the time of her delivery.

^g ἐξ οἴκου καὶ πατρὸς. The tribes were divided into families and households. Compare *Numb.* I. 18. & *seq.* *Jos.* VII. 17.

^h ἐπληρώθησαν αἱ ἡμέραι τῆς τεταπεινώσεως, 'The days were accomplished that she should be delivered' *v. Tr.* i. e. the time of her delivery was arrived, after nine months pregnancy.

ⁱ τοὺς ποιῶντας τὸν ἀγρὸν ἐκείνῳ

her son, the First-born, is very emphatical, and seems to allude to the Messiah's superior dignity. Compare *Mat.* I. 25. *Rom.* VIII. 29. *Heb.* I. 6.

^k The town was so crowded on this extraordinary occasion, that Joseph and Mary were obliged to lodge in a stable belonging to one of the inns. It is not uncommon in the east, and other countries, for travellers to lie in the same apartment with their camels, horses, &c. I have seen some inns in Europe in which the stable is the first room you come into, where the *veturini* or carriers usually lodge with their beasts.

^l ἀγρῶντες, καὶ φυλάσσοντες φυλάκας τῆς πυλῆος, literally, *lying out in the field, and keeping the watches*

flock by night. And, behold, an angel of the
 Lord ^m came upon them, and the glory of the
 Lord shone round about them : and they were
 greatly afraid. And the angel said to them, ¹⁰
 ‘ Be not affrighted; for, behold, I bring you
 ‘ good tidings of great joy, which shall be to all
 ‘ people : for to you is born this day, in the ¹¹
 ‘ city of David, a SAVIOUR, who is Christ the
 ‘ Lord. And this *shall be* a sign to you ; Ye ¹²
 ‘ shall ⁿ find an infant swathed,---lying in a
 ‘ manger.’ And immediately there was with ¹³
 the angel a multitude of the ^o heavenly host
 praising God, and saying, ‘ Glory to God in the ¹⁴
 ‘ highest, and peace on earth, ^p good will to-
 ‘ wards men!’ And it came to pass, that as ¹⁵
 soon as the angels were gone away from them
 into heaven, the shepherds said one to another,
 ‘ Let us now go directly to Bethlehem, and see
 this thing that is come to pass, which the Lord
 hath made known to us. And they came with ¹⁶
 haste, and found Mary and Joseph, and the
 infant

watches of the night. Hence it
 appears that they watched by
 turns, each three hours, accord-
 ing to the Jewish division of the
 night.

^m Or stood over them, *ἐπι-
 αὐτοῖς*, hovered in the air over
 their heads surrounded with a
 glorious effulgence.

ⁿ *‘ ὑμεῖς αὐτὸν ἵدیدε’* [*αὐτὸν* sc.] *βρεφός*,
 i. e. you shall find him, the Sa-
 viour, in the humble form of an
 infant, lying in a manger.

^o Or celestial army, *οὐρανίαις*

ὑμῶν.

^p Or benevolence and favour,
εὐδοκία. Glory to God in the
 highest heavens, peace and
 felicity attend the birth of the
 Prince of peace, and the over-
 flowings of the Divine benevo-
 lence are exercised towards
 fallen man.

^q *ἀλλὰ πορευόμενοι διὰ ἡμῶν βηθλεὴμ.*
 ‘ Even unto’ u. Tr. i. e. let us
 go immediately so far without
 stopping by the way. See the
 next verse.

17 infant laid in a manger. And when they had
 18 seen *him*, they made known abroad that which
 19 had been told them concerning this child. And
 all who heard *it*, wondered at those things
 which were told them by the shepherds. But
 Mary,^r laid up all these things, and pondered
 20 *them* in her heart. And the shepherds returned,
 glorifying and praising God for all the things,
 which they had heard and seen^s as it had been
 told them.

21 **A**ND when eight days were completed for
 the circumcising of the child, his name
 was called J E S U S ; who had been so named
 by the angel before he was conceived in the
 womb.

22 **A**ND when^t the days of her purification,
 according to the law of Moses, were ful-
 filled, they brought him to Jerusalem, to present
 23 *him* to the Lord ; (as it is written in the law of
 the Lord, " Every male who openeth the
 24 " womb shall be called holy to the Lord ;)" and
 to offer a sacrifice according to that which is
^x enjoined

^r συνήρπτε, *i. e.* she care-
 fully retained them in her me-
 mory ; and did not blaze them
 abroad, but attentively con-
 sidered, and entered into the
 meaning of them *by reflection*,
 συμβαλλουσα. See below v. 51,
 as to the pointing in this verb.

^s *i. e.* they found every thing
 exactly conformable to the ac-

count which the angel had
 given them just before.

^t Forty days. See *Lev.* XII.

^u See *Exod.* XIII. 2. *Numb.*
 VIII. 17. Every first-born male
 child being there ordered to be
 sanctified unto the Lord, and
 was redeemed by an offering of
 five shekels, about 12½ *cts.* ster-
 ling.

^x • Said³

* enjoined in the law of the Lord, viz. A pair of turtle-doves, or two young pigeons.

And, behold, there was at Jerusalem a man, 25
whose name *was* Simeon: and he *was* a just
and devout man, who waited for the ⁷ consolation
of Israel; and the * Holy Spirit was upon
him. And it was revealed to him by the Holy 26
Ghost, that he should not see death, before he
had seen the * Anointed of the Lord. And he 27
came ^b by the Spirit into the temple; and when
the parents brought in the child Jesus, to do for
him according to the custom of the Law; he then 28
took him into his arms, and praised God, and said,
' Now, O Lord, ^c thou dismissest thy servant in 29
' peace, according to thy word; for mine eyes have 30
' seen thy salvation, which thou hast prepared 31
' before the face of ^d all people; a light ^e for 32
' the illumination of the Gentiles, and the glory
' of thy people Israel.' And Joseph and his mo- 33
ther were astonished at those things which were
spoken concerning him. And Simeon blessed 34
them,

* ^c Said, ^{v. Tr.} *ἀπολυεις*.
See *Levit. XII. 6, 8*. Whence
those who could not afford a
lamb, are commanded to make
a cheaper offering.

⁷ *The days of consolation* is a
phrase used, by the ancient and
modern Jews, to signify the days
of the Messiah; and they fre-
quently swear *by their desire of*
seeing this consolation. See *Light-*
foot. Hor. Heb. in loc.

* *i. e.* the spirit of prophecy
was sometimes in an extraordi-
nary manner upon him.

VOL. I.

* *i. e.* the Messiah, or the
Christ, *τοῦ Χριστοῦ τοῦ Κυρίου*.
^c *The Lord's Christ*, ^{v. Tr.}

^b *i. e.* by the secret impulse of
the Holy Spirit.

^c *ἀπολυεις, dimittis*, *i. e.* thou
dismissest thy servant to the re-
pose of the grave in peace; since
thou hast fulfilled thy gracious
promise to me.

^d Or *all nations*, both Jews
and Heathens.

^e Or *to be revealed to the na-*
tions, *ὡς ἀποκαλυφθῆναι ἐθνῶν, lumen*
patet faciendum gentibus.

R.

^f *καὶ λαοί*,

them, and said to Mary his mother, ‘ Behold,
 ‘ this *child*^f is set for the fall and rising again of
 ‘ many in Israel; and for a ^g mark of contra-
 35 ‘ diction;’ (yea, ^h a dart shall pierce through
 thy own soul also;) that the ⁱ thoughts of many
 hearts may be disclosed.

36 And there was one Anna a prophetess, the
 daughter of Phanuel, of the tribe of Aser;
 she was of a great age, having lived with a hus-
 37 band seven years from her virginity. And she
 was a widow of about eighty-four years, who
^k departed not from the temple, serving God
 38 with fastings and prayers night and day. And
 she, coming in at that very time, also ^l made her
 acknowledgements to the Lord, and spoke of
 him to all those who ^m were waiting for redemp-
 tion

^f *κρίλαι*, is set as a stone of
stumbling and rock of offence to
 many, while he shall raise others
 to the highest pitch of glory
 and happiness, and be their sanc-
 tuary. See *Isa.* VIII. 14.

^g i. e. a mark or butt for the
 contradiction and reproaches of
 sinners, when they shall shoot at
 him their envenomed arrows,
 even bitter words.

^h *εὐρυψαῖα* properly signifies a
Thracian javelin, i. e. some of
 the keenest darts, which shall be
 thrown at him, shall pierce thy
 maternal heart. This was abun-
 dantly verified by the agonies
 she endured, when she stood at
 the foot of her son's cross.

ⁱ Or the inward reasonings of
 many may be discovered, by the

touch-stone of the Gospel of the
 Messiah.

^k She never quitted Jerusa-
 lem; but, living near the tem-
 ple, she constantly attended the
 hours of prayer, &c. and spent
 a great part of the night, as well
 as of the day, in religious exer-
 cises.

^l *αὐθωμολογέσα*. ‘Gave thanks,
 w. Tr. i. e. acknowledged Jesus
 as the Messiah; or, perhaps,
 like Simeon, sung a hymn of
 praise to the God of Israel.

^m See above note on v. 25.
 The Messiah was generally ex-
 pected about that time; for
 “the sceptre appeared to be
 departing from Judah,” and
 Daniel's prophecies were draw-
 ing near their period.

ⁿ He

tion at Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew up, and ^a became strong in spirit, being filled with wisdom; and the grace of God was upon him.

NOW, his parents went to Jerusalem every year at the festival of the Passover. And when he was twelve years old, they went up to Jerusalem, according to the custom of the festival; and having fulfilled the days, as they were returning, the child Jesus stayed behind in Jerusalem; and Joseph and his mother knew *it* not. But they, supposing that he was ^o in the company, went a day's journey; and sought him among *their* relations and acquaintance: and not finding him, they turned back again to Jerusalem, seeking him. And it came to pass that, after ^p three days, they found him in the temple, sitting in the midst of the doctors, both attending to them, and asking them questions. And all who heard him were astonished at his understanding and answers. And when ^q they saw

^a He discovered early marks of a sublime and heavenly genius, and was looked upon as a distinguished favourite of heaven.

^o Several families travelled together on such occasions in companies, or *caravans* as they are now called in the east.

^p *i. e.* three days after their setting out from Jerusalem. The

first day was spent in their journey homewards, the second in their return to Jerusalem, and the third in searching after Jesus there.

^q *i. e.* his parents saw him among the Doctors, and seemingly regardless of them, he was so intent on his heavenly father's business.

- saw him, they were amazed; and his mother said to him, Son, why hast thou dealt thus with us? behold, thy father and I have sought thee
 49 ^r sorrowing. And He said to them, Why did ye seek me? ^s Did you not know that I ought
 50 to be at my Father's? And they did not under-
 51 stand the words which he spoke to them. And He went down with them, and came to Nazareth; and was ^t obedient to them:---And his mother ^u laid up all these sayings in her heart.
 52 And Jesus ^x advanced in wisdom and stature, and in favour with God and men.

CHAP. III. **N**OW in the ^y fifteenth year of the reign of Tiberius Cesar, ^z when Pontius Pilate was governor of Judea, and ^a Herod was Tetrarch of Galilee,

^r Or with anxiety and sorrow of heart; *συνωπαστοι*, have been in pain for thee as we say.

^s *ἐκ ἡδύτης*, 'Wist ye not,' v. Tr. *οὐ ἐν τοῖς τῇ πατρὶς μου οἴκῳ*, 'that I must be about my father's business,' v. Tr. The words are ambiguous, and will bear both senses; but I have chosen that of the Syriac version, Grotius, &c. as it gives an intimation to his parents, where they might find him; though they did not perfectly understand him.

^t *ὑποτάσσουменος*, 'subject,' v. Tr.

^u See above note on v. 19. Mary retained these words and occurrences in her heart, *καὶ ἐνημέσατο*, 'things' v. 19. 'sayings' v. 51. v. Tr.

^x *ὑπερβύωντα*, *propriè*, præseco, i. e. he advanced through all obstacles, and improved in body and mind beyond his years or education.

^y Reckoning from the time that Augustus made Tiberius his colleague in the empire.

^z Archelaus being banished for his cruelty, his kingdom was reduced into a Roman province, and Pontius Pilatus was made Procurator of Judea. See *Joseph. Antiq.* L. XVII. c. 9, 13. LXVIII. c. 2.

^a Herod Antipas. Herod the Great divided his dominions thus by his last will; one fourth part, namely, Galilee and Peræa, he gave to Herod Antipas, one of his sons; to his brother Philip

Galilee, and his brother Philip Tetrarch of Iturea and of the region of Trachonitis, and Lyfaniaſ was Tetrarch of Abilenè; ^b Annas and Caiaphas being the High-prieſts; the word of God came ^c to John, the ſon of Zacharias, in the deſart. And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins; as it is written in the book of the words of Iſaiah the prophet, ſaying, ^d “ The voice of one crying in “ the wilderneſs, Prepare the way of the Lord ! “ make his paths ſtrait ! Every valley ſhall be “ filled up, and every mountain and hill ſhall “ be brought low ; and the crooked roads ſhall “ be made ſtrait, and the rough ways ſhall be “ made level. And ^e all fleſh ſhall ſee the ſal- vation of God.” Then He ſaid to the multitude who came forth to be baptized by ^f him, ‘ O progeny of vipers ! who hath warned you to ‘ fly from the wrath to come ? Therefore bring ‘ forth fruits worthy of repentance : and begin ‘ not

Philip he gave Iturea and Trachonitis (a tract of land beyond Jordan, formerly belonging to the tribe of Manaſſeh) : He gave Abilenè, a large city of Syria, with its territories, to Lyſaniaſ; and appointed Archelaus, his ſon, to ſucceed him in Judea. Hence Herod’s ſons were called *Tetrarchs*, or Sovereigns of a fourth part of his dominions. See *Joſeph. L. XVII. c. 8.*

^b One was, probably, the High-prieſt, and the other his

Sagan or deputy. Some are of opinion that Annas was H. P. the former part of the year, and Caiaphas the latter.

^c By prophetic inſpiration; and he received a commiſſion publicly to preach the *baptiſm of repentance*. Compare chap. I. 80.

^d *Iſa. XL. 3. 4. 5.* See notes on *Mat. III. 3. Mark I. 3.*

^e *i. e.* the whole human race, Gentiles as well as Jews.

^f See the notes on *Mat. III.*

5—12.

R 3

* That

‘ not to say within yourselves, We have Abraham for *our* father ; for I say to you, that God is able of these stones to raise up children to Abraham. And even the ax is already laid to the root of the trees : every tree therefore, which doth not produce good fruit, is *to be* hewn down, and cast into the fire.’

And the multitudes asked him, saying, What then shall we do ? He answering saith to them, He that hath two coats, let him impart to him who hath none ; and he that hath ^h food, let him do the like. Then came also ⁱ Publicans to be baptized ; and they said to him, ^k Master, what shall we do ? And he said to them, Exact no more than what ^l is appointed you. And the soldiers likewise asked him, saying, And what shall we do ? And he said to them, ^m Do not violently assault, nor ⁿ falsely accuse, any man ; and be content with your ^o pay.

And

^x That we may be prepared for the kingdom of the Messiah, and escape the impending vengeance which will soon be poured down on this nation.

^b βρωματα, *eatables*, i. e. he that hath plenty of food, let him feed the hungry ; and let him who has superfluity of apparel clothe the naked.

¹ See note on Mat. V. 46. They were appointed to collect the taxes which the Romans had imposed on the Jews.

^k Or Teacher, διδασκαλε.

^l i. e. than what is enjoined you by the government, which has appointed you to your office.

^m διζουσις, *concutite*. Literally, *Do not take any man by the collar, and shake him*, i. e. do not illegally assault any man, since your military character does not authorise you to wrong the weak and defenseless.

ⁿ i. e. do not wrong any one, by falsely accusing him of defrauding the government ; which is the meaning of συνοφασισθη.

^o οψωνια, literally, *provisions* ; but when applied to soldiers, it generally signifies the *pay* allotted for their subsistence. In Rom. VI. 23, the same word is rendered ‘ *charges*,’ 1 Cor. IX. 7. ‘ *Charges*,’ v. Tr.

R Or

And as the people were in ^p expectation, and
 all were ^q reasoning in their hearts concerning
 John, whether he were the ^r Christ or not;
 John answered them all, saying, ' I, indeed,
 ' baptize you with water; but one more power-
 ' ful than I is coming, the string of whose shoes I
 ' am not worthy to untie ^s: He shall baptize you
 ' with the Holy Spirit and with fire: whose fan ^t
 ' is in his hand; and he will thoroughly ^u cleanse
 ' his threshing-floor, and will gather the wheat
 ' into his granary; but the chaff he will burn
 ' with unextinguishable fire.' And with many
 other exhortations ^v he published to the people
 glad tidings. But ^x Herod the Tetrarch, being
 reproved by him ^y on account of Herodias, the
 wife of his brother Philip, and for all the evils
 which Herod had done, added yet this ^z to all
the rest, that he shut up John in prison. Now,

^p Or *were in suspense*, προσδο-
 κωσις.

^q *i. e.* debating within them-
 selves.

^r Or the Messiah, who was
 then expected.

^s Compare *Mat. III. 11, 12.*
Mark I. 7. and notes *in loc.*

^t διακαθαρίσει την ἀλωνίαν. 'He
 ' will thoroughly purge his floor,'
v. Tr. The Baptist here alludes
 to the custom of burning the
 chaff, (or *kaswings* as the far-
 mers call it, consisting of chaff,
 and short useless straw, αχρεον)
 after winnowing, that it might
 not be blown back again into
 the pure wheat.

^u ἐπηγγέλιτο τοῖς λαοῖς, *i. e.* he
 published to the people the joy-

ful news of the Messiah's ap-
 proach, exhorting them to pre-
 pare for the reception of his spi-
 ritual religion.

^x Herod Antipas, the Te-
 trarch of Galilee. See above
 note on *v. 1.*

^y Herodias was daughter to
 Aristobulus, one of the sons of
 Herod the Great, and conse-
 quently was niece to both her
 husbands. By Philip, who was
 still alive, she had a daughter
 named Salomè, who probably
 was the young princess that de-
 manded the Baptist's head. See
Joseph. Antiq. L. XVIII. c. 5.

^z ἐπὶ πάσι, to all the rest of
 his wicked actions.

21 Now, ^a all the people being baptized, it came to pass, that when Jesus was baptized, and was praying, the heaven was opened, and the
 22 Holy Spirit descended in a corporeal form, as it were a dove, upon him; and a voice came from heaven, which said, "Thou art my beloved
 " Son; in thee I take delight!"

23 And Jesus, ^b when he began *his ministry*, was about thirty years of age, being (as was supposed)
 24 the Son of Joseph ^c, *the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the*
 25 *son of Jannah, the son of Joseph, the son of Mat-*
 26 *athias, the son of Amos, the son of Nahum, the*
 27 *son of Eli, the son of Naggai, the son of Maath,*
 28 *the son of Mattathias, the son of Shimei, the son*
 29 *of Joseph, the son of Judah, the son of Johanna,*
 30 *the son of Rhesa, the son of Zerubbabel, the son*
 31 *of Salathiel, the son of Neri, the son of Melchi,*
 32 *the son of Addi, the son of Cosam, the son of El-*
modam, the son of Er, the son of Joses, the son
of Eliezer, the son of Jorim, the son of Matthat,
the son of Levi, the son of Simeon, the son of
Judah, the son of Joseph, the son of Jonan, the
son of Eliakim, the son of Meleah, the son of Mai-
nan, the son of Mattatha, the son of Nathan,
the son of David, the son of Jesse, the son of Obed,
the

^a i. e. the Jewish people of all ranks and degrees; or *all*, i. e. as many as desired it, and were prepared to receive his baptism. See the notes on *Mat.* III. 13—17.

^b This is, probably, the

meaning of ἀρχόμενος; and not as in the *v. 77*. 'began to be' about three 30 years of age.

^c Joseph was by adoption, or rather by the marriage of his daughter Mary, the son of Heli.

^d i. e.

the son of Boaz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, 33 the son of Esrom, the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son 34 of Abraham, the son of Terah, the son of Na- 35 hor, the son of Saruch, the son of Ragau or Reu, the son of Peleg, the son of Heber, the son of Salah, the son of Cainan, the son of Arphaxad, 36 the son of Shem, the son of Noah, the son of Lamech, the son of Mathuselah, the son of Enoch, 37 the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the 38 son of Adam, the son of God.

THEN Jesus, being full of the Holy Spirit, ^{CHAP. IV.} returned from Jordan, and was led by the ^d Spirit into the desert forty days, being tempted ² by the devil. And He did eat nothing in those days; and when they were ended, ^e at length he grew hungry. And the devil said to him, ³ If thou art the ^f Son of God, command that this stone may become bread. And Jesus answered him, saying, It is written, ^g “That ⁴ “man shall not live by bread alone, but by “every word of God.” Then the devil taking ⁵ him up to a high mountain, shewed him all the kingdoms of the world in a moment of time. And

^d i. e. being led by a divine impulse, for wise ends. See notes on *Mat.* IV. 1—11.

^e He took no sustenance during these forty days; but, at length was hungry, *ὡς ἄνθρωπος*

ἄνθρωπος.

^f i. e. the promised Messiah who was expected under that character. Compare *Mat.* XIV. 33. XVI. 16. XXVI. 63, &c.

^g See *Deut.* VIII. 3.

^h i. e.

- 6 And the devil said to him, All this power will I give thee, and the glory ^h of them; for that is delivered unto me, and to whomsoever I will
- 7 I give it: therefore, if thou wilt worship me,
- 8 all shall be thine. And Jesus answering said to him, ⁱ Get thee behind me, Satan! for it is written, ^k "Thou shalt worship the Lord thy
- 9 "God, and him only shalt thou serve." Then he brought him to Jerusalem; and he set him on a ^l pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself down from
- 10 hence; for it is written, ^m "He shall give his
- 11 "angels a charge concerning thee to keep thee;
- 12 "and they shall bear thee up in *their* hands,
- 13 "lest at any time thou shouldest hit thy foot
- 12 "against a stone." And Jesus answering, said to him, It is ⁿ said, "Thou shalt not tempt the
- 13 "Lord thy God." And when the devil had ended all the temptation, he departed from him for a season.

A N D

^h i. e. of all the kingdoms of the world. See the last verse. But this is a vile falshood; since God, by appropriating to himself a religious adoration from all his creatures, plainly implies his empire and dominion over all, as appears by our Saviour's answer to this infamous calumniator.

ⁱ *ὀπίσσω ἄνω με*, i. e. *get thee hence out of my sight!* This expresses our Saviour's authority over Satan, as well as his detestation of the vile suggestion.

^k Deut. VI. 13.

^l Or *one of the battlements*; or rather the *ballustrade* which was round the flat roof of the temple, and not on a *spire* or *point*.

^m Compare Ps. XCI. 11, 12. Satan here quotes SS. by scraps, omitting the words *in all thy ways*. Those, who follow the example of the Father of lies, often injure the cause of truth and common sense, by such unfair quotations.

ⁿ In the same sacred volume, Deut. VI. 16. See note on Mat. IV. 7.

AND Jesus returned ^o in the power of the Spirit into Galilee; and his fame was spread through all the neighbouring region. And he taught in their synagogues, being ^p applauded by all. And He came to Nazareth, where he had been brought up; and, as his custom was, He went into the synagogue on the sabbath-day, and stood up to read ^q. And the book of the prophet Isaiah was delivered to him. And having ^r unrolled the book, he found that place where it was written, “The ^s spirit of the Lord *is* upon me, for the purpose to which he hath anointed me, to preach glad tidings to the poor; he hath sent me to heal the broken in heart, to proclaim liberty to captives, even the recovery of sight to the blind; to set at liberty those who were bruised; to proclaim the acceptable year of the Lord.” And having rolled up the book, He gave *it* again to the minister,

^o *i. e.* under the guidance of the Holy Spirit.

^p ἀξιοζέουσιν, literally, ‘being glorified,’ *v. Tr.* *i. e.* with universal applause. See note on *Mat.* VI. 2.

^q *viz.* The SS. which made a part of their public worship; being probably, desired to do it by the ruler of the synagogue; for it was customary for any grave man to read, when desired to officiate.

^r ἀναρρολῶν. The copies of the O. T. which were, and still are, read in the Jewish synagogues, consist of long scrolls of

parchment, rolled on two sticks, or silver rollers.

^s See *Isa.* LXI. 1, 2, 3. I have rendered this passage something closer to the Greek than the *v. Tr.* and at the same time to the original in Isaiah. Here seems to be an allusion to the inhuman custom, which still prevails in the East, of putting out the eyes of prisoners, and bruising them with the enormous weight of their fetters; and likewise to the *welcome year* of Jubilee, in which they were all to be released, &c. Compare *Lev.* XXV. 9, 10.

^t Or

' minister, and sat down; and the eyes of all
 in the synagogue were attentively fixed upon
 21 him. And ^u He began to say to them, To-day
 this Scripture is fulfilled in your ears ^x. And
 22 they all bore testimony to him, and wondered at
 the ^y gracious words which proceeded out of his
 mouth; and they said, Is not this the Son of Jo-
 23 seph? And He said to them, Ye will surely say
 to me this proverb, ' Physician, heal thyself!'
 Do also here in thy own country those things
 which, we have heard, were done in Capernaum.
 24 He then said, Verily, I say to you, ^z No
 25 prophet is acceptable in his own country. But
 I tell you as a truth, many widows were in Israel
 in the days of Elijah, when the heaven was shut
 up for three years and six months, so that there
 26 was a great famine through all the land; and
 Elijah was sent to none of them, but to a widow-
 27 woman ^a at Sarepta, *a city* of Sidon. And many
 lepers were in Israel in the time of Elisha the
 prophet; yet none of them was cleansed, but
 28 Naaman the Syrian ^b. And all who were in
 the synagogue, and heard these things, were
 filled

^t Or *Servant* of the syna-
 gogue, whose business it was to
 take care of it; and sat down to
 expound or preach. See *Mat.*
V. 1. XXIII. 2, 3. XXVI. 55.

^u *i. e.* he began to preach to
 them, saying.

^x An Hebraism, *in your bear-*
ing: for I am the person fore-
 told under this character.

^y *λεγοις τοις πασιλοις*, *words of*
grace. The auditors could not

but be astonished at the majesty
 with which he spoke, consider-
 ing the meanness of his birth
 and education, as well as at the
 gracious purport of his discourse.

^z See note on *Mat. XIII. 57.*

^a Or *Zarephath*, a town of
 the Gentiles in the territories of
 Sidon. See *1 Kings XVII. 9.*

^b Who was a Gentile of a
 hostile nation. This shews that
 when neighbours and relations
 reject

filled with fury. And rising up, they thrust
him out of the city, and led him to the brow
of the hill on which their city was built, that
they might throw him down headlong. But
He, ' passing through the midst of them, went
away.

AND He came down to Capernaum, a city
of Galilee, and ^d continued teaching them
on the sabbath-days. And they were ^e astonished
at his doctrine; for his word was with autho-
rity. ^f And there was in the synagogue a man
who had a spirit of an impure demon; and he
cried out with a loud voice, saying, Let us
alone; ^g what have we with thee, O Jesus the
Nazarene! art thou come to destroy us? I know
thee who thou art; the Holy One of God. And
Jesus rebuked him, saying, Be silent, and come
out of him! And the demon, having thrown him
in the midst, came out of him, and ^h did him
no harm. And they were all amazed, and
spoke among themselves, saying, What a word
is this? for with authority and power he com-
mandeth the impure spirits; and they come out.
And

reject any message from heaven,
God may be provoked to send
his blessings to strangers and
aliens.

^c It was a miraculous escape,
either by rendering himself in-
visible, or by affecting their
minds, that they should not
know him. Compare chap.
XXIV. 16.

^d ην διδασκων.

^e Or *they were powerfully
struck*, ἐξωλησσωσι: for his word
was attended with majesty, and
power.

^f See the notes on *Mark* I.
21—28.

^g See note on *Mat.* VII. 29.

^h μηδεν βλαψαν αυτον, i. e.
doing him no farther harm.

37 And his fame was carried into every place in the country round about.

38 And rising up, He *went* out of the synagogue, and entered into the house of Simon. And Simon's wife's mother ¹ was seized with a violent fever; and they entreated him on her behalf. And standing near her, He rebuked the fever: and it left her; and she immediately arose, and ministered to them.

40 Now when the sun was setting, all, who had any sick with divers diseases, brought them to him; and He laid his hands on every one of them, and healed them. And demons also came out of many, crying out, and saying, Thou art ^k the Messiah, the Son of God. And He, rebuking them, suffered them not to speak:

42 for they knew that he was the Messiah. And when the day was coming on, He went out, and departed into a desert place: and the multitudes sought after him, and came to him, and detained him, that he might not depart from them.

43 And He said to them, I must preach ¹ the glad tidings of the kingdom of God to other cities also; since I was sent forth for that purpose.

44 And he continued preaching in the synagogues of Galilee.

N O W

¹ ην συνεχομένη πυρετω μεγάλῳ,
'was taken with a great fever,'
v. Tr.

^k ὁ χριστος. The *Christ* and *Messiah* are synonymous terms; and therefore I use them promiscuously here, and in other

places in the N. T.

¹ ευαγγελισσθαι με διὰ τῶν βασιλειᾶν τοῦ Θεοῦ ὅτι ἐκ τούτου ἀπεστάλμαι· καὶ ἡ κηρυξὴς, &c. I have inserted the original, to shew that I have kept closer to it, than the v. Tr. has.

NOW it came to pass that, when the multi-^{CHAP.}
tude pressed upon him to hear the word of ^{V.}
God, as He was standing by the lake of ^m Gen-
nesareth, He saw two ⁿ ships standing by the ²
lake; but the fishermen, being gone out of them,
were washing *their* nets. And entering into one ³
of the ships, which was Simon's, He desired him
to put off a little from the land: And sitting
down, He taught the multitude out of the ship.
Now, when He had made an end of speaking, ⁴
He said to Simon, Launch out into the deep,
and let down your nets for a draught! And ⁵
Simon answering, said to him, Master, we have
been toiling all the night, and have caught no-
thing; nevertheless, at thy word, I will let down
the net. And when they had done it, they in- ⁶
closed a great multitude of fishes; and their
net broke. Then they beckoned to *their* part- ⁷
ners who were in the other ship, to come and
assist them. And they came; and they filled
both the ships, so that they ^o were ready to sink.
Now Simon Peter, seeing *this*, fell down at the ⁸
knees of Jesus, saying, ^p Go out from me; for
I am a sinful man, O Lord! For ^q astonishment ⁹
had

^m *Gennesareth* seems to be a corruption of *Cinnereth*, by which name it was called in the O. T. The river Jordan ran through it; and Josephus says that it was 140 furlongs, or 17 miles and a half, long, and 40 furlongs, or 5 miles, broad.

ⁿ *i. e.* small fishing vessels, fixed at anchor in the lake near the shore.

^o *βαθιστοὺς αὐτῶν, i. e.* could hardly keep them above water.

^p *ἐξέλθε, i. e.* go out of the vessel; for I am utterly unworthy to receive and entertain thee; nor dare I continue in thy sacred presence, on account of my sins and infirmities.

^q They were all struck with amazement, both those who were in the same vessel with Peter, and

had seized him and all that were with him, at the draught of the fishes which they had taken ;
 10 and in like manner also James and John the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Be not afraid ! from
 11 henceforth thou shalt captivate men. And when they had brought their ships to land, they left all, and followed him.

12 **A**ND it came to pass, that when He was in a certain city, behold, a man full of leprosy, seeing Jesus, fell prostrate, and entreated him, saying, Lord, if thou wilt, thou canst cleanse
 13 me ! And stretching out *his* hand, He touched him, saying, I will ; Be thou cleansed ! And
 14 immediately the leprosy departed from him. And He charged him not to tell it to any one : but go, *said He*, and shew thyself to the priest, and offer for thy purification, according as Moses
 15 commanded, for a testimony to them *. But so much the more there went a fame abroad of him ; and great multitudes came together to hear, and to be healed of their infirmities by him.

and likewise James and John, their partners in the other vessel.

* *son ζωγῶν.* 'Catch,' *v. Tr.* implies something more of artifice than the original word.

* They [Peter and Andrew, and soon after James and John] left their ships, nets, and all that they had, and became his disciples, constantly attending on his ministry.

* *i. e.* in the confines of a

certain city ; for lepers were not allowed to live in towns [Numb. V. 2. 2 Kings VII. 3.] Matthew mentions this cure as performed by our Lord, when he descended from the Mount of Beatitudes. See *Mat. VIII. 1—4.* and notes *in loc.*

* 'Fell on his face,' *v. Tr.* an Hebraism.

* That this miraculous cure is really performed,

him. Then He withdrew into the wilderness, ¹⁶
and ^y prayed.

And it fell out on a certain day, as He was ¹⁷
teaching, that *several* Pharisees and Doctors of
the law were sitting by, who were come out of
every town of Galilee and Judea, and *from* Jeru-
salem; and the ^z power of the Lord was *present*
to heal them. And behold, *certain* men brought, ¹⁸
on a couch, a man who was seized with the palsy;
and they sought means to bring him in, and to
lay *him* before Him. ^a But when they could not ¹⁹
find any way to bring him in, because of the
croud; they went up to the top of the house,
and let him down, with the couch, through the
tiling, into the ^b midst before Jesus. And seeing ²⁰
their faith, He said to him, Man, thy sins are
forgiven thee! And the Scribes and Pharisees ²¹
began to reason, saying, Who is this that speak-
eth blasphemies? Who can forgive sins, but
God alone? But Jesus, perceiving their thoughts, ²²
answered and said to them, Why do ye reason
in your hearts? Which is easier, to say, Thy ²³
sins ^c are forgiven thee; or to say, Rise up, and
walk? But that ye may know that the Son of ²⁴
man

^y Or *continued praying*, *ἡ προσευχόμενος*.

^z His miraculous power was present to heal not only bodily diseases, but the spiritual infirmities of those who were capable of making a proper use of such a happy opportunity. This our Lord inculcates in the cure of the paralytic in the next verse.

^a They could not find access by any of the doors, and therefore they ascended, by the outside stairs, to the top of the house, &c. Compare *Mark* II. 4. and *Mat.* XXIV. 17. and notes *in loc.*

^b The midst of the company.

^c See the notes on *Mat.* IX. 2—8. *Mark* II. 3—12.

man hath power ^d upon earth, to forgive sins—
He said to the paralytic, I say to thee, Arise!
take up thy couch, and go into thine house.

25 And he immediately rose up before them; and
taking up that on which he lay, he departed to
26 his own house, glorifying God. And they were
all struck with amazement; and they glorified
God, and were filled with fear, saying, We have
seen ^e strange things to-day!

27 And after these things, He went out, and
saw a Publican named ^f Levi, sitting at the
custom-house: and He said to him, Follow
28 me! And leaving ^g all, he rose up, and fol-
29 lowed him. And Levi made a great feast
for him in his own house; and there was a
great company of Publicans, and others, who
30 sat at table with ^h them. But ⁱ their Scribes
and Pharisees murmured at his disciples, saying,
Why do you eat and drink with Publicans and
31 sinners? And Jesus answering, said to them,
^e ^k Those who are in health have no need of a
32 ^e physician, but those that are sick. I came not
^e to call the righteous, but sinners, to repentance.
33 Then they said to him, Why do the disciples of
John

^d *i. e.* even here upon earth,
in his present state of humilia-
tion.

^e Or things beyond expectation,
μαρὰ ὑποψίας.

^f He was also called Mat-
thew, and was afterwards an
Evangelist.

^g All his worldly concerns;
his lucrative post, &c. He fol-

lowed the Saviour of the world,
^e who had not where to lay his
^e head. A noble instance of
faith and courage!

^h *viz.* Jesus and his disciples.

ⁱ *i. e.* who were of the Jews,
αἱ Ἰουδαῖοι.

^k *ὁ ἰσχυρὸς, qui valet.* See
Mat. IX. 10—13. notes.

John fast often, and make prayers, and likewise *those* of the Pharisees ; but thine ¹ eat and drink ? And He said to them, ‘ Can ye make
 ‘ the Sons of the bride-chamber fast, while the
 ‘ bridegroom is with them ? -- However, the
 ‘ days will come, when the bridegroom shall be
 ‘ taken away from them ; and then they shall fast
 ‘ in those days.’ He then also spoke a parable to
 them : ‘ No man putteth a piece of a new gar-
 ‘ ment upon an old garment ; if otherwise, then
 ‘ both the new tearth *it*, and the piece that was
 ‘ taken out of the new doth not suit with the old :
 ‘ nor doth any one put new wine into old skins ;
 ‘ else the new wine will burst the skins, and be
 ‘ spilled, and the leathern bottles will be destroy-
 ‘ ed ; but new wine must be put into new bottles :
 ‘ and then both are preserved. Moreover, ^m no
 ‘ man, having drank old *wine*, immediately de-
 ‘ sireth new ; for he saith, The old is better.’

NOW, it came to pass on the ^a second sab-
 bath after the First, that He went through
 the corn-fields ; and his disciples plucked the
 ears

¹ Like other men, and even in company with Publicans and sinners at this entertainment ; being not so scrupulous and austere as the disciples of the Baptist, and the Pharisees. See the notes on *Mat.* IX. 14—17. *Mark* II. 18—22.

^m No person who has been used to drink old wine, will choose new ; so that it is difficult to alter our way of living

all at once.

^a *δευτερονετη*. Commentators are not agreed about the meaning of this word : but I am of opinion that it was the second sabbath in the sacred year, which began in the month *Nisan*, hence called the first month ; for the corn was ripe in Judea about that time. See *Joseph. Antiq.* L. III. c. 10.

- ears of corn, and, rubbing *them* in *their* hands,
 2 did eat. And some of the Pharisees said to
 them, Why do ye that, which it is not lawful to
 3 do on the sabbath-days? And Jesus answering
 them, said, ° Have you not read of that which
 David did, when he himself was hungry, and they
 4 who were with him? How he went into the
 P house of God, and took and ate the shew-
 bread, and gave it also to those who were with
 him; which ° it was not lawful to eat, but
 5 only for the priests. Moreover, He said to
 them, The Son of man is Lord also of the sab-
 bath.
- 6 And it happened also on another sabbath,
 that He entered into the synagogue, and taught;
 7 and a man was there whose right hand was wi-
 thered. Now, the Scribes and Pharisees watched
 him, whether he would heal on the sabbath;
 that they might find an accusation against him.
- 8 But He knew their thoughts, and said to the man
 who had the withered hand, Rise up, and stand
 in the midst!---And he arose, and was standing
 9 up. Then Jesus said to them, I will ask you
 one question, ° Is it lawful to do good on the
 sabbath

° *ὅς τις αἰσχρολογεῖ, ἰ. ε.* have you, who pretend to explain SS. to others, not read that well-known passage, &c.

P *i. e.* the *tabernacle*, before the temple was built.

° Which bread, it was neither lawful for him nor them, but only for the priests, to eat; so that necessity was a sufficient

cause to dispense with that ceremonial institution. See 1 Sam. XXI. 3. & *seq. Lev.* XXIX. 22, 23.

° See notes on *Mat.* XII. 9—13. *Mark* III. 1—6.

° *i. e.* which is most lawful? for me to do good to this man, or for you to endeavour to destroy me, by seeking occasion to con-

Sabbath days, or to do evil?---to save life, or to destroy *it*? And looking round upon them all, ¹⁰
 He said to the man, Stretch forth thy hand!--
 And he did so; and his hand was restored sound,
 like the other. And they were filled with ¹¹ mad-
 ness; and ¹¹ they consulted one with another,
 what they should do to Jesus.

And it came to pass, in those days, that He ¹²
 went out to a mountain to pray; and He spent
 all the night ¹³ in prayer to God. And when it
 was day, he called his disciples to him; and out
 of them he chose Twelve, whom He also named
¹⁴ Apostles. Simon, whom He also named Peter,
 and Andrew his brother; James, and John;
 Philip, and Bartholomew; Matthew, and Tho- ¹⁵
 mas; James *the son* of Alphaeus, and Simon
 called Zelotes; and Judas, *the brother* of James; ¹⁶
 and Judas Iscariot, ¹⁶ who also was the traitor.
 And He came down ¹⁷ with them, and ¹⁷ stood
 in the plain, with a croud of his disciples, and a
 great

condemn me, who am innocent? Our Lord secretly alludes to their infamous purpose of taking away his life.

¹⁰ i. e. *they were in a rage, at the disappointment.*

¹¹ διαλαλῶν πρὸς ἀλλήλους, *they debated the matter among themselves.*

¹² Or in a *Prostuchia*, or *Ora- tory*, dedicated to God, ἡ τῇ προσευχῇ τῇ Θεῷ. These were circular buildings, open at the top, and surrounded with trees.

¹³ ἀπεστέλλας. *Envoys*, from the French word *envoyer*, to send,

answers pretty exactly to this Greek word. Our Lord fixed upon these, to attend on his ministry, and to enjoy his intimate friendship; that they might be the better qualified for the important embassy, on which they were to be sent.

¹⁴ i. e. who afterwards betray- ed his *Master*; hence he was called *the Traitor*.

¹⁵ From the mountain whither he had retired to pray, *ω. 12.*

¹⁶ ὅς τις, which is here expressed, must be implied in the latter part of the verse; so that *scarcely*

great multitude of people ^c out of all Judea and Jerusalem, and from the sea-coasts of Tyre and Sidon, (who came to hear him, and to be cured
 18 of their diseases) and those who were disturbed
 19 with impure spirits; and they were healed. And the whole multitude ^d attempted to touch him; for a powerful virtue issued out of him, and healed them all.

20 And lifting up his eyes on his disciples, ^e He said, ^f Blessed are ye ^g poor! for yours is
 21 ^h the kingdom of God. Blessed *are* ye who
ⁱ hunger now! for ye shall be filled. Blessed
^j *are* ye who weep now! for ye shall laugh.
 22 ^k Blessed are ye, when men shall hate you, and
^l when they shall separate and reproach you,
^m and shall cast out your name as evil, on ac-
ⁿ count

seems to be understood in this and *v.* 18. I have therefore rendered the copulative *καί* by *with*, and pointed the whole accordingly, so as to render it intelligible without interpolations.

^c *i. e.* from all the towns of Judea, particularly from Jerusalem the Metropolis of it.

^d Literally, *‘sought,’ v. Tr.* *ζητῶντες*, *i. e.* sought means how to get at him; for a healing virtue, *δυναμὴς*, wrought powerfully on those who touched him.

^e *αὐτός*. I know not whether it would not be proper to repeat the name *Jesus* in the translation, here and in other places where the pronoun is expressed by way of emphasis.

^f See the notes on *Mat. V.*

&c.

^g *i. e.* the humble and meek in spirit; since you are prepared to receive the Gospel here, and its eternal rewards hereafter.

^h *i. e.* you who are indigent now, if you feel the nobler appetite, by which the soul longs after improvements in virtue and holiness; for you shall be filled with the most ecstatic joys, and substantial blessings.

ⁱ *i. e.* you who now mourn under a sense of sin, or the wholesome discipline of affliction; for you shall rejoice ere long, and “God shall wipe away the tears from your eyes.”

^k *i. e.* shall separate you from their synagogues by excommunication, and shall reproach you with insulting language, and stigma-

‘ count of the Son of man ! Rejoice and exult in 23
 ‘ that day ; for, behold, your reward in heaven
 ‘ *will be* great : for, in the like manner, their
 ‘ fathers did to the prophets.—But woe unto 24
 ‘ you who are rich ! for ⁱ ye have received your
 ‘ consolation. Woe unto you who ^m are filled ! 25
 ‘ for ye shall hunger. Woe unto you ⁿ who
 ‘ laugh now ! for ye shall mourn and weep.
 ‘ Woe unto you, when all men shall ^o speak well 26
 ‘ of you ! for so did their fathers to the false
 ‘ prophets.

‘ But I say to you who hear *me*, Love your 27
 ‘ enemies ; do good to those who hate you ;
 ‘ bless them that curse you ; and pray for those 28
 ‘ who despitefully use you. ^p If a man smite 29
 ‘ thee on the *one* cheek, offer also the other to
 ‘ him ; and if he take away thy cloke, do not
 ‘ hinder him from *taking thy* coat also. ^q Give 30
 ‘ to

stigmatize your names as infamous in their edicts and public acts.

ⁱ Those who trust in riches, are so taken up with the transitory pleasures of time, as to forget and forfeit the more durable and nobler pleasures of eternity.

^m *i. e.* you who are filled with luxury and drunkenness, so as to incapacitate yourselves for rational and spiritual enjoyments ; for you shall suffer the most ardent longings after that happiness, which will then be unattainable.

ⁿ *i. e.* you who spend your lives in thoughtless mirth and gaiety, and laugh at every thing that is solemn and awful ;

for ye shall mourn, and lament your folly, in the doleful regions of grief and despair.

^o Such universal applause is seldom to be gained without sinful compliances. Thus the false prophets, by soothing your ancestors in their idolatry, &c. were applauded, while the true prophets were disregarded and ill-treated.

^p *i. e.* if your persecutors strike you on the face ; rather than indulge a revengeful spirit by returning the blow, turn to them the other cheek, and patiently submit.

^q This verse must be understood with proper restrictions, and, like the preceding, principally

- ' to every one that asketh of thee ; and of him
 ' that taketh away thy property, do not demand
 31 ' it again. And as ye ' desire that men should
 ' do to you, do ye also in like manner to them.
 32 ' For if ye love them ' who love you, ' what
 ' thanks are due to you ? for even sinners love
 33 ' those who love them. And if ye do good to
 ' those who do good to you, what thanks are
 ' due to you ? for even sinners do the same.
 34 ' And if ye lend to those from whom ye
 ' hope to receive, what thanks are due to you ?
 ' for even sinners lend to sinners, that they may
 35 ' again receive as much. But love ye your ene-
 ' mies ; and do good, and lend ^u, hoping for
 ' nothing again : and your reward will be great,
 ' and ye shall be the children of the Most High ;
 ' for he is kind to the unthankful and the evil.
 36 ' Be ye therefore merciful, as your Father also
 37 ' is merciful ! * Judge not, and ye shall not be
 ' judged ; condemn not, and ye shall not be
 ' condemned ; forgive, and ye shall be for-
 38 ' given ^y. Give, and it shall be given unto you ;
 ' good measure, pressed down, and shaken
 ' together, and running over, shall men give into
 ' your

cially regards the persecuted
state of Christians.

^r *Θεοί.*

* The word *only* is understood
in these three verses

^t *ποτα ὑμῖν χάρις ἐστὶ ; what
thanks remain for you.*

^u *i. e.* lend in cases of great
necessity, even when you can
hope for no return.

^x See notes on *Mat. VII.*

1—5.

^y *i. e.* if ye do it from a reli-
gious principle ; for other
branches of a Christian's duty
are equally necessary ; and with-
out love to God, and faith in
Christ, the greatest lenity and
indulgence to others will not
entitle us to pardon and salva-
tion.

' your lap *. For by the same measure that ye
' measure with, it shall be measured back to
' you.'

He also spoke a ^a parable to them: ' Can 39
' the blind lead the blind? shall they not both 40
' fall into a ditch? The disciple is not above
' his teacher: but every ^b finished *scholar* will be 41
' as his master. ' Why dost thou behold the
' mote which is in thy brother's eye, but per-
' ceivest not the beam which is in thy own eye? 42
' Or how canst thou say to thy brother, Brother
' let me take out the mote which is in thine eye,
' when thou dost not see the beam which is in
' thy own eye? Thou hypocrite, first cast out the
' beam from thy own eye; and then thou wilt
' see clearly to pull out the mote, which is in 43
' thy brother's eye. For there is not a good
' tree which yieldeth ^d bad fruit; neither doth a 44
' bad tree produce good fruit. Every tree is
' known by his own fruit; for men do not ga-
' ther figs off thorns, nor grapes off a bramble- 45
' bush. ' A good man, out of the good trea-
' sure of his heart, produceth that which is
' good;

* *εις του καλπου*. This alludes to the mantles worn by the Jews, into which a considerable quantity of corn might be received. Compare *Ruth*. III. 15. 2 *Kings* IV. 39.

^a In this parable, our Lord cautions his hearers against submitting with an implicit faith to ignorant or vicious teachers; telling them that they should perish together; since, accord-

ing to the known proverb, the *disciple is not above his teacher*, i. e. the most that a scholar aims at, is to be as perfect as his master.

^b *πας κατηχησμενος*, i. e. every one that is perfectly instructed.

^c See the notes on *Mat.* VII. 3.

^d 'Corrupt,' *v. Tr.* σαπροι, literally *rotten* or *putrid*.

^e Compare *Mat.* XII. 34. 35.
αλαμυ

‘ good ; and a bad man, out of the evil treasure of his heart, produceth that which is evil : for his mouth speaketh from the overflowing of the heart.

- 46 ‘ Moreover, why do you call me Lord !
 ‘ Lord ! and do not perform the things which I
 47 ‘ say ? Whoever cometh to me, and heareth my
 ‘ words, and practises them, I will shew you to
 48 ‘ whom he is like. He is like a man who built
 ‘ a house ; and digging deep, laid the foundation
 ‘ on a rock : and when ^f an inundation came,
 ‘ the stream broke violently upon that house,
 ‘ and could not shake it ; for it was founded
 49 ‘ upon a rock. But he that heareth, and doth
 ‘ not perform *them*, is like a man who built a
 ‘ house ^e upon the earth, without a foundation ;
 ‘ against which the stream did violently break ;
 ‘ and immediately it fell down, and the ruin of
 ‘ that house was great.’

CHAP. VII. **N**OW, when He had ended ^h all his discourses in the audience of the people, He
 2 entered into Capernaum. And the servant of a
 3 Centurion, who ^k greatly valued him, was
 sick,

^f πλημυρας δε γινομενης, προσ-
 ερρηξεν ο ποταμος. ‘ When the
 ‘ flood arose and beat vehemently,’
 v. Tr.

^e i. e. upon the bare surface
 of the ground without digging.

^h i. e. all these discourses,
 which are recorded in the pre-
 ceding chapter, τα ρηματα.

‘ Sayings,’ v. Tr. literally words.

ⁱ εκατοβιαρχου τινος, Centurionis
 ejusdam. This was a Roman
 military officer, who had the

command of a 100 men ; hence
 he had both the Greek and La-
 tin name, mentioned above. The
 Centurion, probably, waited on
 Jesus himself part of the way ;
 or, according to Matthew, he
 may properly be said to do that
 which the Elders were directed
 to do in his name.

^k ος ην ατις ενιμος — ημελλο
 τελευταν, qui illi erat pretiosus —
 moribundus erat.

ⁱ i. e.

sick, and near expiring. And ¹ having heard 3
of Jesus, he sent to him the Elders of the Jews,
entreating him that he would come and heal
his servant. And when they were come to 4
Jesus, they earnestly besought him, saying,
That he was worthy for whom He should do
this. For ^m he loveth our nation, and hath 5
built us a synagogue. Then Jesus went with 6
them : and now, when He was not far from
the house, the Centurion sent *other* friends to
him, saying to him, Lord, trouble not thyself!
for I am not worthy that thou shouldest enter
under my roof; wherefore neither thought I 7
myself worthy to come to thee: say but the
word, and my servant shall be healed. ⁿ For 8
even I am a man ranged under authority, who
have soldiers under me; and I say to one, Go,
and he goeth; and to another, Come, and he
cometh; and to my servant, Do this, and he
doeth it. When Jesus heard these things, He 9
^o admired at him; and turning about, He said
to the multitude that followed him, I declare to
you, I have not found, even in Israel, so great a
faith. And they who had been sent, returning 10
to the house, found the servant, who had been
sick, in perfect health ^p.

AND

¹ i. e. having heard of his fame, and that he was then at Capernaum.

^m Added *they* is implied in this place.

ⁿ See the note on *Mat. VIII.*

9.

^o θαυμάσας αὐτόν, *admiratus est eum.* 'Marvelled at him,' v. Tr.

^p ὅλην, 'Whole,' v. Tr.

^q This

- 11 **A**ND it came to pass, the day after, that He
 went to a city called ¹ Nain ; and many of
 his disciples, and a great multitude, went with
 12 him. Now, when He came near the gate of
 the city, behold, a dead person was ² carried out,
³ the only son of his mother, and she was a
 widow ; and a great multitude of the city was
 13 with her. And the Lord seeing her, ⁴ was
 moved with tender compassion for her, and said
 14 to her, Weep not ! And ⁵ drawing nearer, He
 touched the ⁶ bier ; then the bearers stood still.
 And He said, Young man, I say to thee, Arise !
 15 And ⁷ the deceased sat up, and began to speak.
 16 And He delivered him to his mother. Then
 they were all seized with ⁸ fear : and they glo-
 rified God, saying, A great prophet is risen up
 17 among us ; and God hath ⁹ visited his people. And
 this

¹ This was a city in the tribe of Issachar, at the foot of mount Tabor.

² i. e. was carried out of the city in funeral procession ; for the Jews buried their dead without the walls of their cities. A commendable custom !

³ The distress is greatly heightened by his being the only son of his mother, and still more by her being a widow : This sad circumstance drew together a great multitude of the inhabitants to the funeral, and excited our Lord's compassion.

⁴ ἐπελυσθη. See note on Mat. IX. 36.

⁵ προσελθόν. ' He came,' v. Tr.

⁶ The Jews laid the corpse on a bier, and covered it over with a kind of pall or winding-sheet, without a coffin. This was the custom in England a little above a century ago.

⁷ ὁ νεκρός. ' He that was dead,' v. Tr.

⁸ i. e. a religious awe and dread seized all who were present.

⁹ ἐπισκεψάμενος τοὺς λαοὺς αὐτοῦ, i. e. has looked upon his people Israel with an eye of favour and regard, by sending the Messiah among them.

¹⁰ The

this ^b report concerning him went forth through all Judea, and the whole region round about.

And the disciples of John informed him of all these things. Then John calling to him two of his disciples, sent to Jesus, saying, ^c Art thou He that was to come? or are we to look for another? When they were come to him, they said, John the Baptist hath sent us to thee, saying, Art thou He that was to come? or are we to look for another? Now, in that same hour He cured many of *their* diseases and ^d plagues, and of evil spirits; and ^e bestowed sight on many who were blind. Then ^f Jesus answering, said to them, ^g Go, and relate to John the things ye have seen and heard: *say* that the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; and ^h the poor have the Gospel preached to them. And ⁱ blessed is he that shall not be ^j offended in me.

And

^b The report that he was a great prophet or the Messiah, and the fame of this miracle.

^c See notes on *Mat. XI. 3, et seq.* The Jews expected the promised Messiah at that time; hence they called him, *ὁ ἐρχόμενος*, *He that is coming*.

^d *μαρτύρων*, i. e. such grievous distempers as were accounted scourges, inflicted immediately by heaven for sin.

^e *ἐξαγίου το βλεψιν*, he graciously conferred the blessing of sight on the blind.

^f Our blessed Lord answers John's question by actions ra-

ther than words, which speak more forcibly to an attentive mind.

^g I do not make my court to the rich and great, as impostors generally do: but you see by the multitude that surrounds me, that the poor and distressed, the forlorn and neglected, are my peculiar care.

^h This was intended as an admonition to the disciples of John, that they should guard themselves against those prejudices which might cause them to reject Jesus; and compare the prophecies with the events.

ⁱ See

- 24 And when the messengers of John were departed, He began to speak to the multitudes concerning Johnⁱ: ‘ What went ye out to the
 25 ‘ wilderness to see? A reed shaken with the
 ‘ wind?---What then went ye out to see? A
 ‘ man clothed in soft raiment? Behold, they
 ‘ who wear a splendid dress, and live delicately,
 26 ‘ are in the courts of kings. But what did ye
 ‘ go out to see? A prophet? Yes, I say to
 27 ‘ you, and ^k much more than a prophet. This
 ‘ is the person of whom it is written^l, “ Behold,
 “ I send my messenger before thy face, who shall
 28 “ prepare thy way before thee!” For, I declare
 ‘ to you, There is not a greater prophet than
 ‘ John the Baptist, among those who are born
 ‘ of women: however, he that is least in the
 29 ‘ kingdom of God, is greater than he.’ And
 all the people and the Publicans hearing *him*,
^m justified God, and were baptized with the bap-
 30 tism of John. But the Pharisees and Doctors
 of the law rejected the counsel of God with re-
 gard to them, and were not baptized by him.
 31 And the Lord said, ‘ To what then, shall I
 ‘ compare the men of this generation? and to
 32 ‘ what are they like? — ⁿ They are like chil-
 ‘ dren sitting in the market-place, and calling
 ‘ one to another, and saying, We have played
 ‘ on

ⁱ See the notes on *Mat. XI.*
 7, & *seq.*

^k *i. e.* superior to any prophet
 that has formerly appeared.

^l See *Mal. III. 1.* and note
 on *Mat. XI. 10.*

^m *i. e.* testified their approba-
 tion of the Divine scheme, in
 sending such an ambassador.

ⁿ See the notes on *Mat. XI.*
 16. & *seq.*

' on the flute to you, and ye have not danced ;
 ' we have mourned to you, and ye have not
 ' wept. For John the Baptist came ° 'neither 33
 ' eating bread, nor drinking wine; and ye say,
 ' He hath a demon. The Son of man is come 34
 ' eating and drinking; and ye say, Behold, a
 ' glutton, and a drinker of wine, a ^p friend of
 ' Publicans and sinners. But ^q wisdom is justi- 35
 ' fied by all her children.'

And one of the Pharisees invited ^r him to eat 36
 with him. And entering into the house of the
 Pharisee, He sat down at table. And, behold, 37
 a woman in that city, who was a sinner, when
 she knew that Jesus sat at table in the house of
 the Pharisee, ^s brought an alabaster-veffel of
 ointment; and standing behind him at his feet, 38
 weeping, she began to ^t water his feet with a
 shower of tears, and wiped *them* with the ^u hairs
 of her head, and kissed his feet, and anointed
them with the odoriferous balsam. Now, the Pha- 39
 risee, who had invited him, seeing this, spoke
 within himself, saying, This man, if he were a
 prophet, would have known who, and what
 kind of woman *this is* who toucheth him; for
 she is ^x a sinner.

And

° *i. e.* leading an austere life,
 and frequently fasting; whereas
 the Son of man eats and drinks,
 and affects no extraordinary de-
 gree of austerity.

^p *i. e.* a companion.

^q See note on Mat. XI. 19.

^r Or *asked*, *ἠρώτα*. 'Desired,'
v. Tr.

^s See the notes on Mat.
 XXVI. 7. *et seq.* Mark XIV. 5.

Et seq.

^t This is the proper import
 of the original word *βασίλειον*.

^u *To wash*, *v. Tr.*

^v Or *with the tresses*, *ὑπερθε*,
 of her flowing hair.

^x A notorious sinner; whom
 the Pharisees would by no
 means touch, lest they should
 be polluted.

^y This

- 40 And Jesus answering, said to him, ' Simon,
 ' I have somewhat to say to thee.' And he saith,
 41 Master^a, say *it*. ' There was a certain creditor
 ' who had two debtors; one owed five hundred
 42 ' deniers, and the other fifty. Now, as they
 ' had nothing to pay, he freely forgave them
 ' both. Tell me therefore, which of them will
 43 ' love him most?' Simon answering said, I
 suppose that he to whom he forgave most. And
 He said to him, ' Thou hast rightly judged.'
 44 And turning to the woman, He said to Simon,
 ' Seest thou this woman? ^b I entered into thy
 ' house, thou didst not give me any water for
 ' my feet; but she hath watered my feet with
 ' tears, and wiped *them* with the hairs of her
 45 ' head. Thou didst not give me a kiss; but
 ' she, ever since^c she came in, hath not ceased to
 46 ' kiss my feet. Thou didst not anoint my head
 ' with oil; but she hath anointed my feet with
 47 ' precious ointment. Wherefore, I say to thee,
 ' Her sins, which are many, are forgiven;
 ' ^d there-

^a This was Simon the leper, at whose house he was [see *Mark* XIV. 3.] Jesus, knowing his thoughts, proposed this parable by way of reply to his uncharitable sentiments.

^b Or rather, *thou Teacher, didst not*.

^c See note on *Mat.* XX. 2.

^d It was customary for the master of the house to salute his guests, to provide water to wash their feet, (which was a necessary refreshment, as the

ancients wore open sandals like the mendicant Monks) and to anoint their heads with oil or some liquid perfume. Possibly, Simon might omit some of these civilities, and consequently did not receive our Lord with perfect cordiality.

^e I follow those copies which read *εισηλθεις*, (and not *εισηλθον*, ' *I came in*' v. *Tr*) for she had heard that Jesus sat at table, (v. 37.) before she came into Simon's house.

‘^d therefore she has loved *me* much: but he, to
 ‘whom little is forgiven, loveth little.’ Then ⁴⁸
 He said to her, ‘Thy sins are forgiven!’
 And they, who sat at table with him, began to ⁴⁹
 say within themselves, Who is this that even
 forgiveth sins? But He said to the woman, ‘Thy ⁵⁰
 ‘faith hath saved thee; ‘go in peace!’

AND it came to pass after this, that he ^{CHAP.}
 ‘travelled through every city and village ^{VIII.}
 preaching, and publishing the glad tidings of
 the kingdom of God^s; and the Twelve *were* with
 him, and some women, who had been healed ²
 of evil spirits and infirmities, *viz.* Mary called
^h Magdalene, out of whom seven demons had
 been cast; and Joanna the wife of Chuza, a ³
 steward of Herod; and Susanna, and many other
 women, ⁱ who ministered to him of their sub-
 stance.

Now, when a great multitude was gathered ⁴
 together, and came to him out of every city,
^k He spoke by a parable: ‘A sower went out to ⁵
 ‘sow his seed; and as he sowed, some fell along
 ‘the

^d *ἐν* seems to be put here for
ἐν; or perhaps the first syllable
 was dropped by some transcriber.

^e The usual form of dismissing inferiors, which shewed the friendship and good wishes of the person speaking. Compare Gen. XLIV. 17. Exod. IV. 18.

^f *διὰ τὴν, ἵνα* *ἵνα* *ἵνα*, ‘Went,’
 Vol. I,

v. Tr.

^g *In those parts.*

^h See note on Mat. XV. 39.

ⁱ *i. e.* assisted him with their fortunes, out of which they cheerfully contributed to supply Jesus and his disciples with necessities, and the expences of journeys, &c.

^k See the notes on Mat. XIII.

3—23. Mark IV. 3—20.

T

^l The

- ' the high-way, and was trodden under foot,
 6 ' and the birds of the air did eat it up. And
 ' some fell upon a rock; and as soon as it was
 ' sprung up, it withered away, because it had
 7 ' no moisture. And some fell among thorns;
 ' and the thorns sprung up with it, and choked
 8 ' it. And some fell on good ground, and sprung
 ' up, and bore fruit ¹ an hundred-fold.' And
 when he had said these things, He cried out,
 9 ' He that hath ears to hear, let him hear!' And
 his disciples asked him, saying, ^m What may this
 10 parable be? He then said, ' It is given to you
 ' to know the mysteries of the kingdom of God :
 ' ⁿ but to others in parables; so that " seeing
 " they might not perceive, and hearing they
 11 " might not understand." Now, the parable
 12 ' is this: The seed is the word of God. Those
 ' along the high-way, are they that hear; then
 ' the devil cometh and taketh away the word
 ' out of their hearts, lest they should believe,
 13 ' and be saved. Those on the rock are they,
 ' who, when they hear, receive the word with
 ' joy; ^o and these have no root, who for a while
 ' believe,

¹ The increase of 100 for one grain sown was not common, but sometimes happened in Palestine.

^m *i. e.* what may be the meaning, or moral, of this parable.

ⁿ *i. e.* but to the rest of the Jews the mysterious truths of the Gospel are proposed in parables, and involved in similes

and allegories. Compare *Ist.* VI. 10. and note on *Mat.* XIII. 14.

^o *i. e.* those have not the root of deep conviction, and real love of God; therefore, in time of sharp trials or persecution, relapse into their former state, by apostatizing from the faith of Christ.

' believe, and, in time of temptation, fall away.
 ' And that which fell among thorns are they, ¹⁴
 ' who, having heard, ^p go forth, and are
 ' choked with the cares, and riches, and plea-
 ' sures of life; and do not bring any fruit to
 ' perfection. But that on the good ground are ¹⁵
 ' they, who, ^q in an honest and good heart,
 ' having heard the word, retain it, and bring
 ' forth fruit with patience.

' ^r No man, having lighted a lamp, cover- ¹⁶
 ' eth it with a vessel, or putteth *it* under a
 ' ^s bed; but setteth it on a stand, that they who
 ' enter in may see the light. ^t For nothing is ¹⁷
 ' secret which shall not be revealed; nor hid,
 ' which shall not be known and ^u come to light.
 ' ^x Take heed therefore, how ye hear; for ¹⁸
 ' ^y whoever hath, to him shall be given, and
 ' whoever hath not, from him shall be taken
 ' even that which he seemeth to have.'

Then

^p *πορευόμενοι*, i. e. *going out*
 of the Christian assembly, they
 mix with the wicked, the vain,
 and the luxurious, whose vari-
 ous pursuits stifle every awful
 sentiment of religion, and era-
 dicate the heavenly plantation
 of virtue and holiness from the
 human breast. Some render
πορευόμενοι, *still going on* in the
 pursuit of worldly things, and
 join the word in construction
 with *ελάλη*, &c.

^q *Or having heard, retain the*
word in an honest and good heart,

and produce fruit with patience
 and perseverance; which the
 construction of the words will
 very well bear, this being a li-
 teral translation.

^r See note on *Mat. V. 15.*

^s *Or a couch*, on which the
 ancients sat reclining at table.

^t See notes on *Mark IV. 22.*
Mat. X. 26, 27.

^u *Or be published*, *εἰς φανερόν*
εἰδέν.

^x *Or take notice of what you*
bear from me.

^y See note on *Mat. XIII. 12.*

T 2

^z They

19 Then *his* mother and his brethren ^a came to him; but they could not get near him, because
 20 of the croud. And it was told him *by some persons*, who said, Thy mother and thy brethren
 21 stand without, desiring to see thee. But He answered and said to them, ' My mother and
 ' my brethren are these who hear the word of
 ' God, and practise it.'

22 Now, it came to pass on a certain day, that he went into a ship with his disciples: and He
 said to them, Let us go over to the other side of
 23 the lake; and they ^a lunched forth. But as they were sailing, He fell asleep: and there
 came down a storm of wind on the lake; and
^b they were filled *with water*, and were in great
 24 danger. And they came to him, and awoke him, saying, Master, master, we ^c perish!
 Then He arose, and rebuked the wind, and ^d the
 raging of the water:—and ^e they were still, and
 25 there was a calm. And He said to them, Where is your faith? But they, being afraid, wondered,
 saying one to another, ^f Who is this? for he
 command-

^a They came to the place where Jesus was; but could not come within speech of him, on account of the multitude that surrounded him.

^a Or *put to sea*. This was in the sea of Galilee, or Lake of Gennesareth.

^b *i. e.* the ship was filled with water. See *Mat.* VIII. 24. *Et seq.* or, perhaps, the meaning may be, that the disciples *were*

filled with fear and dread, as they were in great danger of being cast away; *with water* being added to the text, by our translators.

^c Or, *we are lost*.

^d *τὴν κλύδωνν τῆ ὑδατος*, the *surging billows*, or *waves of the sea*.

^e The winds and the waves *were lulled*, *ἠπείνευσαν*.

^f See note on *Mark* IV. 41.

^f *ἐξελθόντες*

commandeth even the winds and the water;
and they obey him.

AND they arrived at the country of the Ga- 26
darenes, which is over against Galilee. And 27
being come on shore, ^b a certain man out of the
city met him, who had been for a long time
possessed with demons; and he wore no clothes,
nor abode in *any* house, but in the tombs. When 28
he saw Jesus, he cried out; and he fell down
before him, and said with a loud voice, What
have I with thee, O Jesus, Son of the most
high God! I beseech thee, do not torment me!
(For He had commanded the impure spirit to 29
come out of the man: for it had many times
seized him; and he was bound with chains,
and kept in fetters, and having broken the bonds,
He was driven by the demon into ⁱ desert places.)
Then Jesus asked him, saying, What is thy 30
name? And he said, Legion; because many
demons had entered into him. And they en- 31
treated him, that he would not command them
to go out into ^k the abyss. Now there was in 32
that

^b ἐξελθὼν δὲ αὐτὸν ἐπὶ τὴν γῆν,
literally, *being come out (of the
ship) on the land.*

^b See the notes on *Mark V.*
1—20. and *Mat. VIII. ad fin.*

ⁱ εἰς τὰς ἱερῆς, *into these soli-
tary places, viz. among moun-
tains and tombs. See Mark V.*

^k ἢ ἰ. ε. εἰς τὴν ἀβυσσόν, *into the
bottomless pit, or prison in which*

the apostate angels are detain-
ed, and to which those fallen
spirits, who have been permitted
for a while to range about, are
driven back by omnipotent
power. Compare *Rev. XX.*
1—3. *Jude v. 6.* The fall of
Satan into this horrible abyss is
finely described by the Poet, in
allusion to the above passages
in SS.

that place a herd of many swine feeding on the mountain; and they entreated him that he would permit them to enter into them: and He permitted them. Then the demons went out of the man, and entered into the swine; and the herd rushed violently down a precipice into the lake, and were suffocated ¹. The swine-herds, seeing what was done, fled, and went and told *it* in the city and in the country. And they ^m went out to see what was done; and they came to Jesus, and found the man out of whom the demons were departed sitting at the feet of Jesus, clothed, and in his right mind; and they were seized with fear. They also who had seen *it* related to them by what means the demoniac had been ⁿ cured. Then the whole multitude of the country of the Gadarenes round about, entreated him to depart from them; for they were seized with great fear ^o. And He went into the ship, and

————— Him th' Almighty Power
Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire——
A dungeon horrible, on all sides round,
As one great furnace, flam'd; yet from those flames
No light, but rather darkness visible,
Serv'd only to discover sights of woe.

P. L. B. 1. v. 44.

¹ In the water, *i. e.* were drowned.

^m *i. e.* the inhabitants, who went out in crowds to see the wonderful effects of this miracle.

ⁿ *soubd*, literally, *was saved*, viz. from his dreadful state of

possession.

^o Lest this holy and powerful person should inflict some farther punishment on them, for their scandalous vices, and contempt of religion.

P To

and returned back ^p. Now the man, out of
 whom the demons were departed, entreated him
 that he might continue with him. But Jesus
 sent him away, saying, Return to thy house,
 and relate how great things God hath done for
 thee. And he went away, and published
 through the whole city, how great things Jesus
 had done for him.

AND it came to pass that, when Jesus was
 returned, the people ^q *gladly* received him;
 for they were all waiting for him.

And, behold, there came a man whose name
 was Jairus, and he was a ruler of the synagogue;
 and falling down at the feet of Jesus, he en-
 treated him to come to his house. For he had
 an only daughter, about twelve years of age,
 and she ^r lay at the point of death. But as he
 went, the people thronged him. And a woman,
 having a flux of blood twelve years, who had
 spent all her ^s substance upon physicians, but
 could not be cured by any one, came behind
 him, and touched the border of his garment---
 and immediately the flux of her blood was
 stanchèd. And Jesus said, Who hath touched
 me? And all denying it, Peter, and those who
 were with him, said, Master, the multitude
 throng.

^p To the western shore of the lake, from whence he had sailed, *v.* 22.

^q They, probably, received him with joy, as they had expected him with impatience.

^r ἀπὸ θανάτου. See note on *Mark V. 23.*

^s All that she had to live upon, ὅλας τὰς βίας. See the notes on *Mark V. 25---34.*

46 throng and presthee, and sayest thou, Who
 hath touched me? And Jesus said, Some-
 body hath touched me; for I ¹ am conscious that
 47 virtue is gone out of me. Then the woman,
 seeing that she was not concealed, came tremb-
 ling; and, falling down before him, she declar-
 ed to him, before all the people, for what
 reason she had touched him, and how she had
 48 been healed. And He said to her, Daughter,
 take courage! thy faith ² hath saved thee; go in
 49 peace! While he was yet speaking, one cometh
 from the ruler of the synagogue's, saying to him,
³ Thy daughter is dead; trouble not the ⁴ Teach-
 50 er. But Jesus hearing *it*, answered him, say-
 ing, Fear not! only believe, and she ⁵ shall be
 51 restored. And when He came to the house,
 He permitted none to go in, but Peter, and
 James, and John, and the father and the mo-
 52 ther of the maiden. And all wept, and lamented
 her: but He said, Weep not; she is not dead,
 53 but sleepeth. And they laughed him to scorn,
 54 knowing that she was dead. And He, having
 put them all out, and taken her by the hand,
 55 cried out, saying, Maiden, arise! And her spi-
 rit came back again, and she immediately arose;
 and He ordered ⁶ to give her *something* to eat.
 And

¹ εγω---εγινω, 'I perceive,'
w. Tr.

² Hath delivered thee from
 thy infirmity; hath cured thee
 of that wasting disease.

³ See notes on Mark V. 35.
ad fin.

⁴ τοι διδασκαλον. 'The Master,'
w. Tr.

⁵ σωθῆσθαι, *she shall be saved*
from death.

⁶ αὐτῇ δῶθαι φαγεῖν, *qu'on*
lui donne à manger, say the
French; but we must supply the
word

And her parents were astonished; but He charged them that they should relate to no man what was done.

THEN having called his twelve disciples together, He gave them power and authority over all the demons, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them, ' Take nothing for your journey, ' neither staves, nor bag, nor bread, nor money; ' neither have two coats apiece. And into whatever house ye shall enter, abide there, and ' from thence depart. And whoever will not receive you; when ye go out of that city, ' shake off the very dust from your feet, for a ' testimony against them.' And they departed, and went through the towns preaching the Gospel, and ' performing cures every where.

Now Herod the Tetrarch heard of all that was done by him; and ' he was perplexed, because it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the ancient prophets was risen again. And Herod said,

word *something*, to make it agreeable to the English idiom.

See note on *Mat.* XIV. 16.

^b See the notes on *Mat.* X. 5. & *seq.*

^c They were to trust to providence on this extraordinary occasion; and to provide but one coat and one staff, though

it was usual to take more for a long journey.

^d See note on *Mark* VI. 11.

^e *Θεραπεύσας*, i. e. miraculously healing the sick, wherever they went.

^f *δυσωρος* expresses a mixture of doubt and fear: so that Herod was *extremely anxious*.

said, ^ε I have beheaded John ; but who is this of whom I hear such things ? And he was desirous of seeing him.

- 10 And the Apostles, being returned, told him all that they had done. And He took them, and retired privately into a solitary place, belonging to the city called Bethsaida. And the multitudes, when they knew *it*, followed him ; and He received them, and spake to them concerning the kingdom of God, and healed those who had need of healing. Now, the day ^h began to decline ; then the Twelve, coming to him, said, Dismiss the multitude, that they may go into the towns and country round about, and lodge, and get food ; for we are here in a desert place. But He said to them, Do you ⁱ give them *something* to eat. They said, We have no more than five loaves and two fishes ; unless we were to go and buy ^k provisions for all this people ;
- 14 for they were about five thousand men. And He said to his disciples, Make them sit down by fifties in a company : and they did so, and made
- 15 them all sit down. Then He took the five loaves and the two fishes ; and, looking up to heaven, He blessed, and brake, and gave them to the
- 16 disciples, to set before the multitude. And they did eat, and were all satisfied : and ^l what was over

^ε i. e. I have certainly beheaded the Baptist, and had full proof of the execution of him.

^h ηξαλο κλυιων. ' Began to draw away,' v. Tr. i. e. it drew towards evening. See Mat. XIV. 15. & seq. and notes in

loc. and on Mark VI. 35—44.

ⁱ See above note on chap. VIII. 55.

^k βρομαλα. ' Meat,' v. Tr.

^l το περισσευσεν αυτοις, quod superfluit illis, over and above what the multitude had eaten.

^m καλα-

over and above was taken up, *viz.* twelve baskets of fragments.

AND it came to pass that, when He was 18
 praying ^m in private, his disciples were
 with him; and He asked them, saying, Who do
 the people say that I am? They answering, said, 19
 John the Baptist; but some *say*, Elijah; and
 others, that one of the ancient prophets is
 risen again. He said to them, But who do ye say 20
 that I am? Peter answering said, " The Christ
 of God. And having strictly charged them, 21
 He commanded that they should tell no man
 " that thing, saying, ' The Son of man must 22
 ' suffer many things, and be rejected by the
 ' Elders, and the Chief-priests, and the Scribes;
 ' and ^p be slain; and be raised the third day.'
 Then He said to them all, ' If any one ^q is 23
 ' willing to come after me, ^r let him deny him-
 ' self, and daily take up his cross, and follow
 ' me.

^m *καταμυστος*, 'alone' *v. Tr.*
 which is a kind of solécism.
 The meaning is, That he was
 retired from the multitude with
 the Twelve, and was at his
 private devotions, probably, at
 some distance from his disciples.
 Compare *Mat.* XXVI. 36. 39.

ⁿ *i. e. the Messiah, or Anointed
 of God.*

^o *This particular, namely,*
 that he was the Messiah; be-
 cause, said he, the Son of man
 is to suffer, &c. before he is to be
 publicly acknowledged as such,
 &c. &c.

^p After suffering many indig-
 nities, he must be put to death
 in a cruel, ignominious manner.

^q *i. e. will follow me as my
 disciple, in the dangerous time
 of persecution; for such was the
 infant state of Christianity.*

^r *i. e. let him deny himself
 the sinful pleasures and pursuits
 of this life, and patiently en-
 dure persecution for my sake,
 and even submit to the death of
 the cross, after my example.*
 See notes on *Mat.* XVI. 24. *ad
 fin.*

- 24 ' me. For whoever * would save his life, shall
 ' lose it; but he that will lose his life for my
 25 ' sake, shall save it. For ' what advantage is it
 ' to a man, if he should gain the whole world,
 26 ' and lose himself, or be cast away? For who-
 ' ever shall be ashamed of me and of my words,
 ' of him will the Son of man be ashamed, when
 ' He shall come in his own glory, and that of
 27 ' the Father, and of the holy angels. But, I
 ' tell you as a truth, " there are some of those
 ' who stand here, that shall not taste of death
 ' until they see the kingdom of God.'

- 28 And it came to pass that about * eight days
 after this discourse, He took Peter, and John, and
 James, and went up to a mountain to pray.
 29 And as he was praying, the ^v aspect of his coun-
 tenance *was* altered, and his raiment *was* ^z white
 30 as lightening. And, behold, two men conversed
 with

* *i. e.* whoever is desirous of saving his life by apostacy, will forfeit his title to life eternal; and whoever will *expose* or *lose* his life for *mine and the Gospel's* sake, shall find it in a future ever-during life of glory and felicity.

† This was a kind of proverbial saying (see *Mat.* XVI. 25.) What would it avail a man to gain the whole world, and lose his life, or forfeit it to the law, *ζημιωθείς*: In like manner, if by forsaking me and the Gospel, you lose your precious souls, and forfeit an endless life of consummate happiness reserved for my faithful servants, what will

all the present gain, and flattering pleasures of this world avail you?

‡ See note on *Mat.* XVI. 28.

* *i. e.* about eight days more or less, after Jesus had held this discourse, *μὲτα τὰς λόγους ταύτας*, literally, *after these words*. See the notes on *Mat.* XVII. 1—8.

† *το πρόσωπον αὐτοῦ ἔτεκεν*, his countenance put on a different aspect, *i. e.* it shone like the sun (*Mat.* XVII. 2.) 'The *glorification of his countenance*,' &c. *v. Tr.*

‡ This is the signification of *λευκός, ἑξαστράπτων*. 'White and *glistering*,' *v. Tr.*

with him; these were Moses and Elijah, who
 appeared in glory, and spoke of his ^a exit which
 he ^b was soon to accomplish at Jerusalem. But
 Peter, and they who were with him, were
^c weighed down with sleep; but being ^d awak-
 ned, they saw his glory, and the two men who
 were standing with him. And it came to pass,
 that as they were departing from him, Peter said to
 Jesus, Master, it is good for us to ^e continue
 here! and let us ^f set up three tents, one for
 Thee, and one for Moses, and one for Elijah;
 not knowing what he said. While he was speak-
 ing thus, there came a cloud, and overshadowed
 them; and they ^g feared as they entered into
 the cloud. Then a voice came out of the cloud,
 saying, This is ^h my beloved Son! ⁱ hearken to
 him!

^a Or *departure*, ἐξόδον *exitum*.
^b 'Decease' *v. Tr.* Moses the
 giver, and Elijah the restorer,
 of the Law, are now admitted
 to the concluding scene of pro-
 vidential dispensation, in which
 their respective ministrations ter-
 minated.

^c ἐμελλε πληροῦν. 'Should ac-
 'complish,' *v. Tr.*

^d βεβαρυνμένοι, *gravati*. 'Hea-
 'vy,' *v. Tr.*

^e Probably, the three disci-
 ples were awaked by the splen-
 dor of those dazzling rays, that
 penetrated through the gloom
 of night, which their Master
 frequently spent in prayer in
 solitary places.

^f ἵνα, literally *to be*. See note

on *Mat. XVII. 4.*

^f Literally, 'let us make
 'three tabernacles' *v. Tr.* but
 they were only three tents or
 bowers, like those used in the
 feast of Tabernacles, that Peter
 proposes to make, for a tempo-
 rary habitation.

^g They were struck with a
 religious awe, as they entered
 into the luminous cloud which
 enveloped the Divine effulgence,
 like the *Shechinah* of old, *Exodus*
XL. 34, 35.

^h The original is more em-
 phatical ὁ υἱός μου, ὁ ἀγαπητός,
My Son, the beloved.

ⁱ *i. e.* attend to his words,
 and obey his precepts. 'Hear
 'him,' *v. Tr.*

36 him! And ^k while the voice was uttered, Jesus was found alone. And they were silent, and told no man, in those days, any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the mountain,
38 a great croud met him. ^l And behold, a man out of the multitude cried out, saying, ^m Master, I beseech thee, look upon my son! for he is my
39 only child. And lo, a spirit seizeth him, and he suddenly crieth out; and it convulses him so that he someth; and bruising him, it ⁿ hardly departeth from him. And I entreated thy disciples to
40 cast it out; and they could not. Then Jesus answering, said, O incredulous and perverse generation! how long shall I be with you, and
41 bear with you? Bring thy son hither. And as he was coming, the demon threw him down, and ^o convulsed him. Then Jesus rebuked the impure spirit, and healed the child, and delivered him to his father. And they were all ^p struck
42 with amazement, at the mighty power of God.

But

^k *ἢ τὸ γινώσκειν τῆς φωνῆς, &c.* i. e. while these words were uttered, Moses and Elijah disappeared.

^l See the notes on *Mat.* XVII. 14—18. *Mark* IX. 14—27.

^m Or thou Great Teacher, διδάσκαλε. *I pray thee look with an eye of compassion on my son.*

ⁿ *μὴ ποτε ἀποχωρεῖ, &c.* i. e. it hardly ever departs from him, the fits come on so fast; or; leaves him with difficulty.

^o This is the meaning of the word *συνοσπασαίνει, ἃ σπασω, tra-ho.* 'Tare him,' v. *Tr.* which is improperly applied to convulsive distortions. Indeed *σπρξει*, which in the v. *Tr.* is rendered *throw down*, implies that the spirit tore him; but I have retained the former, as more agreeable to the context, and the other Evangelists.

^p *ἐξέπλησσοντο, ἃ πλῆσσω, percutio.*

^q *πᾶσι,*

But while ^a all were wondering at all the things which Jesus did, He said to his disciples, ^r Apply 44
 your ears to these words : for the Son of man
^s is shortly to be delivered into the hands of men.
 But they understood not this saying ; and it was 45
 hid from them, so that they did not comprehend it : and ^t they were afraid to ask him about
 that saying. Then there arose a debate among 46
 them, ^u which of them should be greatest. Jesus, 47
 perceiving ^x the thought of their heart, took a
 little child, and set him by him ; and said to 48
 them, Whoever shall ^y receive this child in my
 name, receiveth me ; and whoever shall receive
 me, receiveth Him that sent me : for ^z he that is
 least among you all, he shall be great.

Then John answering said, Master, ^a we saw 49
 one casting out demons in thy name ; and we
 forbad him, because he doth not follow *thee* with
 us.

^a πάντων, i. e. all the spectators present, who had been witnesses to several of his miracles.

^r Θισθε ὑμεις εις τα ὦτα ὑμων τας λογους τούτας, literally, *Put these words in your ears.* This intimates the propensity they had to be inattentive to such unwelcome declarations, (compare *Mat. XVI. 22.*) ^r *Let these sayings sink down into your ears,* v. *Tr.*

^s μάλλι παραδιδεσθαι. ^r Shall ^r be delivered, v. *Tr.* q. d. Instead of reigning in that grandeur which you expect, your Master will soon be betrayed, and delivered up into the hands of cruel men, who thirst after

his blood. See *Mark IX. 31.* *Mat. XVII. 22, 23.*

^t Lest he should upbraid them for their dulness of apprehension, and unteachable disposition ; since he had given them the like warning before.

^u See the notes on *Mark IX. 33—40.* *Mat. XVIII. 1—6.*

^x Or their inward reasoning, τὸν διαλογισμὸν.

^y Or hospitably entertain, δεξιῶσαι,

^z He that is little in his own esteem, and humble as this child, shall be great in my favour.

^a See the note on *Mark 38—40.*

us. And Jesus said to him, Forbid *him* not;
^b for he that is not against us, is for us.

51 **N**OW it came to pass, that, as the days were
 fulfilled in which He was ^c to be received
 up, He resolutely set his face to go to Jerusalem;
 52 and He sent messengers before his face. ^d And
 as they were going, they entered into a village of
 the Samaritans to make preparations for him.
 53 But they did not receive him, because his face
 54 was directed towards Jerusalem ^e. And his dis-
 ciples, James and John, seeing this, said, Lord,
 is it thy will that we ^f should command fire to
 come down from heaven and consume them,
 55 even as ^g Elijah did? But He, turning about, re-
 buked them, and said, ^h Do ye not know what
 56 kind of spirit ye are of? For the Son of man
 came

^b Our Lord had used this
 proverbial expression before
 (Mat. XII. 30.) on a different
 occasion, signifying that the
 war between him and Satan
 would admit of no neutrality:
 but here he directs his followers
 to judge of men's characters in
 the most candid manner, and
 charitably to hope that they,
 who did not oppose his cause,
 wished well to it. A necessary
 precaution at all times, especi-
 ally when his cause lay under so
 many discouragements.

^c *i. e.* to be received up into
 heaven, from whence he came
 down; having finished his mini-
 stry.

^d As they were on their jour-

ney to Jerusalem, they went
 into the village to prepare en-
 tertainment for their Master;
 but the inhabitants, being Sa-
 maritans, would not receive
 him, because he was a Jew.

^e The learned reader, by con-
 sulting the original, will see
 that v. 51, 52, 53, are here
 rendered more literally, as well
 as more agreeable to the English
 idiom, than the *v. Tr.*

^f *ὅτι οὐκ ἔστιν ἡμῶν*, literally, *that we*
should say the word; and, no
 doubt, Heaven will be ready to
 avenge the affront offered thee
 by these inhospitable wretches.

^g See 2 Kings I. 10, 12.

^h I have rendered this sen-
 tence interrogatively, according

came not to destroy, but to save, the lives of men. And they went on to another village.

Now, it came to pass, that, as they were 57
going on the way, a ⁱ certain *man* said to him,
Lord, I will follow thee wherever thou goest.
And Jesus said to him, The foxes have holes, 58
and the birds of the air *have* nests; but the Son
of man hath not where to lay his head. And 59
He said to another, Follow me! But he said,
Lord, permit me first to go and bury my father.
Jesus said to him, ^k Let the dead bury their dead; 60
but go thou and preach the kingdom of God.
Then another also said, Lord, I will follow thee; 61
but permit me first ^l to take my leave of those
who are at my house. And Jesus said to him, 62
No man, ^m having laid his hand on the plough,
and looking back, is fit for the kingdom of God.

AFTER these things, the Lord appointed C HAP. X.
ⁿ seventy others also, and sent them by two
and

to Bengel's edition; which I think is more emphatical than the *v. Tr. q. d.* *Are you not sensible that this proceeds from a revengeful spirit, which is contrary to the end and design of my coming into the world.*

ⁱ A certain Scribe, *Mat. VIII. 19.*

^k See note on *Mat. VIII. 22.*

^l *αὐτοῦς αὐτοῦ, à τῶν αὐτοῦ, ordinò,* seems to imply not only taking his leave, but also settling the affairs, of his family. As he intended to give up his possession.
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ons, he, probably, designed to order how they should be distributed among his relations; who perhaps might have diverted him from his pious purpose of following Christ, &c.

^m This seems to be a kind of proverbial expression, to denote a careless irresolute person; who must be extremely unfit to preach the Gospel, especially in times of persecution, or general opposition.

ⁿ The other Evangelists make no mention of Christ's sending
U seventy

- and two ° before him into every city; and place,
 2 whither He himself was to come. He therefore
 said to them, ‘ The harvest truly *is* great, but
 ‘ the labourers *are* few; therefore entreat the
 ‘ Lord of the harvest, ° to send forth labourers
 3 ‘ into his harvest. Go your ways! behold, I
 ‘ send you forth as lambs in the midst of wolves.
 4 ‘ Carry neither purse, nor ° wallet, nor shoes;
 5 ‘ and salute no man by the way. And into what-
 ‘ ever house you shall enter, first say, Peace *be* to
 6 ‘ this house! And if the ° son of peace be
 ‘ there, your peace shall rest upon it; but if
 7 ‘ not, it shall return to you again. And continue
 ‘ in the same house, eating and drinking such
 ‘ things as they give; for the labourer is worthy
 ‘ of his reward: ° Go not from house to house.

And

seventy, besides the twelve, disciples: Hence there is an ancient tradition, that Luke himself was one of the former, which is not improbable.

° Literally, *before his face*, which is an Hebraism; and the same phrase is used above in IX. 51, 52, 53. It makes a kind of jingle here with *place* in the *v. Tr.* i. e. every *private* or *country place*.

° Literally, *that he would thrust forth*, *ὥς ἐβαλλεν*, i. e. that he send them by a divine impulse to the arduous, heroic task of preaching the Gospel, and reforming a degenerate world.

° Nor *bag* for your provisions, (*‘Scrip,’ v. Tr.* is so obsolete a word, that it is hardly intelli-

ble) nor any more shoes than you have on your feet.

‘ i. e. stay not to compliment any one, as you pass by him on the way, while you are employed on this important message, on which you must bestow all your attention. Compare 2 *Kings* IV. 29.

‘ i. e. if any truly good man, who is worthy of the Gospel, be there, it will be a blessing to him; but if not, your blessing, *ανακαμψις*, shall reflect back upon your own heads, for your benevolence to the unworthy, the ‘unthankful and the evil.’ See note on *Mat.* X. 12.

‘ i. e. be contented with such wholesome food as you find; and go not from one house to another

* And into whatever city ye come, and they en- 8
 * tertain you; eat such things as are set before
 * you; and ^u heal the sick that are in it, and 9
 * say to them, The kingdom of God is come
 * nigh to you. But into whatever city ye enter, 10
 * and they do not receive you; go out into the
 * streets of it, and say, ^v We wipe off against 11
 * you even the very dust of your city, which
 * cleaveth on us: however, know this assuredly,
 * that the kingdom of God is come nigh to you.
 * Moreover, I say to you, that it ^y shall be more 12
 * tolerable for Sodom in that Day, than for that
 * city. Woe unto thee, O Chorazin! woe unto 13
 * thee, O Bethsaida! for if the miracles which
 * have been wrought in you, had been done in
 * Tyre and Sidon, they would have repented
 * long since, sitting in sackcloth and ashes.
 * ^z Therefore, it shall be more tolerable for Tyre 14
 * and Sidon in the Judgement, than for you.
 * And thou, O Capernaum, which hast been 15
 * exalted to heaven, shalt be brought down to
 * hell! He that heareth you, heareth me; and 16
 * he that ^a despiseth you, despiseth me; and who-
 * ever despiseth me, despiseth Him who sent
 * me.' And the ^b Seventy returned again with 17
 joy,

another in hopes of better accommodation.

^u This was to be an abundant recompence to them, for hospitably receiving the disciples of Christ.

^x See the note on *Mark VI.*
11.

^y i. e. Sodom shall be treated with less severity in the day of Judgement. See *Mat. X. 15.*

^z *ωλην, quin etiam, itaque.*
'But,' *v. Tr.*

^a Or *rejecteth* you, and the glad tidings you bring.

^b See above *v. 1.*

- joy, saying, Lord, even the demons are subject
 18 to us through thy name ! And He said to them,
 ‘ I saw Satan, falling from heaven, like lighten-
 19 ing. ^d Behold, I give you power to tread
 ‘ upon serpents and scorpions, and over all the
 ‘ might of the enemy : and nothing shall by
 20 ‘ any means injure you. However, rejoice not
 ‘ in this, *viz.* that the spirits are subject to you ;
 ‘ but rather rejoice, that your ‘ names are writ-
 21 ‘ ten in heaven.’ In that hour Jesus rejoiced in
 spirit, and said, ‘ I praise thee, O Father,
 ‘ Lord of heaven and earth ! because thou hast
 ‘ hid these things from the wise and under-
 ‘ standing persons, and hast revealed them
 ‘ ^e to babes : be it so, Father ! since such is thy
 22 ‘ pleasure. All things are delivered to me by
 ‘ my Father : and no one knoweth who the Son
 ‘ is, but the Father ; and who the Father is,
 ‘ but

^c *q. d.* I am sensible that they are ; for I saw Satan, the chief of the demons, thrust out from heaven ; and falling headlong into the abyss with the rapidity and glare of lightening, when he sinned ; and this success of yours is an earnest of the complete victory, which I shall finally gain over all those rebellious Powers. See 2 Peter II. 4. Jude v. 6. and note on chap. VIII. 31.

^d That you may pursue this conquest by preaching the Gospel, take notice, I give you power, *ἐξουσίαν*, to tread unhurt, &c. and over Satan, the grand

adversary of God and man, and his apostate angels, ‘ the powers of darkness’ *ἐκ τῶν πνευμάτων τῆς δουλείας*, so that nothing shall injure you, *ὅπως ἀδικήσῃ*.

^e *i. e.* that you are enrolled as ‘ fellow-citizens with the ‘ saints in light,’ and have ‘ your names written in the book of life.

^f See the notes on Mat. XI. 25, 26, 27. the passages being the same, *verbatim*.

^g *i. e.* to the weak, the unlearned, and the poor ; who are but as *infants* in the eyes of the world, and even in their own estimation.

^h *i. e.*

* but the Son, and *he* to whom the Son will
 ' reveal *him*.' Then turning to *his* disciples, 23
 He said ^b privately, ' Blessed *are* the eyes which
 ' see the things that you see! For, I tell you, 24
 ' that many Prophets and Kings have desired to
 ' see those things which you see, and did not
 ' see *them*; and to hear those things which you
 ' hear, and did not hear *them*.'

And, behold, a ⁱ certain Doctor of the Law 25
 rose up, ^k to tempt him, saying, Teacher, what
 must I do that I may inherit eternal life? He 26
 said to him, What is written in the Law? how
 readest thou? And he answering, said, " Thou 27
 " shalt love the Lord thy God with all thy
 " heart, and with all thy soul, and with all thy
 " strength, and with all thy understanding;
 " and thy neighbour as thyself." And He said 28
 to him, Thou hast answered right: Do this,
 and thou shalt live. But he, willing to justify 29
 himself, said to Jesus, And who is my neigh-
 bour? Then Jesus answering, said, ' ^l A certain 30
 ' *man* went down from Jerusalem to Jericho,
 ' and fell among ^m robbers; who, having both
 ' stripped

^b *i. e.* apart to them.

ⁱ See the notes on *Mat.*
 XXII. 35 — 39. *Mark* XII.
 28—34.

^k Or, *to try him*, and to judge
 of his skill in interpreting the
 Law.

^l Our blessed Lord, by this
 parable, shews that we are to
 look on every human creature
 as the object of our benevo-
 lence, whom we are command-

ed to love as ourselves. This
 man was a Jew; and yet was
 relieved by a Samaritan, though
 these two nations were at the
 greatest enmity.

^m Many robberies and mur-
 ders were committed on that
 dangerous road, which lay
 through uncultivated deserts:
 Hence Jerom says that it was
 called הַדָּמִים, the *bloody way*.
 Jericho was situated in a valley.

- ' stripped and wounded him; departed, leaving
 31 ' *him* half-dead. And by chance a certain priest
 ' came down that way; and seeing him, he
 32 ' passed by on the other side. And in like man-
 ' ner a Levite, when he was at the place, came
 ' and looked *on him*, and passed by on the other
 33 ' side. But a certain Samaritan, as he was tra-
 ' velling, came where he was; and seeing him,
 ' he was moved with tender compassion *towards*
 34 ' *him*: and ⁿ approaching him, he bound up
 ' his wounds, *and* poured in oil and wine; then
 ' having set him on his own beast, he brought
 35 ' him to an inn, and took care of him. And
 ' the next morning, as he departed, he took out
 ' ^o two deniers, and gave *them* to the inn-keeper,
 ' and said to him, Take care of him; and what-
 ' ever thou shalt lay out more, I will repay thee
 36 ' as I come back. Now; which of these three,
 ' dost thou think, was the neighbour of this man
 37 ' who fell among the robbers?' And he said,
 He ^p who shewed mercy on him. Then Jesus
 said to him, ' Go, and do thou the like.'

NOW,

so that travellers *went down to*
it from Jerusalem.

ⁿ There is a kind of contrast
 between *προσελθων* here, and
ἀντιπαρελθων in the preceding
 verses. It is said that if a Jew
 and a Samaritan accidentally met
 in a narrow way, they care-
 fully avoided each other, for
 fear of pollution, by a touch on
 either side.

^o Two Roman *denarii* were
 about 1 s. 3 d. $\frac{1}{2}$. As travellers
 in those parts carried their own
 provisions with them, probably
 the Samaritan had not more to
 spare; especially, as he went
 thro' such a dangerous road.

^p Or *he who did this charita-
 ble act to him*, ὁ ποιῶν τὸ εὐεργε-
 τικὸν αὐτῷ.

NOW, it came to pass, ¹ as they were on 38
 their journey, that He entered into a cer-
 tain village; and a certain woman, named
 Martha, received him into her house. And she 39
 had a sister called Mary, who, ² sitting at the feet
 of Jesus, heard his discourse. But Martha was 40
³ hurried about much serving; and she, coming
 to him, said, Lord, ⁴ dost thou not care that my
 sister hath left me to serve alone? speak to her
 therefore, that ⁵ she may help me. Then Jesus 41
 answering, said to her, ⁶ Martha, Martha! thou
⁷ art anxious and ⁸ troubled about many things:
⁹ but there is one thing necessary; and Mary 42
¹⁰ hath chosen the good part, which shall not be
¹¹ taken away from her.

AND

¹ ἐν τῷ πορεύεσθαι αὐτοῦ, *i. e.*
 as Jesus and his disciples tra-
 velled from Jerusalem to Galilee
 (which was his last journey thi-
 ther) he entered into Bethany,
 a neighbouring village. Com-
 pare John XI. 1.

² As scholars did at their ma-
 ster's feet, among the Jews.
 She listened with uncommon at-
 tention to his heavenly discourse,
 τοῦ λόγου.

³ περισπωμένη, *distrahatur*;
 her mind was, as it were, *di-*
stracted with a multiplicity of
 cares, about preparing a grand
 entertainment for her divine
 guest, and procuring a *great*
number of persons to wait at ta-
ble, πολλὰν διακονίαν.

⁴ ἢ μέλλει σὺ; *i. e.* art thou
 indifferent about it? dost thou

not take notice, or mind?

⁴ Or *that she may lend me a*
helping hand, συναρπάξαι, to
 serve up the entertainment.

⁵ τυτθάζει, *thou art busied and*
disturbed, or, as we say, *art*
bustling.

⁶ There is one thing abso-
 lutely necessary, and infinitely
 more important than these do-
 mestic cares, *οὐκ*. the care of
 having the soul instructed in the
 saving knowledge of the way
 that leads to eternal life: and
 Mary is wisely attending to
 that. She has chosen the good
 part, which shall not finally be
 taken from her, but shall be her
 everlasting portion; and there-
 fore I would by no means divert
 her from it now.

CHAP.
XI.

- AND it came to pass that, as He was praying in a certain place, when He had ended, one of his disciples said to him, Lord, ² teach us to pray, as John also taught his disciples.
- ² And He said to them, ' When ye pray, say, ' OUR ^a FATHER who art in heaven, Hallowed be thy name! Thy kingdom come! Thy will be done, as in heaven, so likewise on earth.
- 3, 4 ' Give us day by day our daily bread : And forgive us our sins ; for even we forgive every one who is indebted to us. And ^b bring us not into temptation ; but defend us from the evil one.'
- 5 And He said to them, ' Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves ;
- 6 ' for a friend of mine on his journey is come to me, and I have nothing to set before him.
- 7 ' And he from within should answer, saying, ' Do not trouble me ; the door is now shut, and my

² Probably the Jewish Doctors used to give their followers some short form of prayer, as a peculiar badge of their relation to them. As the Baptist had done this, the disciples of Jesus were desirous of receiving some particular form of prayer from their Master; but it is not to be supposed that they were strangers to the duty of prayer, or had not before this received instructions on that head from our Lord, during their attendance

upon him.

^a See the notes on *Mat. VI. 9—13.*

^b Though the original has the same words as St. Matthew (*VI. 13.*) yet I have rendered this clause a little different from it, as the words will bear both senses: *προσενεγκειν*; signifies *bring into* as well as *lead*; *σωζειν*, *defend*, as well as *deliver*; *το πονηρον*, *the evil one*, rather than *evil*.

' my children are with me in bed ; I cannot
 ' get up and supply thee. I tell you, Though 8
 ' he will not rise and give him, because he is his
 ' friend ; yet, on account of his ' importunity,
 ' he will get up and give him as many as he
 ' wanteth. I therefore say to you, Ask, and it 9
 ' shall be given you ; seek, and ye shall find ;
 ' knock, and *the door* shall be opened to you.
 ' For every one who asketh ^d, receiveth ; and 10
 ' he that seeketh, findeth ; and to him that
 ' knocketh, *the door* shall be opened. If a son 11
 ' shall ask for bread of any of you who is a
 ' father, will he give him a stone ? or if *he ask*
 ' for a fish, will he, instead of a fish, give him
 ' a serpent ? Or if he shall ask an egg, will he 12
 ' offer him a scorpion ? ' If ye then, who are 13
 ' evil, know *how* to give good gifts to your chil-
 ' dren ; how much more will *your* heavenly
 ' Father give the Holy Spirit to those who ask
 ' him ? '

And He was casting out a demon, and it was 14
 dumb. And it came to pass, when the demon
 was

* *As he continues knocking.* See the *vulgate*. Hence our Lord shews his disciples the efficacy of importunity and perseverance, in our requests at the throne of grace.

^d i. e. with faith and perseverance.

* If earthly parents, who are far from being perfect, are so ready to supply the necessary wants of their children, out of the natural tenderness they have

for their off-spring ; how much more ready will your heavenly Father, whose tender mercies are over all his works, supply your wants, and give you the comfort of his Holy Spirit : for He has infused those benevolent affections into your hearts, and therefore the great Parent of all must possess them in a much higher degree than any of his creatures.

- was gone out of him, the dumb spoke; and the
 15 multitudes were astonished. But some of them
 said, He casteth out demons through ^f Beëlzebub,
 16 the Chief of the demons. And others, ^g tempt-
 ing him, required of him a sign from heaven.
 17 But He, knowing their thoughts, said to them,
 ' Every kingdom, divided against itself, is brought
 ' to desolation; and a ^h family divided against a
 18 ' family, falleth. If then Satan be divided
 ' against himself, how shall his kingdom subsist?
 ' for ye say, that I cast out demons through
 19 ' Beëlzebub. ⁱ Now if I cast out demons by
 ' Beëlzebub, by whom do your sons cast them
 20 ' out? therefore they shall be your judges. But
 ' if I cast out demons by the ^k finger of God,
 ' then

^f Beëlzebub is one of the titles given by the Jews to Satan, the grand adversary, and Prince of the ' Powers of darkness; ' (see below v. 18.) *Beëlzebub*, or *Baal-zebub*, was originally a Philistine idol, and signifies the *Lord of flies*; and the Jews looked upon the idols of Canaan, viz. Moloch, &c. as representatives of devils. In the Greek Testament he is called *Beëlzebub*, i. e. *lord of a dung-hill*, by way of contempt; flies being well known to feed on dung. The Jews here charge our Lord with being a magician, that he might be punished with death. See *Exod. XXII. 18.*

^g See the notes on *Mat. XII. 38, 39.* *Mark VIII. 11, 12.* They demanded some miracu-

lous celestial phenomenon, dis-regarding the many miracles of love and benevolence he had performed on earth.

^h οἶκος ἐπὶ οἶκον, ' a house ' against a house,' v. *Tr.* See the notes on *Mat. XII. 24—30,* *Mark III. 23—27.*

ⁱ i. e. you may as well say that all miracles of this kind are performed by the help of Satan; though you approve and extol your own sons or disciples who practise exorcisms, and some of them do it in my name: (see *Acts XIX. 13.* *Joseph. Antiq. L. VIII. c. 2.*) Therefore they must condemn you of a most partial and unequal conduct.

^k i. e. the power, or spirit of God. Compare *Mat. XII. 28.* and note *in loc.*

¹ When

' then assuredly the kingdom of God is come to
 ' you. When the strong one armed guardeth 21
 ' his palace, ¹ his possessions are in peace: but 22
 ' when one stronger than he, coming upon
 ' him, shall conquer him, he taketh from him
 ' his ^m complete armour on which he relied, and
 ' divideth his spoils. He, that is not with me, 23
 ' is against me; and he, that doth not gather
 ' with me, scattereth abroad. When an impure 24
 ' spirit is gone out of a man, ⁿ he wandereth
 ' in deserts, seeking rest; and finding none,
 ' he saith, I will return to my house from
 ' whence I came out. And when he cometh, 25
 ' he findeth *it* swept and adorned. Then he 26
 ' goeth and taketh along with him seven other
 ' spirits more wicked than himself; and enter-
 ' ing in, they dwell there; and the last state of
 ' that man is worse than the first.'

And it came to pass, that while He was speak- 27
 ing these things, a certain woman, raising her
 voice ^o from amidst the croud, said to him,
 Blessed *is* the womb that bore thee, and the
 breasts which thou hast sucked! But He said, 28
 Yea, rather blessed *are* they who hear the word
 ' of

¹ When *the strong one*, ὁ ἰσχυ-
 ρος, i. e. a demon enters into a
 man; he remains in peaceable
 possession of him, till a stronger
 than he, &c. See notes on *Mat.*
 XII. 43, 44, 45.

^m τῆς πανοπλίας—ἐφ' ἣ ἐκείνου
 ἔσθι, 'all his armour wherein he

' trusted,' v. Tr.

ⁿ διερχόμενος διὰ ἀνέδρων τόπων,
 literally, *he passes through places*
without water; such are sandy
 deserts, &c.

^o ἐπαρᾶσα—φωνῇ ἐκ τοῦ οὐχλῶ.
 'Of the company lifted up her
 ' voice,' v. Tr.

- 29 of God, and keep it ^p. And when the ^q multitudes were gathered in a croud, He began to say, ' This is an evil generation : — It requireth
 30 ' a sign ; but no sign shall be given it, ' except
 ' the sign of the prophet ' Jonah. For as Jonah
 31 ' was a sign to the Ninevites, so likewise shall
 ' the Son of man be to this generation. The
 ' queen of the south shall rise up in the Judge-
 ' ment with the men of this generation, and shall
 ' condemn them : for she came from the utmost
 ' parts of the earth, to hear the wisdom of Solo-
 ' mon ; and behold a greater than Solomon
 32 ' here ! The men of Nineveh shall rise up ' in
 ' the Judgement with this generation, and shall
 ' condemn it ; for they repented at the preach-
 ' ing of Jonah ; and behold a greater than
 ' Jonah here !
 33 ' No man, ' having lighted a lamp, putteth
 ' it in ^x a hidden place, or under a measure,
 ' but

^p In their hearts, as a vital principle of holy obedience : for they will be entitled to greater blessings than any natural relation to me could give. This passage is a sufficient refutation of the superstitious worship paid to the Virgin Mary, by the idolatrous church of Rome.

^q ὄχλων πασθροισζομενων, i. e. the multitudes, which were probably dispersed here and there in parties, pressing together into one thick croud.

^r ἢ μὴ νῖψ, unless it be.

^s See the notes on Mat. XII.

38—42.

^t ἢ τῇ κρισει, in the final judgement at the last day, and shall condemn it by a comparison of the circumstances of both, and the different use they made of the means of grace offered them. The Ninevites repented at the preaching of Jonah ; but you reject the Messiah, being deaf to his awakening calls, and blind to his miraculous works.

^u See the notes on Mat. V. 15.

^x ἢς κεκρυμμενον, i. e. no man hides a lighted lamp in an obscure corner.

‘ but on a stand, that they who come in may
 ‘ see the ^γ lustre. The eye is the lamp of the
 ‘ body: therefore, while thine eye is ^α single,
 ‘ thy whole body also is ^α light; but while it is
 ‘ evil, thy body also is dark. ^β Take heed there-
 ‘ fore, that the light which is in thee be not
 ‘ darkness! ^ε If then thy body be all enlighten-
 ‘ ed, having no part dark; the whole will be
 ‘ as full of light, as when a lamp lights thee ^δ
 ‘ with its sprightly lustre.’

Now, while He was speaking, a certain Pha-
 risee invited him to dine with him; and He
 went in, and sat down at table. ^ε But the Pha-
 risee,

^γ το φῶς, *splendorem*. ‘Light,’
v. Tr.

^α Some interpreters render this passage thus: *If thine eye be clear, thy whole body will be enlightened; but if thy eye be dis-tempered, thy body also will be darkened*; alluding to the judgement, which is to the mind, what the eye is to the body. See the note on *Mat. VI. 22, 23.*

^β φαῖνον, *lucidum* — σκοῖνον, *tenebrosum*. ‘Full of light,’ &c. *v. Tr.*

^β i. e. see to it then, lest that

which is as the light in thee be darkened, by shutting thy eyes against conviction from my miracles.

^ε I have endeavoured to render this verse as plain as I could; at the same time keeping closer to the original than the *v. Tr.* and avoiding the seeming tautology of it: ‘If thy whole body be full of light—the whole shall be full of light.’ *v. Tr.*

This puts me in mind of a verse in Shakespear’s *Othello*, which at first sight appears to be mere tautology:

‘Put out the light, and then put out *the* light.’

But on a closer examination, we shall here find a beautiful contrast between the extinction of the *vital flame*, and of the *light of a taper*.

^δ ἀσφαλί signifies a strong and vivid flame, and most commonly denotes a flash of light-

ening; this being the only place in the N. T. where it is used for any other flame.

^ε ὁ δὲ Φαρισαῖος ἰδὼν θαυμάσας ὅτι οὐ πῶλλον ἐβλάστησεν ἀπὸ τοῦ αἵματος. ‘When the Pharisee saw it, &c. *v. Tr.* but the learned reader will see the propriety and exact-

- risee, seeing that he did not first wash before
 39 dinner, was surprised. Then the Lord said to
 him, ‘ Now, ^f you Pharisees cleanse the outside
 ‘ of the cup and the dish; but your inward
 40 ‘ part is full of rapine and wickedness. ^g Ye
 ‘ thoughtless men! ^h did not He who made the
 41 ‘ outside, also make that which is within? But
 ‘ ⁱ rather give alms of such things as ye have;
 42 ‘ and, behold, all things are pure to you. But
 ‘ woe unto you, Pharisees! for ye ^k pay the
 ‘ tithe of mint and rue, and every herb, and
 ‘ pass by judgement and the love of God; these
 ‘ ye ought to have done, and not to omit the
 43 ‘ other. Woe unto you, Pharisees! for ye love
 ‘ ^l the uppermost seats in the synagogues, and
 44 ‘ salutations in the market-places. Woe unto
 ‘ you, Scribes and Pharisees, hypocrites! for
 ‘ ye

exactness of the translation I have given of it.

^f *i. e.* you are like those who cleanse only the outside of their vessels, while the inside, which is of more importance, is left dirty and foul; for many of you rest in externals, while the heart and conscience is defiled with rapine, &c. See the notes on *Mat.* XXIII. 13—36.

^g *αφρονες*. This is a milder term than *μωροι*, and answers to *τυφλοι* in the parallel text in Matthew. ‘Fools,’ *v. Tr.*

^h *i. e.* did not the same God who made the body or shell, create the precious soul that is within it; and must he not see

the least spot on the mind, as of infinitely more consequence than any imaginary pollution of the body.

ⁱ *i. e.* do not only abstain from rapine and extortion; but be charitable to widows and orphans, ‘whose houses you ‘ devour,’ *in proportion to your ‘ substance τα νοητα*, for *κατα τα νοητα*: and then every thing will be clean to you; whereas all the water in the ocean cannot purify a polluted mind.

^k ‘Ye tithe,’ *v. Tr.* which is properly to take tithe. *αποδομα-ταις* is the word in *Mat.* XXIII. as well as in this place.

^l See note on *Mat.* XXIII. 6.

^m *i. e.*

' ye are ^m like concealed graves ; and the men
 ' who walk over ; are not aware of, *them*.
 Then one of ⁿ the doctors of the Law answering, 45
 said to him, Master, by saying these things, thou
 reproachest us too. But He said, ' Woe unto 46
 ' you also, interpreters of the Law ! for ye load
 ' men with insupportable burdens, and ye your-
 ' selves touch not the burdens with one of your
 ' fingers. Woe unto you ! for ye build the 47
 ' sepulchres of the prophets ; ^o but your fathers
 ' slew them. Truly you testify, that ^p ye ap- 48
 ' prove the deeds of your fathers ; for they, in-
 ' deed, slew them, and ye build their sepulchres.
 Therefore the ^q wisdom of God also said, ' I 49
 ' will send them prophets and apostles, and
 ' ^r *some* of them they will slay and persecute ;
 ' that the blood of all the prophets, which was 50
 ' shed from the foundation of the world, may be
 ' required of this generation ; from the blood of 51
 ' ' Abel,

^m *i. e.* graves over-grown with
 grass, which are not observed by
 passengers, till they fall into
 them, or at least are defiled by
 them.

ⁿ *γραμματεως*, a Scribe and inter-
 preter of the Law. ' *Lawyer*,
v. Tr. conveys a different idea.

^o *et* is plainly a disjunctive
 here, tho' it is rendered *and* in
 all the English translations that
 I have seen.

^p *i. e.* by erecting these mo-
 numents, you perpetuate the
 memory of the cruelty and

wickedness of your ancestors ;
 so that they seem to be set up in
 honour of the persecutors of the
 prophets, rather than of the
 prophets themselves.

^q This is no quotation from
 any ancient writer ; but seems
 to me to be the words of the
 Evangelist, *q. d.* Christ, the wis-
 dom of God, *farther said*. Com-
 pare *Mat. XXIII. 34*. ' There-
 fore behold I send,' &c.

^r *i. e.* they will put some of
 them to death, and persecute
 the rest.

32 ' Abel; to the blood of Zacharias, who ' was
 ' slain between the altar and the temple. Verily,
 ' I say to you, It shall be required of this gene-
 ' ration. Woe unto you, interpreters of the
 ' Law! for ye have ^u taken away the key of
 ' knowledge: ye have not entered in yourselves,
 53 ' and those who were entering in, ye have hin-
 ' dered.' Now, when he had spoken these things
 to them, the Scribes and Pharisees began to
^x press *him* vehemently, and to urge him to speak
 54 of many things; laying snares for him, and
 seeking to catch at something out of his own
 mouth, that they might accuse him.

CHAP. XII. **I**N the mean time, when ^y many thousands of
 people were gathered together, so that they
 trampled upon each other, He began to say to
 his

^a See note on *Mat.* XXIII.

35. ' Which perished,' *v. Tr.*
 τα απελευμεν.

^u There seems to be an allu-
 sion here to the custom of de-
 livering a key to the Jewish doc-
 tors, as a symbol of their office.
 See note on *Mat.* XVI. 19.

^x Here are several metaphors
 borrowed from the chase, which
 I have not rendered literally.
δυναμις signifies *to hang or*
fasten upon, as a dog does on his
 prey; *απογομαζειν*, *to moutbe*,
 i. e. to bear him down with the
 violence of reproaches; *ινδερ-
 νειν*, *laying snares for wild*
beasts; *σπερναι*, *to beat about*
for the game in order to start it

from its covert. Probably, this
 Pharisee invited our Lord on
 purpose to expose him to the
 resentment of the Jews; and,
 by aggravating him, to draw
 some unguarded expression from
 him in the presence of the com-
 pany, who were all, or most of
 them, Scribes and Pharisees.

^y *μυριαδων τε εχον*, *a multi-
 tude consisting of many myriads*;
 a definite for indefinite num-
 ber. Probably, this vast multi-
 tude assembled together, expect-
 ing that our Lord might meet
 with some ill usage among so
 many of his enemies, or that he
 would say or do something ex-
 traordinary on the occasion.

his disciples, ^a ' Above all things beware of
 ' the leaven of the Pharisees, which is hypocrisy.
 ' For there is nothing concealed that shall not ²
 ' be disclosed ; nor hidden that shall not be made
 ' known. Therefore, whatever ye have spoken ³
 ' in darkness, shall be heard in the light; and
 ' that which ye have ^a whispered in closets,
 ' shall be proclaimed upon the house-tops.
 ' Moreover, I say to you, my friends, Be not ⁴
 ' afraid of those who kill the body, and after
 ' that, have nothing more which they can do.
 ' But I will ^b point out to you whom ye shall ⁵
 ' fear: Fear him who, after he hath killed,
 ' hath power to cast into hell; yea, I say to
 ' you, Fear Him! Are not five sparrows sold for ⁶
 ' two ^c *assarii*? yet not one of them is forgotten
 ' before God. But even the very ^d hairs of your ⁷
 ' head are all numbered. Fear not therefore ;
 ' ye are of more value than many sparrows. I ⁸
 ' say also to you, Whoever shall confess me
 ' before men, the Son of man will also confess
 ' him before the angels of God: but he that ⁹
 ' denieth me before men, shall be denied before
 ' the angels of God. And ^e whoever shall speak ¹⁰
 ' a word

² I join *πρωτον* in construction with *παραχρησι*, placing a comma after *αυτε*, contrary to most editions.

^a *προς το ος ελαλησεν*, literally, ' Spoken in the ear,' v. Tr. See the note on *Mat. X. 27*.

^b Or *show you*, *υποδειξω*, ' I will forewarn,' v. Tr.

^c *Assarius* or -as was the Vol. I.

smallest Roman coin then current in Judea, in value about $\frac{2}{3}$ of a farthing. Two sparrows might be bought for one, and five for two of those pieces. See *Mat. X. 29*.

^d See the notes on *Mat. X. 30—32*.

^e See the notes on *Mat. XII. 31, 32*.

X

f i. e.

- ‘ a word against the Son of man, it shall be
 ‘ forgiven him; but as for him that blasphemeth
 ‘ against the Holy Spirit, it shall not be forgiven.
 11 ‘ But when they bring you ^f before the syna-
 ‘ gogues, and magistrates, and powers, ^g be
 ‘ not anxious what apology ye shall make, or
 12 ‘ how or what ye shall say; for the Holy Spirit
 ‘ will teach you in that very hour what ye ought
 ‘ to say.’
 13 And one said to him, out of the croud, ^h Ma-
 ster, speak to my brother, ⁱ to divide the inheri-
 14 tance with me. But He said to him, Man, who
 constituted me a judge ^k, or a divider over you?
 15 And He said to ^l them, ‘ Take heed, and be upon
 ‘ your guard against covetousness; for ^m the life of
 ‘ a man doth not consist in the abundance of his
 16 ‘ possessions.’ He then spoke a parable to them,
 saying,

^f *i. e.* before the most august assemblies, magistrates, and powers, whether ecclesiastical or civil, whether they be Jews or Heathens; be not solicitous, &c.

^g *μη μεριμνατε πως η τι απολογησησθε.* ‘ Take no thought how, or what thing ye shall answer,’ *v. Tr.* It is not without reason that our Lord thus encourages the Apostles, who, being poor and illiterate, would naturally have been thrown into confusion, when dragged as criminals before kings and magistrates; so that their cause might suffer by the hurry and disorder of their thoughts, if destitute of ‘ this power from above.’

^h Or rather, *Thou great Teacher*, διδασκαλε.

ⁱ *i. e.* that he give me my share of the inheritance, to which I am entitled.

^k *i. e.* in temporal affairs: I intermeddle not with the civil rights and properties of mankind, but leave them just as I found them.

^l *viz.* his disciples, and those who were sent, *ορατε και φυλασσοσθε.* ‘ Take heed, and be-ware,’ *v. Tr.*

^m The comfort and happiness of life does not consist in large possessions; nor can they add one minute to a man’s life, or to the enjoyment of them.

saying, ' The ground of a certain rich man
 ' ^a bore fruit plentifully. And he reasoned 17
 ' with himself, saying, What shall I do? for I
 ' have not room to lay up my ^o fruits. And he 18
 ' said, I will do this: I will pull down my barns,
 ' and build larger; and there ^p I will gather all
 ' my increase, and good things. And I will say 19
 ' to my soul, Soul, thou hast much goods laid
 ' up, for many years; ^q take thine ease, eat
 ' drink, be merry! But God said to him, *Thou* 20
 ' thoughtless *man*! this very night thy soul shall
 ' be ^r demanded of thee; who then shall possess
 ' those things which thou hast provided? Such 21
 ' *is* he that layeth up treasures for himself, and
 ' is not ^s rich towards God.'

And He said to his disciples, ' For this cause I 22
 ' say to you, ' Be not anxious about your life,
 ' what ye shall eat; neither for the body, what
 ' ye shall put on. The life ^u is more than food, 23
 ' and the body than raiment. Consider the ra- 24
 ' vens; for they neither sow nor reap, have nei-
 ' ther

^a ἐφορῆσθαι, ' brought forth,'
 w. Tr.

^o i. e. crop, or produce.

^p συναρῶ καὶ πάντα τὰ γινημα-
 ῖά μου, καὶ τὰ ἀγαθά, i. e. there
 I will collect together, and lay
 up, all this year's increase, and
 likewise the produce of former
 years, which I had in store.

^q ἀναπαύου, *repose thyself* after
 all thy fatigue, and enjoy life.

^r ἀπαίτησιν, literally, *they shall*
demand; alluding, probably, to
 the messengers, or angels, sent

to fetch away the soul.

^s i. e. in acts of charity and
 piety; which would secure a
 fund of heavenly treasure lodged
 in the hands of God, and above
 the reach of accidents and vi-
 cissitudes.

^t See the notes on *Mat. VI.*
 25. *ad fin.*

^u ὁ πνεῦμα ἵσθαι, *is more important*,
 and yet you received them of
 God, without any care or soli-
 citude of yours.

- ' ther store-house, nor barn; yet God nourisheth
 ' them: How much more valuable are you than
 25 ' the birds! Now, who among you, by his soli-
 26 ' citude, can add to his stature one cubit? If
 ' then ^a ye cannot do the least matter, why are
 27 ' ye anxious about the rest? Consider the lilies,
 ' how they grow: They ^y toil not, they spin
 ' not; yet, I say unto you, Even Solomon in all
 ' his glory was not arrayed like one of these.
 28 ' If then God so clothe the grass, which is
 ' ^z to-day in the field, and to-morrow is thrown
 ' ^z into the oven; how much more *will be clothed*
 29 ' you, O ye of little faith! As for you, seek not
 ' what ye shall eat, or what ye shall drink;
 ' neither ^b be agitated with restless thoughts.
 30 ' For ^c the nations of the world seek after all
 ' these things; but your Father knoweth that
 31 ' ye have need of these things. Do you rather
 ' seek the kingdom of God; and all these things
 32 ' shall be super-added to you. ^d Fear not, little
 ' flock!

^a Hence it appears, that *adding a cubit to a thing* was a proverbial expression, for making the least addition to it.

^y *i. e.* they neither labour to prepare their nourishment, nor spin the materials of their gay dress and curious texture. See note on *Mat. V. 3*.

^z *Is flourishing to-day in all its verdure.*

^z Some render *εἰς κλίβανον* into *a furnace or still*, for distillation; for it is hardly probable that the Jews heated their ovens with new hay. But, perhaps, it

might be the custom in those days to dry their hay in a kind of oven or kiln.

^b *Be ye of a doubtful mind,* *v. Tr.* The word *μικροποροῦν* seems to imply that anxious state, in which the mind *fluctuates* and is *suspended* (like *meteors* in the air) without fixing on its proper object.

^c *Or Gentiles, τὰ ἔθνη, &c.*

^d *i. e.* fear not, that you shall be destitute of these common blessings of Providence; for your heavenly Father will give you what is infinitely more valuable,

' flock ! for it is your Father's good pleasure to
 ' give you the kingdom. Sell your possessions, 33
 ' and ^c give alms : provide for yourselves purses
 ' which wax not old ^f ; a never-failing treasure in
 ' the heavens, ^g where no thief approacheth, nor
 ' moth corrupteth. For where your treasure is, 34
 ' there will your heart be also. Let your ^h loins 35
 ' be girded about, and *your* lamps burning ; and 36
 ' be you like men who wait for their lord, when
 ' he will return from a marriage-feast ; that,
 ' when he cometh and knocketh, they may
 ' open *the door* to him immediately. Blessed *are* 37
 ' those servants, whom the Lord, when he
 ' cometh, shall find watching ! Verily, I say to
 ' you, that he shall gird himself, and make
 ' them sit at table, and will come forth and
 ' ⁱ wait upon them. And whether he shall 38
 ' come in the ^k second watch, or come in the
 ' third watch, and find *them* thus ; blessed are
 ' those servants ! ^l But ye know this, that if the 39
 ' Master

luable, even a share in my glorious kingdom.

^c Or *distribute* the price of them *in charity* ; which many of the primitive Christians did, to support the poor See *Act* II. 41—45.

^f And wear out ; so that your treasures will not be safe ^e in a ^e bag with holes.' *Mat* I. 6.

^g Where no thief can rob you of your heavenly treasures, nor moth corrode the robes of glory in which you shall be clothed.

^h As they wore long garments, or loose robes, in the

east, they usually tucked up, and girded them close, when they went about any thing that required strength or agility. See also the note on *Mat*. XXV. 1.

ⁱ This is the import of the word *διακονειν*. ^e *Shall serve them,* *v. Tr.*

^k The second and third watches included all the time from nine in the evening, to three in the morning ; q. d. *whether he come early or late.*

^l See *Mat*. XXIV. 43. where I have rendered the same sentence imperatively, for the words will bear either sense.

- ' Master of the house had been aware at what
 ' hour the thief would come, he would watch,
 ' and not suffer his house to be broke open.
 40 ' Be you therefore also ready; for the Son of
 ' man ^m cometh at an hour when ye think not?
 41 Then Peter said to him, Lord, speakest thou
 42 this parable to us, or also to all? And the Lord
 said, ' Who then is that faithful and wise stew-
 ' ard, whom *his* lord shall set over his household,
 ' to give *them their* portion of food in due sea-
 43 ' son? Blessed *is* that servant, whom his lord,
 44 ' when he cometh, shall find doing thus. Tru-
 ' ly, I say to you, ⁿ that he will set him over
 45 ' all that he hath. But if ^o that servant say in
 ' his heart, My lord delayeth his coming; and
 ' shall begin to beat the men-servants and maid-
 ' servants, and to eat and drink, and to be
 46 ' drunken ^p; the lord of that servant will come
 ' in a day when he doth not expect him, and at
 ' an hour which he is not aware of, and ^q will
 ' cut him in sunder, and appoint him his por-
 47 ' tion with infidels. And that servant, who
 ' knew

^m *ερχεται*, i. e. *will come* to judgement. The *present* for the *future*, which is frequent in the N. T. as well as in the O. T.

ⁿ This good steward, who was employed to give the servants of the family their proper allowance of necessaries, and discharged that duty well, shall be preferred to the charge of the whole estate.

^o Namely, that servant men-

tioned above in v. 42. who, instead of discharging his duty, as in v. 43. shall say, &c.

^p Or *to be intoxicated*, to *debauch himself*.

^q That is, will so severely scourge as to cut him, as it were, asunder. This seems to be the meaning of *διχοτομουν*: for if he was absolutely cut *asunder*, there would be an end of him; whereas he afterwards shares

' knew the will ' of his lord, and did not keep
 ' *himself* ready, nor do according to his will,
 ' shall be beaten with ' many *stripes* : but he 48
 ' that knew *it* not, and did commit things wor-
 ' thy of stripes, shall be beaten with few *stripes*.
 ' ' For much shall be required of every one to
 ' whom much is given; and where much is
 ' deposited, the more will be demanded. I am 49
 ' come to send fire on the earth; and ' what do
 ' I wish? --Oh! that it were already kindled!
 ' But ' I have a baptism to be baptized with; 50
 ' and

shares the fate of infidels, *απισ-
 τες*, or unfaithful, and hypo-
 crites. See *Mat.* XXV. *v. ult.*

' By a particular declaration
 of it, which aggravates his
 guilt. A servant would *natu-
 rally* know that such proceedings
 would displease his master; but
 when he offends against *express
 orders*, he deserves severer pu-
 nishment.

' Scourging was the usual
 punishment for servants or slaves
 among the Jews. This implies
 different degrees of punishment
 in a future state; that those
 wicked men, who have enjoyed
 a Revelation, will be most se-
 verely punished; and lastly, that
 wilful ignorance and neglect of
 duty, even in a state of nature,
 will not escape unpunished.

' This is a maxim of justice
 among men; and we may hence
 learn that God will make it the
 rule of his final judgement.

' καὶ τὸ δεῖν ; ἢ ἡδὲ ἀποθνή-
 σκειν. I approve of this pointing and

translation, according to Knatch-
 bull, Whitby, &c. as preferable
 to the *v. Tr.* ' What will I,
 ' if it be already kindled,'
 which is very obscure. *αὶ* has
 often the force of *Ob* in the
 N. T. and LXX. compare *Luke*
XIX. 42. *Psa.* LXXXI. 13. &c.
 The meaning of the passage
 seems to be this : *Though my re-
 ligion is calculated to promote
 charity and benevolence; yet, in
 fact it will appear that, by the
 lusts and prejudices of men, my
 Gospel will occasion violent con-
 tentions; so that I am come, as
 it were, to send fire on earth.
 And yet, what do I wish? that
 the Gospel should be suppressed?*
*Nay, but I rather say, Oh that
 this fire were already kindled!*
*since its blessings will greatly
 counter-balance all the accidental
 evils, which may attend the pro-
 pagation of it.*

' *i. e.* I shall shortly be as it
 were *bathed* in blood, and *plunged*
 in the most overwhelming di-
 stress;

- ' and how am I straitened until it be completed !
 51 ' y Do you suppose that I am come to give peace
 ' on earth? Nay, but I say to you, rather divi-
 52 ' sion. For, ² ere long, in one family shall be
 ' five divided, three against two, and two against
 53 ' three. The father ^a shall be divided against
 ' the son, and the son against the father; the
 ' mother against the daughter, and the daughter
 ' against the mother; the mother-in-law against
 ' her daughter-in-law, and the daughter-in-law
 ' against her mother-in-law.'
 54 Then He said also to the ^b multitude, ' When
 ' you see a cloud arising out of the west, you
 ' presently say, ^c A heavy shower is coming;
 55 ' and so it happens. And when ye *perceive* the
 ' south wind blowing, ye say, There will be
 56 ' sultry heat; and it cometh to pass. Ye hypo-
 ' crites! you can judge of the appearance of the
 ' earth, and of the heavens; but how is it *that* ye
 57 ' do not discern ^d this time? yea, why do ye not
 58 ' even of yourselves judge what is right? ^e When
 ' thou

stress; so that " the deep waters of the proud will come over my soul;" yet, terrible as my passion is to be, I am uneasy till it be fully completed.

^y See above note on v. 49.

² *αὐτοὶ τοὺς υἱοὺς*, soon after this time. 'Henceforth,' v. Tr. but this prediction is chiefly referred to the early ages of christianity.

³ i. e. *shall be at variance* with the son, *ἀπομαρτυροῦνται*, *diffidabit*.

^b See v. 1. where our Lord

addresses himself to his disciples; but now to the multitude of the Jews.

^c *οὐρανός* signifies a heavy shower, and *καύσας* a scorching heat; for the Arabian deserts lay to the south, and the sea to the west, of Judea. See the notes on *Mat. XVII. 2, 3*.

^d The signs of the Messiah's coming at this time.

^e See the notes on *Mat. V. 25, 26*.

‘ thou goest to the magistrate with thine ^f adversary, use thy endeavour, in the way, to be delivered from him; lest he drag thee to the judge, and the judge deliver thee to the officer, and the officer throw thee into prison. I tell thee, thou shalt not depart thence, until thou hast paid the very last ^s mite.’ 59

NOW some, who were present at that time, CHAP. XIII. told him of the ^b Galileans, whose blood Pilate had mingled with their sacrifices. And ² Jesus answering, said to them, ‘ Do you think that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, No: but, except ye repent, ³ all perish ⁱ in the same manner. Or those ⁴ ^k eighteen, upon whom the tower in Siloam fell, and slew them, do you think that they were sinners above all the inhabitants of Jerusalem? I tell you, No: but, except ye repent, ⁵ ye shall all likewise perish.’ He also spoke this ⁶ parable:

^f Or *prosecutor*. *q. d.* endeavour to make up the controversy between God and your souls; as you count it a rule of prudence, to do it in human affairs.

^l *λεπτός*. The smallest coin current among the Jews, in value about $\frac{1}{2}$ of an English farthing.

^b These were the followers of Judas Gaulonites (see *Joseph. Antiq. L. XVIII. c. 1. B. Jud. 1. 11. c. 8.*) whom Pilate had circumvented and slain, when

they came to worship in the temple.

ⁱ *ὁμοίως*. There was a great resemblance between the fate of these Galileans, and that of the whole Jewish nation at the destruction of Jerusalem.

^k This accident is not mentioned by any author of those times, but probably had recently happened. The fountain of Siloam, near which this tower stood, was just without the walls of Jerusalem.

parable: ' A certain *man* had a fig-tree planted in
 ' his vineyard; and he came to look for fruit
 7 ' upon it, but found none. Then said he to the
 ' ¹ manager of his vineyard, Behold, these three
 ' years I come seeking fruit on this fig-tree, and
 ' find none: cut it down; why ^m does it render
 8 ' the ground useless. But he, answering, said
 ' to him, Lord, let it alone this year also, till I
 9 ' shall dig about it, and lay dung to it: ⁿ Per-
 ' haps it may bear fruit; but if not, after that
 ' thou shalt cut it down.'

10 And He was teaching in one of the synagogues
 11 on the sabbath. And behold, there was a woman
 who had ^o a spirit of infirmity eighteen years;
 and she was ^p bent double, and was not able to
 12 raise *herself* upright. Jesus seeing her, called
her to him, and said to her, Woman, thou art
 13 loosed ^q from thy infirmity! Then he laid *his*
 hands upon her; and immediately she was made
 14 straight, and glorified God. But ^r a ruler of
 the

¹ ἀμπελῆγον, *vinitorem*.
 ' Dresser of the vineyard,' *v. Tr.*

^m ἄλυστον, *inutilem reddit*.

ⁿ ' And if it bear fruit' *v. Tr.* It is an abrupt way of speaking in the original; but, I think, I have rendered it as near as our idiom will bear. καὶ μετὰ ταῦτα, &c. Some think this parable alludes to the three years of our Lord's ministry; and others, to the nature of a fig-tree, which usually bears fruit in three years after it is planted.

^p The Jews apprehended (perhaps from *Job* I. II.) that all remarkable disorders and weaknesses of the body proceeded from some demon, or malignant spirit.

^p συννέπτεσα. ' Was bowed together,' *v. Tr.*

^q i. e. thou art loosed from that malady which *ties thee down* to such an unnatural posture.

^r There were several rulers of the synagogue; there being ten persons, who were obliged constantly to attend at the public worship;

the synagogue, moved with indignation, because Jesus had healed on the sabbath, * addressed himself to the congregation, and said, There are six days on which men ought to work; on those therefore come and be healed, and not on the sabbath-day. Then the Lord answered him, 15 and said, ' *Thou* hypocrite! doth not every one ' of you on the sabbath loose his ox or ass from ' the stall, and lead *him* away to water? And 16 ' ought not this woman, who is a ' daughter of ' Abraham, (whom Satan hath bound, lo, these ' eighteen years) to be loosed from this bond on ' the sabbath-day?' And when he had said these 17 words, all his opposers were ashamed; and the whole multitude rejoiced for all the glorious things, which were done by him.

Then He said, ' Unto what is the kingdom 18 ' of God like? and to what shall I compare it? ' It is like " a grain of mustard-seed, which a 19 ' man took, and sowed in his garden; and it ' grew, and became such a great tree, that the ' birds of the air lodged in the branches of it.' And again He said, ' To what shall I com- 20 ' pare the kingdom of God? It is like leaven, 21 ' which a woman took and covered up in three ' measures of meal, until the whole was fer- ' mented.'

AND

worship; and three of these were called *rulers*, each of whom, probably, presided in his turn.

* ἀποκριθεὶς, εἰπὼν. See note on *Mat.* XXII. 1.

* Who is not only a rational creature, but even a believing daughter of faithful Abraham.

" See the notes on *Mat.* XIII. 31, 32, 33.

- 22 **A**ND He went through the cities and villages
 23 ^x teaching, and ^y continued his progress to-
 wards Jerusalem. Then one said to him, Lord, are
 24 there ^z few who are saved? But He said to them,
 25 ^a Strive to enter in at the strait gate: for, I say
 to you, ^b many will seek to enter in, and shall
 26 not be able. As soon as the master of the house
 shall have risen up, and shall have shut the door;
 and ye shall begin to stand without, and knock
 at the door, saying, Lord, Lord, open to us!
 27 he will say to you in answer, I know you
 not whence ye are. Then ye shall begin to
 say, We have ^d eaten and drank in thy pre-
 28 sence, and thou hast taught in our streets. But
 he will say, I tell you, I do not know you
 whence ye are; depart from me, all ye work-
 ers of iniquity! There shall be weeping and
 gnashing of teeth, when ye shall see Abraham,
 and Isaac, and Jacob, and all the prophets in
 the kingdom of God,—and yourselves thrust
 out.

^x Of Galilee. See *Mat.* IX. into heaven, when it is too late, and they are actually excluded.

35. ^y πορεύων περιπατῶν. 'Four-neying,' v. Tr.

^z i. e. are there but few who are to be saved? The present tense is put for the future

^a Or exert your utmost strength, ἀγωνίζεσθαι, which imports the act of contending with antagonists in the Olympic games, or in war. This intimates, that the gate is beset with a variety of enemies.

^b i. e. many will make importunate intreaties to be admitted

^c i. e. I do not own you, nor did I ever approve of your character. Compare *Mat.* VII. 23. XXV. 12. *John* X. 14. *Rom.* VII. 15.

^d Perhaps some of the nine thousand whom our Lord had miraculously fed, may be at last in this miserable number; and others, who have profaned the Lord's supper by an unworthy profanation of it, may be here intended.

* Many

‘ out. And ^c *men* shall come from the east and
 ‘ the west, and from the north and the south,
 ‘ and shall sit down in the kingdom of God.
 ‘ And behold, ^f there are last who shall be first,
 ‘ and there are first who shall be last.’

On the same day, some of the Pharisees came,
 and said to him, Go forth and depart from
 hence ; for Herod ^g is determined to kill thee.
 And He said to them, ‘ Go, and tell that fox,
 ‘ Behold, I cast out demons, and perform cures
 ‘ to-day and to-morrow ; and, on the third day,
 ‘ I shall be perfected. Nevertheless, I must
 ‘ ^h proceed on my journey to-day and to-mor-
 ‘ row, and the day following ; for it cannot be
 ‘ ⁱ supposed that a prophet should perish out of
 ‘ Jerusalem. ^k O Jerusalem ! Jerusalem ! which
 ‘ killest the prophets, and stonest those who are
 ‘ sent to thee ; how often would I have gathered
 ‘ thy children together, as a hen *doth* her
 brood under *her* wings, and ye would not ! Be-
 hold,

^c Many *shall come*, ἔξουσιν, and sit down at table, ἀνακλιθῆσονται, and partake of the heavenly banquet with your illustrious ancestors. See the notes on *Mat.* VIII. 11, 12.

^f See note on *Mark* X. 31.

^g Διὰ σε ἀποκτείνουσιν, The force of the word διὰ is much greater than the *v. Tr.* expresses, as appears from numberless passages in the N. T. Herod the Tetrarch of Galilee, in whose dominions Jesus was, probably had a mind to terrify him with

this empty threat, being afraid to make any attempt on his life : Hence our Lord might call him a fox with peculiar propriety, rather than Lion, Bear, &c.

^h προεἰσσεῖσθαι, *progređi*, towards Jerusalem.

ⁱ This is the import of the phrase ἐκ ἐδὲ χειρῶν. The Sanhedrim alone had power to punish a false prophet, or such as they reputed so.

^k See the notes on *Mat.* XXIII. 37, 38, 39.

hold, your house is *to be* left to you desolate. And verily, I say to you, Ye shall not see me ¹ until the time come when ye shall say, Blessed *be* he that cometh in the name of the Lord !

CHAP.
XIV.

- A**ND it came to pass, that as He went into the house of one of the ^m Chief Pharisees to eat bread on the sabbath, they were watching
 2 him. And behold, there was a certain man
 3 before him, who had the dropsey. And Jesus answering ^a, spoke to the Doctors of the Law and Pharisees, saying, Is it lawful to heal on the
 4 sabbath? But they were silent. And taking *him* by the hand, He healed and dismissed him.
 5 Then He answered them, saying, Which of you, whose ass or ox should fall into a pit, will not immediately pull him out on the sabbath-day?
 6 And they were not able to answer him again to these things ^o.
 7 And He spoke a parable to those who were invited, when He observed how they chose out the

¹ *i. e.* until your calamities have taught you eagerly to wish for the Messiah, and divine grace shall have inclined you (as a nation) to acknowledge me under that character: but you must pass through various scenes of wretchedness, before that happy time comes; and after that, you shall hail my appearance with shouts of joy.

^m Probably, one of the Sanhedrim, who might have a country seat in Galilee, to which he retired occasionally. 'To

'eat bread' is an Hebraism; *i. e.* to dine or sup.

^a *i. e.* to the secret reasonings, which He perceived in their minds; for our blessed Lord knew the thoughts of men, before they gave them utterance. The Pharisees, in all probability, introduced this man on purpose, to try whether Jesus would cure him on the sabbath.

^o Though they could make no reply, yet they had not the candor to acknowledge themselves convinced by this appeal.

^p *i. e.*

the ^p chief seats ; saying to them, ‘ When thou
 ‘ art invited by any one ^q to a marriage-feast,
 ‘ do not sit down in the highest place, lest a more
 ‘ honourable person than thee should be bidden
 ‘ by him ; and he that invited thee and him ⁹
 ‘ come and say to thee, Give place to this man,
 ‘ and thou shouldest then begin with shame to
 ‘ take the lowest place. But when thou art in- ¹⁰
 ‘ vited, go and sit down in the lowest place ;
 ‘ that when he that invited thee cometh, he
 ‘ may say to thee, Friend, go up higher ! then
 ‘ thou shalt have ^r honour in the presence of
 ‘ those who sit at table with thee. For whoever ¹¹
 ‘ exalteth himself shall be humbled ; and he
 ‘ that humbleth himself shall be exalted.’

Then He also said to him who had invited ¹²
 him, ‘ When thou makest a dinner, or a sup-
 ‘ per, invite not thy ^s rich friends, or thy bre-
 ‘ thren, or thy kinsmen, or neighbours ; lest
 ‘ they also invite thee again, and ^t a recompence
 ‘ be

^p *i. e.* the higher places at the table. ‘ Rooms,’ *v. Tr.* which is hardly intelligible at present.

^q *ως γαμος.* ‘ To a wedding,’ *v. Tr.* but our Lord means a *marriage-feast* or any other public entertainment.

^r *δοξα.* ‘ Worship,’ *v. Tr.*

^s *πλουσιους,* *rich,* in this sentence is not confined to *neighbours*, but to brethren, &c. for if our kindred are in low circumstances, their relation to us should make them the more regarded, rather than neglected.

^t *i. e.* thou wilt not receive the reward of charity, but only one banquet for another ; which will introduce an habit of luxury and high-living, at a great expence both of time and money, and introduce disorder into your respective families. This custom, probably, too much prevailed among the Pharisees out of pride and ostentation, and that chiefly on the sabbath-day. However, our Saviour did not refuse to be present, that he might inculcate lessons of morality, as he did on all occasions.

^u Blessed,

13 ' be made thee. But when thou makest a
 ' feast, invite the poor, the maimed, the lame,
 14 ' the blind: and thou shalt be ^u blessed, since
 ' they cannot recompense thee; for thou shalt be
 ' recompensed at the resurrection of ^x the just.'

15 And one of those who sat at table, hear-
 ing these things, said to him, Blessed is he
 that shall ^y eat bread in the kingdom of God!
 16 But He said to him, ' ^z A certain man made
 17 ' a great supper, and invited many; and he
 ' sent his servant at the hour of supper, to say to
 ' those who were invited, Come, for all things
 18 ' are now ready. And they all, ^a with one
 ' consent, began ^b to make excuse. The first
 ' said to him, ' I have purchased a field, and I
 ' am under a necessity of going to see it: I be-
 19 ' seech thee, have me excused. And another
 ' said, I have bought five yokes of oxen, and
 ' am going to try them: I entreat thee, Make
 20 ' my excuse. And another said, ^d I have mar-
 21 ' ried a wife, and therefore I cannot come. And
 ' that

^u *Blessed*, in that they cannot make thee such a requital as the rich; but thou shalt receive the fruit of thy charity and their prayers; at the great day of retribution.

^z Hence we may infer that none of the uncharitable shall have their final lot among δικαι-
 ως, the righteous; which is evident from numberless passages in SS. which require *mercy* as well as *justice*.

^y See above notes on v. 1. chap. XIII. 29.

^z In this parable our Lord

foretels the rejection of the Jews, and the calling of the Gentiles.

^a ἀπο παρ, *sc.* γρῶμης, *vel* φωνῆς. As if by mutual agreement they had contrived to slight the invitation.

^b Or to excuse themselves on one pretence or another.

^c I have rendered this verse closer to the original than the *v. Tr.* though the style is different from the latter.

^d As he was just married, he had an entertainment at his own house;

‘ that servant came, and * told his lord these
 ‘ things. Then the master of the house, being
 ‘ angry, said to his servant, Go out quickly into
 ‘ the streets and lanes of the city, and bring in
 ‘ hither the poor, and the maimed, and the
 ‘ lame, and the blind. And the servant said, 22
 ‘ Lord, it is done as thou didst command ; and
 ‘ yet there is room. And the lord said to the 23
 ‘ servant, Go out into the high-ways and ^f hedges,
 ‘ and ^g press *them* to come in, that my house
 ‘ may be filled. For I say to you, that none of 24
 ‘ those men who were invited shall taste of my
 ‘ supper.

^h Now a great multitude went along with 25
 him ; and He, turning about, said to them, ‘ If 26
 ‘ any *man* cometh to me, and ⁱ doth not hate
 his

house; but this showed a rude contempt of the master of the house, to whose feast he had been previously invited.

* Or *related*, ἀπηγγέλει. ‘ Shew-
 ‘ ed,’ *v. Tr.*

^f *i. e.* look out for the poorest and most helpless travellers, who take shelter under trees and hedges.

^g ἀναγκασον, *i. e.* press them by the most earnest invitation. Nothing can be more absurd than to infer from hence, that compulsion and force are to be used in religious matters; for the word ἀναγκάζω is often used to denote a pressing importunity, where no secular terrors can be supposed, as in *Mat. XIV. 22. Mark VI. 45. Gal. II. 3, 14.*

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VI. 12. Instead of the word ‘ compel,’ *v. Tr.* I have used the word *press*; for it is more literal, and at the same time preserves the ambiguity of the original. As it would be indecent to suppose that persons should be forced to an entertainment, so it would have been impracticable for a single servant to compel a multitude of travellers to come in.

^h συνεπορευοντο δε αυτω οχλοι πολλοι και ορδαφεις, ιηπει, &c. Perhaps the cure of the dropsical man might cause a crowd to assemble, who followed Christ on his journey towards Jerusalem.

ⁱ *i. e.* does not comparatively hate. ‘ He that loveth father or
 Y mother

- ' his father and mother, and wife and children,
 ' and brethren and sisters, yea, and his own life
 27 ' too, he cannot be my disciple. And whoever
 ' doth not bear his cross, and come after me,
 28 ' cannot be my disciple. For which of you, in-
 ' tending to build a tower, doth not first sit
 ' down, and compute the expence, whether he
 29 ' have wherewithal to complete *it*? lest, after
 ' he hath laid the foundation, and is not able to
 ' finish *it*, all who see *it* begin to deride him,
 30 ' saying, This man began to build, and was not
 31 ' able to finish! Or what king, marching to
 ' encounter another king in war, doth not sit
 ' down first, and consult whether he be able
 ' with ten thousand *men* to ^k meet him that
 ' marcheth against him with twenty thousand?
 32 ' And if not, while the other is yet at a distance,
 ' he sendeth an embassy, and ^l sueth for peace.
 33 ' So likewise, whoever he be of you that ^m doth
 ' not bid adieu to all his possessions, he cannot
 ' be

' mother more than me,' &c. says our blessed Lord in *Mat. X. 37. i. e.* he that will be persuaded by his dearest relations, to apostatize from my Gospel in times of persecution and trial, ' is not worthy of me;' for my true disciples, when called upon, must follow my steps, even to crucifixion and death.

^k ἀντιῆλθεν here signifies not only to meet, but to oppose or encounter.

^l This I take to be the meaning of ἐπαίλαται πρὸς αἰχμνν. ' Desires conditions of peace,' v. Tr.

^m ἀνελήσεται πρὸς τοῖς ταῦτο

ἀνελήσεται, valedicit omnibus bonis suis. As the feeble monarch in the parable would prudently give up a part of his dominions to save the rest, and perhaps his life; so should my disciples rather give up all their worldly possessions, than forfeit their title to eternal life, and the never-failing treasures of heaven. The sinner, who is infinitely the weaker, should by all means endeavour to propitiate the stronger, the omnipotent God, before he cometh to judgement; for ' who can stand in his sight, when he is angry?'

ⁿ See

, be my disciple. Salt *is* a good thing : but if
 ‘ ⁿ the salt become insipid, with what can it be
 ‘ seasoned ? It is neither fit ^o for the land, nor
 ‘ for the dunghill ; *but* it is thrown away. ^p He
 ‘ that hath ears to hear, let him hear !’

THEN all the Publicans and sinners drew CHAP. XV.
 near to him, to hear him. And the Phari- 2
 sees and Scribes murmured, saying, This man
 receiveth sinners, and eateth with them. He 3
 then spake this parable to them, saying, ‘ ^q What 4
 ‘ man among you, who hath a hundred sheep,
 ‘ if he lose one of them, doth not leave the
 ‘ ninety-nine in the ^r wilderness, and go after
 ‘ that which was lost, until he find it ? And 5
 ‘ having found *it*, he layeth *it* on his shoulders,
 ‘ rejoicing ; and when he cometh home, he 6
 ‘ calleth together *his* friends and neighbours,
 ‘ saying to them, Rejoice with me ; for I have
 ‘ found my sheep which was lost. I say unto 7
 ‘ you, that in like manner greater joy will be in
 ‘ heaven over one repenting sinner, than over
 ‘ ninety-nine just persons ^s who do not need re-
 ‘ pentance.

ⁿ See note on *Mat. V. 13.*
 where our Lord calls his disci-
 ples ‘ the salt of the earth,’ who
 were to fertilize and season the
 world with their heavenly doc-
 trine.

^o To manure the land by it-
 self, nor to mix with dung for
 the same purpose, but must be
 thrown away, *ἐξω βάλλουσιν αὐτόν.*

^p *i. e.* be particularly atten-
 tive to what I say.

^q Or *who is there among you*
that has, &c. *τις αἰθρωνος ἐξ ὑμῶν*
ἔχει.

^r Uncultivated ground, used
 as Common for pasture, was
 called a Wilderness or Desert by
 the Jews, by way of distinction
 from inclosed arable land.

^s *i. e.* who need not an uni-
 versal change of heart and life,
 which the word *μίσαντα* com-
 monly signifies.

- 8 ' penance. Or, what woman having ten ^t pieces
 ' of silver, if she lose one piece, doth not light
 ' a lamp, and sweep the house, and search care-
 9 ' fully until she find *it*? And when she hath
 ' found *it*, she calleth ^u *her* female friends and
 ' neighbours together, saying, Rejoice with me ;
 ' for I have found the piece which I had lost.
 10 ' In like manner, I say to you, There is joy in
 ' the ^z presence of the angels of God over one
 ' repenting sinner.'
 11 He farther said, ' A certain man had two
 12 ' sons : and the younger of them said to *his* fa-
 ' ther, Father, give me ^y that portion of goods
 ' which falleth *to me*. And he divided *his* substance
 13 ' between them. And not many days after,
 ' the younger son gathering all together, ^z tra-
 ' velled into a remote country, and there ^a squan-
 ' dered away his substance with riotous living.
 14 ' And when he had spent all, there happened a
 ' mighty famine in that land ; and he began to
 15 ' be in want. And he went and ^b joined him-
 ' self

^t δραχμας. A Drachma was a silver coin equal to a Roman denarius, or 7 d. $\frac{1}{4}$ English.

^u τας φίλας. This poor woman's joy may be accounted for, when we consider that it was the tenth part of her little stock. She therefore calls the poor neighbours of her own sex, as being most likely to sympathize with her on the occasion.

^z i. e. their countenances dawn with celestial smiles ; which I take to be hinted at by the word εὐωπιον, though some render it by *among* in this place.

^y i. e. that part of your fortune which falleth to my share ; which he accordingly gave him, dividing his substance between his sons in a due proportion, and reserving the house and estate in his own hands.

^z ' Took a journey,' w. Tr. but he did not design to return, for he chose to reside at a distance from his father.

^a δισεκοσμιον, *disseparit*.

^b i. e. hired himself as a servant, and became one of his domestics.

' self to ^c one of the inhabitants of that country;
 ' and he sent him into his fields to ^d feed swine.
 ' And he would gladly have filled his belly with 16
 ' the husks that the swine were eating: and no
 ' man gave to him ^e. And coming to himself, 17
 ' he said, How many hired servants of my father
 ' ^f have superfluity of bread, while I am perish-
 ' ing with hunger!—I will arise, and go to my 18
 ' father, and will say to him, Father, I have
 ' sinned against heaven, and before thee! And 19
 ' I am no longer worthy to be called thy son;
 ' make me as one of thy hired servants. And 20
 ' he arose, and came to his father. But while
 ' he was yet at a distance, his father saw him,
 ' and ^g his bowels yerned towards him; and he
 ' ran, and fell on his neck, and kissed him.
 ' And the son said to him, Father, I have sinned 21
 ' against heaven, and ^h against thee, and am
 ' no ⁱ longer worthy to be called thy son!—But 22
 ' the father said to his servants, Bring out the
 ' ^k best robe, and clothe him; and put a ring
 ' on his hand, and sandals on *his* feet. And 23
 ' bring hither the fatted calf, and kill *it*; and
 ' let

^c ἐν τῶν πωλίων τῆς χώρας, which I see no reason to render *a citizen of that place*, *v. Tr.*

^d This must be the meanest, vilest employment that could be imagined, for a Jew.

^e Gave him a morsel of food to eat; so great was the famine, and so contemptible this prodigal.

^f περισσεύειν ἀρτων. 'Have bread enough, and to spare,'

v. Tr.

^g ἐσπλάγχυσθη. See note on *Mat. IX. 36.*

^h Literally, *before thy face*, ἵσταται σοι.

ⁱ ἀκέλι, *non amplius.*

^k The *best robe*, (σῶλον τῆς περιηγῆς, which servants never wore) the *ring*, and the *sandals*, shewed that this indulgent parent did not design to treat him as such.

- 24 ' let us eat and be ¹ chearful : for this my son
 ' ^m was dead, and is restored to life ; he was
 ' lost, and is found. And they began to be
 25 ' merry. Now, his elder son was in the field :
 ' and as ⁿ he drew nigh to the house on his re-
 26 ' turn, he heard music and dancing. And call-
 ' ing one of the servants, he asked what was the
 27 ' meaning of these things ? And he said to him,
 ' Thy brother is come ; and thy father hath
 ' killed the fatted calf, because he hath received
 28 ' him ^o safe and sound. Then he was angry,
 ' and would not go in : his father therefore
 29 ' came out, and entreated him ^p. But he answer-
 ' ing, said to *his* father, Behold, I have served
 ' thee these many years, nor have I at any time
 ' transgressed thy command ; and yet thou didst
 ' never give me a kid, that I might make
 30 ' merry with my friends : but as soon as this
 ' thy son, who hath ^q consumed thy substance
 ' with harlots, returned, thou hast killed for
 31 ' him the fatted calf. And he said to him,
 ' Son, thou art always with me ; and all that
 32 ' I have is thine. It was fit ^r that we should
 ' make good cheer and rejoice : for this thy
 ' brother

¹ Or, rejoice, *εὐφρανόμεναι*.

^m *i. e.* he who was given up as lost, and was looked upon as dead, is in a manner restored to life, *ἀνέστη*, by his return ; for the words immediately following explain this sentence.

ⁿ *ερχόμενος ἡγῆσθαι, revertens appropinquavit.*

^o Or in good health, *ἐν ὑγιαίνοντι*.

^p To come in, and join with them in the festivities of the day.

^q *ὁ καὶ ἀφαιρῶν τοὺς βίβλους*, is equivalent to the French phrase *qui a mangé son bien* ; but will not bear a literal English translation.

^r *εὐφρανόμεναι καὶ χαρῆναι, oblectari & gaudere.*

' brother was dead, and is alive again; and he
' was lost, and is found '.

THEN He said also to his disciples, ' There CHAP. XVI.
' was a certain rich man, who had a stew-
' ard; and he was accused to him, as *one* that
' wasted his substance. And having called him, 2
' he said to him, What is this that I hear of
' thee? give an account of thy ' stewardship;
' for thou canst be no longer steward '. Then 3
' the steward said within himself, What shall I
' do? for my lord taketh away from me the
' stewardship: * I am not able to dig; to beg I
' am ashamed. — I know what I will do; 4
' that when I am put out of the stewardship,
' y they may receive me into their houses. And 5
' having called every one of his lord's debtors to
' him, he said to the first, How much owest
' thou to my lord? And he said, A hundred 6
' z measures of oil. And he said to him, Take
' thy bill a, and sit down quickly, and write
' fifty. Then he said to another, And how 7
' much

' This parable is a lively representation of the calling of the Gentiles, and of the repining envious temper of the Jews, which soon shewed itself on that occasion. See *Acts* XI. 2, 3, &c.

' i. e. of thy management of the affairs which I committed to thy trust, τῆς οὐκονομίας σου.

" With honour to thyself, or satisfaction to me.

* οὐκ ἔχω τι ἔργον, I am not able to dig, or to work like a

day-labourer; for he had been used to a delicate and luxurious way of living.

y i. e. some of my lord's debtors.

z βαρυσ, from the Hebrew בַּתִּים, *Baths* in the O. T. v. *Tr.* 1 *Kings* VII. 26. A *Bath* contained about 7 $\frac{1}{2}$ gallons of our measure.

a In which thou acknowledgest the receipt of 100 measures.

- ' much owest thou? And he said, A hundred
 ' ^b measures of wheat. And he said to him,
 8 ' Take thy bill, and write fourscore. And the
 ' master praised the unjust steward, because he
 ' had done prudently: for ^d the children of this
 ' world are wiser in their generation than the
 9 ' children of light. Moreover, I say to you,
 ' Make to yourselves friends of the ^c mammon
 ' of unrighteousness; that, when ^f ye fail, they
 ' may receive you into everlasting habitations.
 10 ' He that is faithful in the smallest *trust*, is faith-
 ' ful also in much; and he that is unjust in the
 11 ' least *matter*, is unjust also in much. If there-
 ' fore ye have not been faithful in the ^e unright-
 ' teous mammon, who will commit to your
 12 ' trust the true *riches*? And if ye have not been
 ' faithful in ^h what is another's, who will give
 ' you

^b *κογυς*, rendered *bomers* in the O. T. The Hebrew כור or homer contained about $8\frac{1}{2}$ bushels, Winchester measure.

^c *ο κυριος*, the lord, *v. Tr.* which is something equivocal. It was the lord of that servant that *επηνοστον*, praised, him for acting *prudently*, *φρονιμως*, with regard to his own interest; though he discharged him for fraudulent practices.

^d *i. e.* the men of this world are more prudent, *φρονιμωτεροι*, in the management of their temporal affairs, than the enlightened believers, *δυνατοι φησος*, are in the infinitely more important concerns of eternity.

^e *μαμωνα της αδικιας*, an Hebraism, *i. e.* the false or deceit-

ful riches of this world, opposed to the true riches, as in *v. 11*.

^f *q. d.* when you depart out of this world, and like bankrupts give up all your possessions, you will for ever enjoy the reward of your charity, in company with those worthy objects whom you have relieved, in the house of your common Parent, the mansion of endless bliss and glory. Our Lord here suggests the thoughts of death as an antidote against covetousness: but, strange infatuation! those sordid men, who are nearest the grave, are generally the most avaritious.

^g See above note on *v. 9*.

^h *i. e.* if you have been unfaithful stewards, and embezzled

‘ you *that which is to be* your own ? No servant 13
 ‘ can serve two masters ; for he will either hate
 ‘ the one, and love the other ; or else he will
 ‘ adhere to the one, and despise the other.
 ‘ ⁱ Ye cannot serve God and mammon.’

And the ^k Pharisees also, who were covetous, 14
 heard all these things ; and they derided him.
 And He said to them, ‘ Ye are they who justify 15
 ‘ yourselves before men ; but God knoweth your
 ‘ hearts : for what is highly esteemed among
 ‘ men, is an abomination in the sight of God.
 ‘ The Law and the prophets *were* until John ; 16
 ‘ from that time the kingdom of God is preached,
 ‘ and every one ^l forces into it. But it is easier 17
 ‘ for heaven and earth to pass away, than for
 ‘ one tittle of the ^m Law to fail. Whoever 18
 ‘ putteth away his wife ⁿ, and marrieth an-
 ‘ other, committeth adultery ; and whoever mar-
 ‘ rieth her that is put away ^o from *her* husband,
 ‘ committeth adultery.

‘ P There

zled what another gave you in trust, how can you expect, that he will give you an estate, in perpetuity ? This is, probably, an allusion to the custom of rewarding faithful stewards with some part of the estate which had been committed to their trust.

ⁱ *i. e.* in like manner, ye cannot faithfully serve God ; and, at the same time, be devoted to riches, having your hearts engrossed with the interests and pursuits of this world.

^k The preceding discourse was more immediately addressed

to his disciples ; but the Pharisees also, who were remarkably covetous, heard it, and *sneered* him, *ἐξευωχίζοντες αὐτόν*.

^l *βιάζονται*. ‘ *Presseth*,’ *v. Tr.*

See the notes on *Mat. XI. 12, 19.*

^m *i. e.* the moral law, which you transgress by your frequent divorces on trivial occasions, and your vain tradition contrary to SS. See *Mat. V. 18.*

ⁿ Except it be for adultery. Compare *Mat. V. 32.* where this limitation is expressed.

^o For any less important cause than a breach of the marriage-vow.

P The

- 19 ' P There was a certain rich man who was
 ' clothed in purple and fine linen, and ^a feasted
 20 ' daily in a splendid manner. And there was a
 ' certain beggar, named Lazarus, who was laid
 21 ' at his gate, full of ulcers, and desiring to be
 ' fed with the crumbs which fell from the table
 ' of the rich man; ^r yea, the dogs came and
 22 ' licked his sores. But it came to pass that the
 ' beggar died, and was carried by ^s the angels
 ' into Abraham's bosom. The rich man also
 23 ' died, and ^t was buried. And, in ^u hell, he
 ' lifted up his eyes, being in torments, and
 ' seeth Abraham afar off, and Lazarus in his
 ' bosom;

P The Pharisees had derided our Lord, as a visionary who knew not the value of riches, in *v. 14*; He therefore addresses this parable to them, to shew the fatal consequence of employing their wealth in luxury and debauchery. May every one who lives in riot and luxury, wallowing in riches and sensuality, consider seriously this alarming parable!

^a *εὐφραίνεται καθ' ἡμέραν λαμπρῶς, i. e.* who indulged himself in splendid and luxurious banquets every day.

^r *ἀλλὰ καὶ.* His ulcers lay bare, without any plaister or bandage; which shewed his abandoned condition, and that the very dogs were more compassionate than their inhuman master.

^s The Jews, with great propriety, assigned to angels, those benevolent Beings, the charge

of conveying departed spirits to the blest abodes; in which opinion they have been followed by Heathens and Christians. Our Lord here alludes to the way of representing the entertainments of heaven by a magnificent banquet, (see *Mat. VIII. 11. Luke XXII. 30.*) where he is placed next to Abraham, and reclines on his bosom, according to the ancient custom of sitting at table.

^t This is mentioned to intimate the pomp and solemnity of his funeral. His body was magnificently interred; but no angelic guard conducts his departed spirit, like that of Lazarus.

^u *ἄδης*, generally signifies *the invisible world* in the N. T. See note on *Mat. XVI. 18*; but here it denotes the most desolous region in that vast receptacle of separate spirits.

' bosom ; and crying out, he said, * Father
 ' Abraham, have mercy on me ! and send La- 24
 ' zarus, that he may dip the end of his finger in
 ' water, and ^v cool my tongue ; for I am tor-
 ' mented in this flame. But Abraham said, Son, 25
 ' remember, that thou, in thy life-time, didst
 ' receive thy good things ; and likewise Lazarus
 ' evil things : but now, he is comforted ; and
 ' thou art tormented. And besides all this, 26
 ' between us and you there is a great ^z chasm
 ' fixed ; so that those who would go from hence
 ' to you, cannot ; neither can those, who are
 ' there, pass over to us. Then he said, I beseech 27
 ' thee therefore, O father ! that thou wouldest
 ' send him to my father's house ; for I have five 28
 ' brethren ; that he may ^a testify to them, that
 ' they also may not come into this place of tor-
 ' ment. Abraham saith unto him, They have 29
 ' Moses and the prophets ; let them hearken to
 ' them. And he said, Nay, father Abraham ! 30
 ' but if one go to them from the dead, they will
 ' repent. But he said to him, If they hearken 31
 ' not to Moses and the prophets, neither will
 ' they

* This rich man is supposed to be a Jew, and consequently a descendant of Abraham ; which must have more nearly affected the audience, whose notions of Abraham's power to save them, were very extravagant. See *Mat.* III. 9. *Whitby* and *Munster* in loc.

^v And refresh my tongue, which was formerly gratified with the most exquisite dainties,

but is now parched with intolerable thirst.

^z i. e. a bottomless, impassable abyss, which *yearns* to devour any one that should attempt to pass it, *χασμα δὲ χάυνυ, debisco.*

^a i. e. that he may testify to them the reality and importance of this invisible world, and the different condition of good and bad men in a future state.

^b To

‘ they be persuaded ^b, though one should arise
‘ from the dead.’

CHAP. XVII. **T**HEN He said to the disciples, ‘ It is im-
possible but that offences should come :

2 ‘ but woe *be to him* by whom they come. It
‘ were better for him that a mill-stone were put
‘ about his neck, and he thrown into the sea,
‘ than that he should offend one of these little
3 ‘ ones ^c. Take heed to yourselves ^d. If thy
‘ brother trespass against thee, rebuke him ; and
4 ‘ if he repent, forgive him. And if he trespass
‘ against thee seven times in a day, and seven
‘ times in a day return to thee, saying, I repent ;
‘ thou shalt forgive him.’

5 And the Apostles said to the Lord, Increase
6 our faith. ! Then the Lord said, ‘ ‘ If ye had
‘ faith as a grain of mustard-seed, ye might
‘ say to this sycamore-tree, Be thou rooted up,
‘ and be planted in the sea ; and it should obey
7 ‘ you. Now, which of you that hath a servant
‘ plowing, or feeding cattle, will directly say to
‘ him, as soon as he comes in from the field,
8 ‘ ‘ Come, and sit down at table ? Will he not
‘ rather

^b To repent, and believe the reality of rewards and punishments in another life.

^c Who believe in me, so as to draw them into sin and ruin. See the notes on *Mat.* XVIII. 6, 7. *V.* 29.

^d *i. e.* be particularly watchful over your conduct, that you give offence to no man ; and if your brother offend or injure

you, forgive him upon his sincerely asking forgiveness. See *Mat.* XVIII. 21, 22.

^e These were a kind of proverbial sayings, and shew the efficacy of that miraculous faith, which the Apostles desire their master to increase. See notes on *Mat.* XVII. 20. XIII. 32.

^f Some point the passage thus, *εἰς, εὐθὺς παραλὺν αἶα-*

εἰται,

' rather say to him, Make ready my supper—
 ' and ^s girding up thy garments, wait on me,
 ' while I am eating and drinking; and after that
 ' thou shalt eat and drink? Does he thank that ⁹
 ' servant, because he did what was commanded
 ' him? I suppose, not. So likewise ye, when ¹⁰
 ' ye shall have done all those things which are
 ' commanded you, say, We are ^h unprofitable
 ' servants; we have done ⁱ that which we ought
 ' to do.'

AND it came to pass, that as He was going ¹¹
 to Jerusalem, He passed through the
 midst of Samaria and Galilee. And as he en- ¹²
 tered into a certain village, there met him ten
 leprous men, who stood at a distance ^k; and they ³
 raised *their* voices, and said, Jesus! Master! have
 mercy on us! And when He saw *them*, He said ¹⁴
 to them, Go, shew yourselves to the priests.
 And it came to pass that, as they were going,
 they were cleansed. And one of them, per- ¹⁵
 ceiving

*παρα, come directly, and sit at
 table with me. The word παρα-
 ληω has often this sense. Com-
 pare chap. XII. 37. Acts XXIV.*

7.

^s Servants used to gird their
 upper garment close about them,
 when they waited at table, &c.
 See note on chap. XII. 35.

^h The word ἀχρηστοί, which
 sometimes signifies *wicked*, as
 in *Mat. XXV. 30. Rom. III. 12.*
 must in this place signify *mean*,
inconsiderable or *useless*; as the

best of men are, with regard to
 the God they serve, for "their
 " goodness cannot extend to
 " Him."

ⁱ ὁ ὀφειλόμενος, *that which was
 incumbent on us, what we were
 obliged to do.*

^k Lest they should pollute
 those who passed along the road.
 These ten seem to consist of
 Jews and Samaritans, who asso-
 ciated together, as they were ex-
 cluded from all the rest of man-
 kind.

^l Literally,

- ceiving that he was healed, turned back, with a
 16 loud voice glorifying God: and he fell down
 17 ¹ prostrate at his feet, giving him thanks; and
 17 he was a Samaritan. But Jesus, answering,
 said, Were there not ten cleansed? but where
 18 *are* the ^m nine?—None are found who have
 returned to give glory to God, except this ⁿ alien.
 19 And He said to him, Arise, go thy way! thy
 faith ^o hath made thee whole.
 20 Then, being asked by the Pharisees when
 the kingdom of God should come? He answered
 them, and said, ‘The kingdom of God
 21 ‘cometh not ^p with observation. Neither shall
 ‘they say, See here! or, see there! for, behold,
 22 ‘the kingdom of God is within you ^q.’ He then
 said to the disciples, ‘The days will come when
 ‘ye shall desire to see one of the days of the
 23 ‘Son of man, and shall not see *it*. And ^r they
 ‘shall say to you, See here! or, see there! Do
 24 ‘not go out, nor follow *them*. For as the light-
 ‘ening,

¹ Literally, *on the face*, *ἐν τῷ προσώπῳ*.

^m The other nine, who, probably, were Jews.

ⁿ As Jesus was now in Samaria, this man could not be properly called a ‘*stranger*’ *v. Tr.* *αλλογενής*, *i. e.* an *alien* to the common wealth of Israel.

^o *σωσας σε*, literally, *hath saved thee*, viz. from thine infirmity.

^p *i. e.* with outward pomp and show, so as to attract the notice and observation of men.

Neither shall they point to this or that place, saying, see, it is here! &c. *ἰδὲ*.

^q It being an inward and spiritual kingdom erected in the hearts of men, and is not attended with outward grandeur, as you expect. See note on *Mat.* III. 2.

^r *i. e.* the Jews, who, after having rejected me, shall long for the appearance of the Messiah, and eagerly listen to every pretender who shall assume that character, *shall say*, &c.

' ening, which flashes from one *part* under
 ' heaven, shineth to the other *part* under hea-
 ' ven; so ³ also shall the Son of man be in his
 ' Day. But He must first suffer many things, 25
 ' and be rejected by this generation. And as it 26
 ' was in the days of Noah, so shall it be also in
 ' the days of the Son of man. They were eat- 27
 ' ing and drinking, they were marrying, and
 ' giving in marriage, until the day that Noah
 ' entered into the ark; and the deluge came,
 ' and destroyed them all. In like manner also 28
 ' as it happened in the days of Lot; they were
 ' eating and drinking, they were buying and
 ' selling, they were planting, and building; but 29
 ' on the day that Lot went out of Sodom, it
 ' rained fire and brimstone from heaven, and
 ' destroyed them all: even so shall it be in the 30
 ' day, when the Son of man is revealed. In 31
 ' that day, ¹ let not him who shall be upon the
 ' house-top, though his furniture be in the house,
 ' come down to take it away; and in like man-
 ' ner, let not him that is in the field, return
 ' back. Remember the wife of Lot! ^u Who- 32, 33
 ' ever will seek to save his life, shall lose it; and
 ' whoever will lose his life, shall preserve it. I 34
 ' tell you, in that night there shall be two *per-*
 ' sons in one bed; the one shall be taken, and
 ' the

³ So instantaneous, and so terrible will the final appearance of the Messiah be.

¹ ος εσται εν τω θυραλω; — μη καταβαλο, *quisquis fuerit supra domum, ne descendat.* I have here

endeavoured to preserve the English idiom, without departing from the original. See the notes on *Mat.* XXIV. 17, 18.

^u See note on *Mat.* XVI. 25.

- 35 ' the other shall be left. * Two shall be grind-
 ' ing together; the one shall be taken, and the
 36 ' other left. Two shall be in the field; the
 37 ' one shall be taken, and the other left.' And
 ' they answered and said to him, ² Where,
 Lord? And He said to them, ³ ' Where-ever
 ' the carcase *is*, thither will the eagles be gather-
 ' ed together.'

CHAP.
XVIII.

- A**ND He spoke a parable to them, intimating
 that men ought always to pray, and not
 2 to faint ^b, saying, ' There was a judge in a cer-
 ' tain city, who neither feared God, nor regarded
 3 ' man. Now there was a widow in that city;
 ' and she came to him, saying, ' Do me justice
 4 ' against mine adversary! And he would not *do*
 ' *it* for some time; but he afterwards said with-
 ' in himself, Though I do not fear God, nor
 5 ' regard man; yet because this widow troubleth
 ' me, I will do her justice, lest by coming per-
 6 ' petually she weary me out ^d. And the Lord
 7 ' said, Hear what the unjust judge saith: And
 ' shall

² Two females, *αληθυσαι*. It was customary in those days for women to grind at the mill.

³ *i. e.* The disciples, to whom he addressed himself in *v.* 22.

⁴ Where, and to whom shall these calamities happen.

⁵ See the notes on *Mat.* XXIV. where our Saviour's coming to visit the Jews, and his final appearance to judge the world, are interwoven together, as they are in this chapter.

^b Under trials, or be discour-

aged and grow negligent, *ἐκκαταλείψουσιν*.

^c The *v. Tr.* very improperly suggests the idea of *revenge* in this place. *ἐνδικησόν με*, *vindica me*, *i. e.* vindicate, or do me justice.

^d The word *ἐκποταζω* signifies *to beat down with repeated blows*, and is rendered *to keep under*, *v. Tr.* in *1 Cor.* IX. 27. *Validis ictibus subjicio, vel demo, reluctantem*.

‘ shall not ‘ God vindicate his own elect, who
 ‘ are crying to him day and night, ‘ though he
 ‘ bear long with them? I tell you, that He will 8
 ‘ vindicate them speedily. Nevertheless, when
 ‘ the Son of man cometh, 8 shall he find faith
 ‘ on the earth?

Then He spoke this parable to certain *persons* 9
 who trusted in themselves that they were righte-
 ous, and despised others: ‘ Two men went up 10
 ‘ to the temple to pray; the one a ^h Pharisee,
 ‘ and the other a Publican. The Pharisee, 11
 ‘ ⁱ standing by himself, prayed in this manner,
 ‘ God, I thank thee, that I am not as other
 ‘ men, ^k rapacious, unjust, adulterous; or even
 ‘ like this publican! I fast twice in the week; I 12
 ‘ pay tithes of all that I possess. And the Pub- 13
 ‘ lican,

^c See above note on *v.* 3.

ⁱ *i. e.* though he may seem to bear long with their persecutors, to give them time for repentance; yet the vengeance that is now delayed, will be sudden and unexpected, when ‘ He ‘ shall judge the world in righteousness.’

⁸ Some render *ἐν τῇ γῇ*, in the land, alluding to Palestine only, and our Lord’s coming to visit the Jewish nation, &c. but I see no reason for such restriction.

^h See note on *Mat.* III. 7. V. 46.

ⁱ *ἐκείνους ὡς ἑαυτοὺς, πάντα ὑποσυχῶν.* This seems to be the true pointing; the *v. Tr.*

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by placing the comma after *κα-
 θύς*, gives the sentence a different turn. The Pharisee, probably, in his ostentatious way, uttered his prayer aloud, and kept aloof from the sinful Publican, who had entered the temple with him, for fear of being polluted by touching him.

^k *ἀπαργῆς, ἀδίκου, μοιχῶν.* ‘ Extortioners, unjust, adulterers,’ *v. Tr.* The Pharisee here alluded to the rapacity and injustice of the Publicans, in collecting the taxes for the Romans. The Jews had the greatest aversion to such of their own country-men as accepted this office.

Z

1 In

- ' lican, standing ¹ at a distance, would not so
 ' much as lift up his eyes to heaven, but smote
 ' upon his breast, saying, God be merciful to
 14 ' me a sinner ! I tell you, this man went down
 ' to his house justified rather than the other : For
 ' every one who exalteth himself shall be hum-
 ' bled ; and he that humbleth himself shall be
 ' exalted.'
 15 ^m Then they also brought infants to him,
 that he might touch them ; but when *his* disci-
 16 ples saw *it*, they rebuked them. But Jesus, hav-
 ing called them to him, said, ' Let the little chil-
 ' dren come to me, and hinder them not ; for
 17 ' of such is the kingdom of God. Verily, I say
 ' to you, Whoever shall not receive the king-
 ' dom of God as a ⁿ little child, he shall not in
 ' any wise enter into it.'
 18 And a certain ^o ruler asked him, saying, Good
^p Master ! what shall I do that I may inherit
 19 eternal life ? But Jesus said to him, Why callest
 thou me good ^q ? none *is* good, but one, God.
 20 Thou knowest the commandments, " Do not
 " commit

¹ In the court of the Gen-
tiles, as unworthy to appear in
the immediate presence of the
Deity, among God's people.

^m They brought not only the
sick and infirm to be cured, but
also infants, that he might ' lay
his hands upon them, and
' pray.' See *Mat.* XIX. 13,
14. and the notes *in loc.*

ⁿ Compare *Mat.* XVIII. 3,
4. and note.

^o Or *magistrate*, who was a

young man. Compare *Mat.*
XIX. 16. *ad fin.* *Mark* X. 17—
31. and notes *in loc.*

^p Or rather *Teacher*, διδάσ-
καλε.

^q Since thou lookest upon me
only as a prophet at most, and
consequently a mere man. Some
MSS. read *τί με ἰσχυράς περὶ τοῦ
ἀγαθοῦ, If by dost thou ask me
concerning that good thing which
is to be done?*

" commit adultery; Do not kill; Do not steal;
 " Do not give false testimony; Honour thy fa-
 " ther and thy mother." And he said, I have 21
 observed all these from my youth. Now, when 22
 Jesus heard these things, He said to him, Yet
 thou art deficient in one thing: sell all that
 thou hast, and distribute *it* to the poor, and
 thou shalt have treasure in heaven; and come,
 follow me! But when he heard this, he was 23
 exceeding sorrowful; for he was very rich.
 Then Jesus, seeing that he was very sorrowful, 24
 said, With what difficulty shall they that have
 riches enter into the kingdom of God! For it is 25
 easier for a camel to go through the eye of a
 needle, than for a rich man to enter into the
 kingdom of God. And they, who heard *this*, 26
 said, Who then can be saved? But He said, 27
 ' The things which are impossible with men,
 are possible with God. Then Peter said, Behold, 28
 we have left all, and followed thee. And He 29
 said to them *, Verily, I declare to you, there is
 no man that hath left house, or parents, or bre-
 thren, or wife, or children, on account of the
 kingdom of God, who shall not receive mani- 30
 fold more in this time, and, in the world to
 come, life everlasting.

T H E N ' taking the Twelve aside, He said 31
 to them, ' Behold, we are going up to
 ' Jerusa-

* *i. e.* by the powerful assist-
 ance of God's grace, those diffi-
 culties, which seem insurmount-
 able to corrupt nature, may be
 conquered.

' *viz.* his disciples, in whose
 name Peter had put the question.

' παραλαβειν. Compare Mat.
 XX. 17—19.

32 ' Jerusalem ; and all things which are written
 ' by the prophets, concerning the Son of man,
 ' shall be accomplished. For He shall be de-
 33 ' livered up to the Gentiles, and shall be mock-
 ' ed, and ^u reviled ; and they shall spit on *him*,
 ' and scourge *him*, and put him to death ; and
 34 ' on the third day He shall arise again *.' But
 they understood none of these things ; and this
 ' matter was hid from them, nor did they apprehend
 the things which were spoken.

35 And it came to pass, that, as He drew nigh
 to Jericho, a certain blind man sat by the road
 36 begging ; and, hearing the multitude passing by,
 37 he asked ^z what that could be ? And they told
 him, that Jesus of Nazareth was passing by.
 38 And he cried out, saying, Jesus, son of David,
 39 have mercy on me ! And those who went before
 rebuked him, *saying*, that he should be silent :
 but he cried so much the more, O son of David,
 40 have mercy on me ! Then Jesus, standing still,
 ordered him to be brought to him ; and when
 41 he was come near, He asked him, saying, What
 dost thou desire that I should do for thee ? And
 he

^u ὀνειδιστέος. ' *Spitefully en-
 treated,*' v. Tr. i e. He shall
 be treated with scorn and out-
 rage.

^x And shall be victorious
 over death and the powers of
 darkness, and he shall take pos-
 session of that glorious kingdom
 which the prophets assign to the
 Messiah.

^y το πρμα, res, &c. ' *Saying,*'

v. Tr. καὶ οὐκ ἐγινώσκον, nor did
 they know the meaning of the
 words which were spoken.

^z Or, *what was the matter ?*
 τι οὐκ ἦτο ; for, hearing a bawling,
 he perceived that an unusual
 concourse of people passed along
 the road. See *Mat. XX. 29. ad
 fin. Mark X. 46. ad fin.* and the
 notes *in loc.*

he said, Lord, that I may ^a recover my sight !
 And Jesus said to him, Receive thy sight ! thy ⁴¹
 faith hath saved thee. And immediately he ⁴²
 recovered his sight, and followed him, glorify-
 ing God ; and all the people, ^b seeing *this*, gave
 praise to God.

AND Jesus ^c having entered Jericho, passed ^{CHAP. XIX.}
 through it; and behold, *there was* a man ²
 whose name was Zaccheus, who was the Chief
 among the Publicans ; and he was rich. And ³
 he sought to see Jesus, what sort of person he
 was ; and could not for the croud, because he
 was little of stature. And running before, he ⁴
 climbed up into a sycamore-tree to see Him ; for
 He was to pass that way. And Jesus, when He ⁵
 came to the place, looked up, and saw him ;
 and He said to him, Zaccheus, make haste, and
 come down; for to-day I must abide at thy house.
 And he came down in haste, and received Him ⁶
 joyfully. And seeing this, they all murmured ⁷
 saying, He is gone in ^d to be a guest to a man
 who is a sinner. But Zaccheus, standing up, ⁸
 said to the Lord, Behold, O Lord, the half of
 my

^a ἵνα ἀναβλεψῶ. Which im-
 plies that he was not born blind,
 but had been deprived of his
 sight by some accident : this
 made him more sensible of the
 loss, and more earnest in his en-
 treaties.

^b ἰδὼν, *seeing* this miraculous
 cure, *praised* God.

^c See the last chap. v. 35.
 Jesus, having entered the city,

passed through it; and vast
 numbers of people followed him
 from thence, so that they crowd-
 ed to see him.

^d καταλυσαι signifies *to bait* or
refresh at a person's house on a
 journey; alluding to travellers
 laying down their own burdens,
 or *loosening* them from their
 bealls.

my possessions I give to the poor ; and if ^c I have taken any thing from any man, I restore *it* ^f four-
 9 fold. And Jesus said to him, This day salvation is come to this house, since this man also is ^g a
 10 son of Abraham. For the Son of man is come to seek, and to save, that which was lost.

11 **N**OW, when they had heard these things,
 He added and spoke a parable, because he was near Jerusalem, and ^h they thought that the kingdom of God was immediately to appear.
 12 He therefore said, ^c A certain ⁱ nobleman went
^c into a distant country to receive a kingdom for
 13 ^c himself, and to return. And having called
^c his ten servants, he delivered to them ten
^c minas,

^c *ἡ ὑποκατάστασις*, i. e. if I have committed any kind of oppression or fraud, especially under the pretence of law.

^f The Law required only $\frac{1}{2}$ more than the principal, besides the trespass-offering, in cases of fraud. See *Levit.* VI. 5. Zaccheus therefore shews the sincerity of his repentance, by offering such ample restitution.

^g He was not only a Jew, but was, by his faith, the son of faithful Abraham.

^h The people were ready to conclude, that on his entering Jerusalem, he would openly declare himself to be the promised Messiah; that he would deliver Israel from the Roman yoke; and that his temporal kingdom would commence. Jesus, therefore, warns them of the danger

of rejecting him, when their secular views should be disappointed; so that this parable is wisely adapted to the time, place, and the persons to whom it was delivered. See note on *Mat.* V. 3.

ⁱ This person of noble birth, *αὐτοκράτωρ*, is supposed in the parable to be the son of a king, who, on some domestic or public revolution, was to go to some more potent state at a great distance, to be confirmed in the government; and was then to return to take possession of his dominions. This was the case of the kings of Judea, &c. (See *Joseph. Antiq.* L. XIV. c. 14.) who generally went to Rome, in order to be confirmed; and were acknowledged, at their return, as undoubted sovereigns by their subjects.

' ^k minas, and said to them, ^l Trade until I come.
 ' But his citizens hated him, and ^m sent an em- 14
 ' bassy after him, saying, We will not have this
 ' *man* to reign over us. And it came to pass, 15
 ' that when he was returned, after having re-
 ' ceived the kingdom, he commanded those ser-
 ' vants, to whom he had delivered the money,
 ' to be called to him, that he might know how
 ' much every one had gained by trading. Then 16
 ' the first came, saying, Lord, thy mina hath
 ' gained ten minas. And he said to him, Well 17
 ' done, good servant! since thou hast been
 ' faithful in a very little, ⁿ have thou authority
 ' over ten cities. And the second came, say- 18
 ' ing, Lord, thy mina hath gained five minas.
 ' He said likewise to him, Preside thou also over 19
 ' ^o five cities. And another came, saying, Lord, 20
 ' See *here* thy mina, which I have kept laid up
 ' in a napkin: for I feared thee, because thou 21
 ' art an ^p austere man; thou takest up what
 ' thou didst not lay down, and reapest what thou
 ' didst not sow ^q. But he saith to him, Out of 22
 ' thy

^k *μνα*, or *mina* contained 50 shekels (*Exek.* XLV. 12.) and was in value about 7 *l.* 10 *s.* sterling, allowing the shekel to be worth but 2 *s.* 6 *d.*

^l Compare *Mat.* XXV. 14. & *seq.* and notes *in loc.*

^m This embassy seems to be sent to the superior state, who was to confirm this prince in his government, to *protest* against his being admitted to the regal power; and well represents the solemn manner in which the

Jews renounced Christ, pretending to act in the name of God, the supreme governor of heaven and earth.

ⁿ *i. e.* be thou governor over ten cities in my kingdom.

^o This intimates different degrees of rewards in another life, in proportion to our improvements in virtue here.

^p Or *rigid*, *αυσηρος*.

^q *q d.* therefore apprehending I might incur thy severity, I would not venture the money

- ' thy own mouth will I ^r judge thee, O wicked
 ' servant ! ' Thou knewest that I am an austere
 ' man, taking up what I did not lay down,
 23 ' and reaping what I did not sow: why then didst
 ' thou not put my money into the bank, that at
 ' my return I might have required my own
 24 ' ' with interest ? And he said " to those who
 ' stood by, Take away the mina from ^x him,
 25 ' and give *it* to him who hath ten minas. (And
 ' they said to him, Lord, he hath ten minas.)
 26 ' For I say to you, That every one who ^y hath,
 ' shall be given, and from him who hath not,
 ' even that which he hath shall be taken away
 27 ' from him. ^z But as for those my enemies,
 ' who ^a would not that I should reign over them,
 28 ' bring hither and slay *them* before me.' And
 when

out of my hands, but laid it up.
 Those who pretend that God's
 service is hard, never tried the
 experiment, but are slaves to
 sin ; whereas his service is per-
 fect freedom.

^r *κρίνω*, i. e. *convict* or *con-*
demn.

^s This is not an acknow-
 ledgement of this slothful ser-
 vant's vile and detestable charge;
 but his lord only argues with
 him on his own base principles,
 and shews that even on them he
 was justly to be condemned for
 his negligence. q. d. *Thou didst*
know, as thou sayest, *that I was*
a rigid man.

^t At least with common intel-
 lect, if not with extraordinary

improvement by trading, like
 thy fellow-servants.

^u His servants or attendants.

^x Who might otherwise have
 had that, and much more, for
 his own property.

^y i. e. improves what he hath.
 Compare chap. VIII. 18. *Mat.*
XIII. 12. XXV. 29. Mark IV.
25.

^z *ἐλθόντες*, *quinetiam*. Having
 thus called his own servants to
 account, and treated them ac-
 cording to the different use they
 had made of what had been in-
 trusted to their care; he pro-
 ceeds to pass sentence on his
 rebellious subjects.

^a *τὸς μὴ δεχόμενος με*, who
 rejected me, &c.

^b i. e.

when He had spoken these things, He went before, ^b ascending up to Jerusalem.

AND it came to pass, ^c when He was come 29
nigh to Bethphagè and Bethany, at the
mount called *the Mount* of Olives, He sent two
of his disciples, saying, Go into that village over 30
against *you*, at your entering into which, you
will find a colt tied, on which no man ever sat;
loose him, and bring *him* hither. And if any 31
one ask you, Why do ye loose *him*? ye shall
say thus to him, Because the Lord hath need of
him. Then those who were sent, going their 32
way, found ^d just as He had said to them. But 33
as they were untying the colt, the owners of it
said to them, Why do ye loose the colt? They 34
said, ^e The Lord hath need of him. And they 35
brought him to Jesus; and having thrown their
garments upon the colt, they sat Jesus thereon.
And as He ^f went on, they spread their clothes 36
in the way. Now, ^g when He was come nigh, 37
being

^b i. e. Jesus went on before towards Jerusalem, his disciples following after him. The way from Jericho to Jerusalem was up an ascent; hence *anabainon* is used by the Evangelist. Indeed, it is commonly said among us, *we go up* to the metropolis from all parts of the country. Compare *Mark* X. 32. and notes *in loc.*

^c See the notes on *Mat.* XI. 1—10. and compare *Mat.* XXI. 1—9.

^d Every minute circumstance,

just as Jesus had foretold. Compare *Mark* XI. 2, 3, 4, 5.

^e The great Lord and proprietor of all wants him, just to ride into the city; and you know his character too well to refuse him such a small favour, though we assign no farther reason for this demand.

^f As he proceeded on his way into the city, *πορευομενος δε αυτου.*

^g *επισκοπος δε αυτου ηδη προς την καισαρειαν, &c.* As he approached the city, and was now at the descent

- being* already at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for all ^h the miracles which they had seen, saying, ‘ Blessed *be* the King who cometh in the name of the Lord! Peace in heaven, and glory ⁱ in the highest!’ And some of the Pharisees, from among the multitude, said to him, Teacher, rebuke thy disciples! And He answering said to them, I tell you, that, if these should be silent, the stones would immediately cry out. And as He approached and beheld the city, He wept over it, saying, ‘ ^k Oh that thou hadst known, even thou ^l at least in this ^m thy day, the things *which* belong to thy peace ⁿ!—But now they are hid from thine eyes. For the days will come upon thee, when thine enemies ^o shall cast a trench about

descent of the Mount of Olives, which lay to the east of Jerusalem, at the distance of some furlongs.

^h *δυναμεις*, ‘mighty works,’ *v. Tr. virtues*, Beza.

ⁱ Be ascribed by the highest order of angels, and in the *most exalted* strains of praise.

^k The particle *ο* is sometimes used to express an ardent wish, and the connexion seems to require it here. See note on chap. XII. 49.

^l Thou, infatuated city! which art at the very point of being devoted to destruction, by filling up the measures of thy sins in rejecting and condemning

me.

^m Thy latest day and opportunity of grace.

ⁿ And on which thy final happiness depends.

^o Titus, by animating his soldiers, &c. surrounded Jerusalem with a wall of 39 furlongs in circumference, which cut off all hopes of escaping from the Jews who were in the city. See *Joseph. B. Jud. L. V. c. 12*. Indeed the terrible accomplishment of every part of this prediction is affectingly related by the same Jewish historian, who was an eye-witness of it, in B. VI. of his *Wars of the Jews*.

‘ about thee, and compass thee round, and
 ‘ ^p press thee in on every side; and they ^a shall 44
 ‘ level thee with the ground, and thy ^r children
 ‘ within thee, and shall not leave in thee one
 ‘ stone upon another; because thou didst not
 ‘ know ^s the time of thy visitation’.

And entering into the temple, He began to 45
 drive out those who sold and bought ^c in it,
 saying to them, it is written, “ My house is the 46
 “ house of prayer : but ye have made it a den of
 “ robbers.”

And He was teaching daily in the temple. 47
 But the Chief-priests, and the Scribes, and the
 Rulers of the people, sought ^u to destroy him :
 and they could not find what they might do ; 48
 for all the people ^x listened to him with extraor-
 dinary attention.

AND it came to pass, *that* on one of those ^{CHAP.}
 days, while He was teaching the people in the ^{XX.}
 temple,

^p συνέχει, *constringent*.

^a ἰσαφύσει, *solo equabunt*, shall
 level thee with the ground, and
 crush thy children within thee
 under thy ruins.

^r *i. e.* not only the inhabi-
 tants, but almost the whole Jew-
 ish nation, who were assembled
 there on account of the Passover.

^s Because thou didst not con-
 sider the season of thy merciful
 visitation; nor attend to the
 overtures, which I, the Messia-
 ah, have so often made to thee,
 and urged with so much ear-
 nestness, and in such a tender
 and affectionate manner.

^c *i. e.* in the outer court of
 the Gentiles, where the prose-
 lytes performed their devotions;
 which the Jews scandalously
 profaned, by making it a kind
 of market-place. See the notes
 on *Mat. XXI. 12, 13. Mark*
XI. 15—17.

^u *i. e.* sought a convenient
 opportunity either to assassinate,
 or put him to death in a pre-
 tended legal manner.

^x ἐκείνους αἰσῶν ἀκούει, *lite-
 rally, hung upon him, as they
 heard; an emphatical expression,
 frequently used by the poets.*
 Compare *Mark XI. 18.*

^r Came

temple, and preaching the Gospel, the Chief-priests and the Scribes ^γ came upon *him*, with
 2 the Elders; and they spoke to him, saying, Tell us by what authority thou doest these things? or who he is that gave thee this authority?
 3 ^α But He answering said to them, I will also ask
 4 you one question; and answer me: Was the
 5 baptism of John from heaven, or of men? And they reasoned among themselves, saying, If we shall say, From heaven; he will say, Why then
 6 did ye not believe him? But if we say, Of men; all the ^α people will stone us; for they
 7 are persuaded that John was a prophet. And they answered, that they did not know from
 8 whence *it was*. And Jesus said to them,
^β Neither do I tell you by what authority I do these things.

9 Then He began to speak to the people this parable: ‘ ‘ A certain man planted a vineyard,
 ‘ and let it out to husbandmen, and travelled
 10 ‘ into a remote country for a long time. And,
 ‘ at the season, he sent a servant to the husband-
 ‘ men, that they should give him of the fruit
 ‘ of the vineyard: but the husbandmen beat
 11 ‘ him, and sent *him* away empty. And
 ‘ again he sent another servant; and they beat
 ‘ him also, and, treating *him* shamefully, sent
 ‘ *him*

^γ Came upon him in a body, with a design to ensnare him in his discourse.

baptized by John, who would not tamely have heard him vilified as an impostor.

^α ἀποκριθας δε ωρα. ‘ And he answered and said,’ v. Tr.

^β See note on Mat. XXI. 27.

^γ See the notes on Mat. XXI.

^α For many of them had been

33—41. Mark XII. 1—9.

Or,

' *him* away empty. And again he sent a third ; 12
 ' and they wounded him also, and cast *him* out.
 ' Then the lord of the vineyard said, What shall 13
 ' I do?—I will send my beloved son : ^d it may
 ' be, they will reverence *him* when they see him.
 ' But when the husbandmen saw him, they rea- 14
 ' soned among themselves, saying, This is the
 ' heir : come, let us kill him, that the inheri-
 ' tance may be ours ! So they cast him out of the 15
 ' vineyard, and slew *him*. What, therefore,
 ' shall the lord of the vineyard do with them ?
 ' —He will come and destroy those husband- 16
 ' men, and will give the vineyard to others.'
 And when they heard *it*, they said, God forbid !
 But He, "looking attentively on them, said, ' What 17
 ' is this then which is written, " ^e The stone
 " which the builders rejected, that is become
 " the head of the corner?" ^g Whoever shall fall 18
 ' upon that stone shall be broken ; but on
 ' whomsoever it shall fall, it will grind him to
 ' powder.' And the Chief-priests and Scribes, 19
 in that very hour, sought ^h to lay hands on him ;
 but feared the people ; for they perceived that
 he had spoken this parable against them.

And

^d Or, *Perhaps they will show him a proper respect, when they see him.*

^e *μελεψας αυτοις.*

^f *Psa. CXVIII. 22. 23. See the notes on Mat. XXI. 42—46.*

^g *Whoever shall stumble a-*

gainst this stone, i. e. the Messia-
 ah while on earth—but on
 whomsoever it shall fall, when
 raised up to so glorious an emi-
 nence in heaven, *it will, &c.*

^h i. e. would fain have seized
 him at that instant, but were
 afraid of the people.

ⁱ i. e.

- 20 And they watched *him*, and sent out spies who should pretend to be just men ⁱ, that they might lay hold on his words, so that they might deliver him up to the power and authority of the
- 21 ^k Governor. And they ^l asked him a question, saying, ^m Master, we know that thou sayest, and teachest ⁿ what is right, and that thou regardest not the person of *any*, but teachest the way of God in truth; Is it lawful for us to pay
- 22 tribute to Cesar, or not? But He, perceiving their craftiness, said to them, Why do ye tempt
- 23 me? Shew me a ^o denier. Whose image and superscription hath it? They answering said,
- 24 ^p Cesar's. Then He said to them, ^q Render therefore to Cesar the things which are Cesar's, and to God the things which are God's. And they could not lay hold of his words before the
- 25 ^r people; and wondering at his answer, they were silent ^s.
- 27 Then some of the Sadducees, who deny that there is any resurrection, came to him, and asked

ⁱ *i. e.* conscientious men, who were come to propose a scruple to him on an affair of great importance; but their real design was to ensnare him. See the notes on *Mat. XXII. 16—22.*

^k Pontius Pilate, the Roman Governor.

^l *ἐπηρώτησαν.*

^m Or *Teacher*, *διδασκαλε.*

ⁿ *ορθως*, 'rightly,' *v. Tr.*

^o The Roman *denarius* was a silver coin, in value about 7 *d.* $\frac{1}{2}$

^p The Jews had a tradition,

that to admit the title of any Prince on their current coin was an acknowledgement of subjection to him.

^q See note on *Mark XII. 17.*

^r So as to incense and stir them up against him, as no friend to their liberties. See note on *Mat. XXII. 22.*

^s For they could make no reply to such an impartial and prudent decision of so nice a point.

asked him a question, saying, ' O Teacher, Mo-
 ses " wrote to us, that if any man's brother die,
 having a wife, and he die childless; his brother
 should take his wife, and raise up seed to his
 brother. Now, there were seven brethren; and
 the first having married a wife, died without
 children. And the second took her to wife;
 and he died childless. And the third took her,
 and, in like manner, the seven also; and they
 left no children, and died. Last of all the wo-
 man also died. Therefore, in the resurrection,
 to which of them is she to be wife? for the seven
 had her to wife. And Jesus answering, said to
 them, ' The children of this world marry, and
 ' are given in marriage. But they, who shall
 ' be accounted worthy * to obtain that world and
 ' the resurrection, neither marry, nor are given
 ' in marriage. † Neither can they die any more;
 ' for they are equal to the angels, and are the
 ' children of God, being the children of the
 ' resurrection. Now, that the dead are *to be*
 ' raised, even ‡ Moses shewed at the bush, when
 ' he calleth the Lord the God of Abraham, and
 ' the

* διδασκαλις. See the notes on
Mat. XXII. 23—32. Mark XII.
18—27.

† Wrote down this precept
 in our Law. See *Deut. XXV. 5.*

‡ τυχεῖς, i. e. those who shall
 be partakers of the other world,
 which God has prepared for his
 people hereafter, and of the re-
 surrection of the just, &c.

† For they will not be any
 longer mortal, and, in that re-

spect, will be equal to the an-
 gels; being, like them, the
 children of God, without any
 relation to earthly parents, after
 the resurrection; so that the rise
 of new generations will be no
 longer necessary.

‡ The divine original of
 whose writings you acknowledge,
 though you Sadducees reject the
 other SS. See *Exod. III. 6.*

‘ the God of Isaac, and the God of Jacob.
 38 ‘ Now, He is not the God of the dead, but of
 39 ‘ the living ; ^a so that all live to him.’ Then
 some of the ^b Scribes, answering, said, Master,
 40 thou hast spoken well. And after that, ‘ they
 durst not ask him any question at all.

41 And He said to them, How say ^d they that
 42 the Messiah is the Son of David ? Even David
 himself saith in the book of Psalms, “ The
 “ LORD said to ‘ my Lord, Sit thou on my right
 43 “ hand, until I make thine enemies ^f thy foot-
 44 “ stool.” David therefore calleth him Lord,
 45 how is he then his son ? Then, in the audience
 46 of all the people, He said to his disciples, Beware
 of the Scribes, who affect to walk in long robes,
 and love salutations in the market-places, and
 the highest seats in the synagogues, and the chief
 47 places at feasts ; who devour widows houses,
 and, for ^e a show, make long prayers ; these
 shall receive greater condemnation.

^h NOW,

^a *gar* has here the force of an
 illative particle ; for what it in-
 troduces is the main proposition
 to be proved, and not an argu-
 ment for what went immediate-
 ly before. See the note on *Mat.*
XXII. 31.

^b Who were of the sect of the
 Pharisees, and believed a resur-
 rection and a future state.

^c Namely, *the Sadducees* : for
 his disciples and others asked
 him several questions after this.

^d viz. *the Scribes*. Compare

Mark XII. 35—37. *Mat.* *XXII.*
 42—45. and notes *in loc.*

^e This implies both the exist-
 ence of David in a future state,
 and the authority of the Messiah
 over that invisible world, into
 which that Prince was removed
 by death.

^f i. e. cause thee to trample
 on them in triumph. See *Psa.*
CX. 1.

^g See the notes on *Mat.*
XXIII. 14.

^h **N**OW, He was looking on, and observing CHAP. XXI.
 the rich casting their gifts into the treasury. And He saw also a certain poor widow
 casting in thither two mites. And He said,
 Assuredly I say to you, that this poor widow hath
 cast in more than they all: for all these have cast
 into the offerings of God out of their superfluity;
 but she, out of her poverty, hath cast in all the
 living that she had.

AND, as some were speaking of the temple,
 how it was adorned with beautiful stones
 and ^k gifts, He said, ‘*As for these things which*
 ‘ ye behold, the days will come, in which there
 ‘ shall not be left one stone upon another, that
 ‘ shall not be ^l demolished.’ Then they asked
 him, saying, ‘ Master, but when shall these
 ‘ things be? and what *will be* the sign when
 ‘ these things are to come to pass?’

And He said, ‘ Take heed that ye be not
 ‘ deceived: for many shall come in my name,
 ‘ saying, I am ^m He; and the time draweth
 ‘ near. ⁿ Go ye not therefore after them. But
 ‘ when ye shall hear of wars and commotions,
 ‘ be not terrified; for these things must first come
 ‘ to

^h ἀναβλεψας δε ειδε, *intuitus autem vidit.* See the notes on Mark XII. 41. *ad fin.*

ⁱ See the notes on Mat. XXIV. and Mark XIII. for an explanation of this chapter.

^k Or *notice offerings*, ἀναθη-
 Vol. I.

μασι.

^l κατελυθησονται, *destruatur.*

^m εγω ειμι, *i. e.* I am the Messiah.

ⁿ *i. e.* do not follow them, as their disciples.

- 10 ' to pass, but the ° end is not soon.' Then He
 said to them, ' Nation shall rise against nation,
 11 ' and kingdom against kingdom; and great
 ' earthquakes shall be in divers places, and fa-
 ' mines, and pestilences; there shall also be
 ' ² fearful sights, and great signs from heaven.
 12 ' But before all these things, they will ³ lay their
 ' hands upon you, and persecute you, delivering
 ' you up to the synagogues, and into prisons; and
 ' you shall be brought before kings and rulers
 13 ' on account of my name. But this shall turn
 14 ' to you for a testimony ⁴. Settle it therefore in
 ' your hearts, not to premeditate ⁵ what answer
 15 ' ye shall make. For I will give you a
 ' ⁶ mouth and wisdom, which all your adver-
 ' saries shall not be able ⁷ to contradict or with-
 16 ' stand. And ye shall be betrayed even by
 ' parents, and brethren, and kinsmen, and
 ' friends; and *some* of you shall they cause to
 17 ' be put to death ⁸. And ye ⁹ shall be hated
 ' by

° *q. d.* the end of the world will not immediately (*υποτως*) follow the destruction of Jerusalem and the Jewish state.

² Concerning the dreadful appearances and prodigies in the heavens, which preceded the destruction of Jerusalem, see *Joseph. L. VI. c. 5. Tacit. Annal. L. V. §. 13.*

³ *i. e.* lay violent hands upon, or seize you.

⁴ *τῆς αἰτίας.* Of the innocence of your lives, and the goodness of your cause; and at the same time,

you shall be witnesses of the truth of my Gospel.

⁵ Or *what defence, or apology you shall make*, ἀπολογία.

⁶ *i. e.* Wisdom from above to conceive, and speech to utter, your defence of my cause.

⁷ ἀντιπαραστήσειν ὑμῶν ἀντιλογία. 'To gain/say nor resist,' *v. Tr.*

⁸ By giving information against you to the heathen courts of Judicature, who will oppress and persecute you even to death.

⁹ It appears from ecclesiastical history, that the Apostles and primitive

' by all, on account of my name. But ^a not a 18
 ' hair of your head shall perish ^a. In your 19
 ' patience possess ye your souls ^b. And when 20
 ' you shall see Jerusalem encompassed with ar-
 ' mies, then know that the desolation of it is
 ' approaching. Then let those, who are in 21
 ' Judæa, fly to the mountains; and let those,
 ' who are in the midst of it, depart out; and let
 ' not those, who are in the countries, enter into
 ' it ^c. For these are the days of vengeance, 22
 ' ^d for accomplishing all things which are writ-
 ' ten. But ^e woe to those women who are with 23
 ' child, and to those who give suck in those
 ' days; for there shall be great distress in the
 ' land, and wrath upon this people. ^f And they 24
 ' shall fall by the edge of the sword, and shall
 ' be led away captive into all nations; and Jeru-
 ' salem

primitive Christians were more hated and persecuted than any other sect of men; for they neither flattered the vices and passions of men, nor ceased to exclaim against an idolatrous world, that was combined against them.

^a A proverbial expression; (see 1 Sam. XIV. 45. Acts 1. 18. VIII. 20. XXII. 28.) by which our Lord intimates, that whatever damage they might sustain, it should be amply made up, and they at length placed in a blissful state of perfect security. See note on Mat X. 30.

^b i. e. be utterly lost, and fall to the ground unregarded.

^c q. d. by calmness and patience under trials, you will se-

cure the most valuable self-enjoyment; and, at the same time, prudently guard yourselves against the dangers that will surround you.

^d The unparalleled distress of those who were confined in the city, during the siege, are pathetically related by Josephus.

^e τὴ πληροθυμῆσαι, i. e. when the denunciation of divine vengeance against the Jews, in SS. will be accomplished.

^f τὰς ἐν γυνεὶ ἔχουσας. See note on Mat. XXIV. 19.

^g All this was literally fulfilled, as appears from Josephus's History of the Jewish war.

- ' salem shall be trampled down by the Gentiles,
 ' until the times of the Gentiles be fulfilled ^a.
 25 ' ^b And there shall be signs in the sun, and the
 ' moon, and the stars; and, on the earth,
 ' distress of nations, with perplexity; the sea
 26 ' and the waves roaring; ⁱ while men shall be
 ' expiring with fear and apprehension of those
 ' things, which are coming ^k on the earth: for
 27 ' the powers of heaven shall be shaken. And
 ' then they shall see the Son of man coming in a
 ' cloud, with great power and glory.
 28 ' Now, when these things begin to come to
 ' pass, then look upwards, and lift up your
 ' heads; for your ^l redemption draweth nigh.'
 29 And He spake to them a parable; ' Behold
 30 ' the fig-tree, and all the trees! When they
 ' now

^a And the time come, when God shall restore his ancient people, in mercy. And when the Gentiles shall have filled up the measure of their sins, like the ante-diluvian world, then the approaching end of the world will be preceded by the following signs and prodigies.

^b The predictions contained in v. 25—36. relate to the end of the world, and Christ's final coming to judgement. I can by no means be persuaded, that these are *strong figures* predictive of the destruction of the Jewish state, as some commentators affirm, who explain them accordingly. The signs mentioned above in v. 11. were, indeed, to precede the destruc-

tion of Jerusalem; but these are of a different nature, and are followed by a much more awful and important event in v. 27. even ' the Son of man coming visibly in a cloud' to judge the world.

ⁱ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας, *exanimatis hominibus præ timore & expectatione, &c.*

^k τῇ οὐρανῷ, which shews that these things were coming on the *whole world*, and not on the *land of Judæa* only.

^l As we shall be *fully redeemed* at the resurrection, which is therefore called ' the redemption of our bodies,' this is a farther proof of what is advanced in the two last notes.

' now shoot forth, ye see and know of your
 ' own selves that summer is already near : so 31
 ' likewise when you shall see these things
 ' come to pass, know that the kingdom of God
 ' is also near. Verily, I say to you, This gene- 32
 ' ration shall not pass away, until ^m all be ful-
 ' filled. Heaven and earth shall pass away ; 33
 ' but my words shall not pass away. Take heed 34
 ' then to yourselves, lest at any time your hearts
 ' ⁿ be over-charged by ^o gluttony and drunken-
 ' ness, and the anxious cares of life ; and so
 ' ^p that Day come upon you unawares. For 35
 ' ^q as a snare shall it come on all those, who
 ' dwell on the surface of the whole earth.
 ' Watch, therefore, and pray at all times, that 36
 ' ye may be accounted worthy to escape all these
 ' things which are to come to pass, and ^r to stand
 ' before the Son of man.'

And He was teaching in the temple ^s by day ; 37
 and at night, He went out, and continued on
 the

^m i. e. all that is predicted by the prophets and myself (for my words shall not pass away) concerning the destruction of Jerusalem and the Jewish state. See note on *Mat. XXIV. 34.*

ⁿ *Superburden*, i. e. be burdened, or pressed down ; this word emphatically expresses the load which intemperance lays on our rational faculties.

^o *καταπαλιψη*. ' Surfeiting,' *v. Tr.*

^p i. e. the great and awful day of judgement.

^q As a net is cast on a

thoughtless bird, which in the midst of its security finds itself inextricably taken ; so will the coming of Christ to judgement be sudden, and unexpected by all who shall be then living.

^r To stand forth with courage and acceptance, to be judged by him.

^s *τας ἡμέρας — τας νύκτας*. Hence it appears that our Lord did this for several days and nights, and spent the latter mostly in prayer, probably in a *προσευχη* or oratory, on, or near, the Mount of Olives.

- 38 the Mount, called *The Mount* of Olives. And all the people came early in the morning to him in the temple, that they might hear him.

CHAP. XXII. **N**OW, the festival of unleavened bread, which was called the Passover, drew nigh.

- 2 And the Chief-priests and the Scribes ¹ sought how they might kill him ; for they feared the people.

- 3 ^a Then Satan entered into Judas, surnamed Iscariot, who was of the number of the Twelve.

- 4 And he went away, and ^x consulted with the Chief-priests and ^y Captains, how he might betray

- 5 him to them. And they ^z were glad, and

- 6 agreed to give him money. And he promised, and sought opportunity, to betray him to them, in the absence of the multitude ^a.

- 7 Now, ^b the day of unleavened bread was come, on which the Passover was to be killed.

- 8 And He sent forth Peter and John, saying, Go and prepare the Passover for us, that we may eat

¹ *i. e.* sought an opportunity of taking him by subtilty (compare *Mat.* XXVI. 3. 4. *Mark* XIV. 1, 2.); for they were afraid of the populace, who would have opposed any open violence offered him, while he was intrusting them in the temple.

^a See the notes on *Mat.* XXVI. 14—16. *Mark* XIV. 10, 11.

^x *συμβουλευσας*, literally, *bespoke*,

or *conversed with*.

^y Or *Officers*, who commanded the guard in the temple, which was more numerous than ordinary during the Passover.

^z Or *rejoiced* at this opportunity of seizing Jesus in the absence of his followers.

^a And, consequently, *without any tumult*, *αὐτῶν ὄχλῳ*.

^b See the notes on *Mat.* XXVI. 17—29. *Mark* XIV. 12—25.

eat *it*. And they said to him, ' Where wouldest
 thou have us make preparation? And He said
 to them, Behold, as ye enter into the city, a
 man, bearing a pitcher of water, shall meet you;
 follow him into the house where he entereth.
 And ye shall say to the master of the house, The
 Teacher saith to thee, Where is the room, where
 I may eat the Passover with my disciples? And
 he will shew you a large upper-room furnished;
 there make ready. Then they went, and found
 as He had said to them; and they made ready
 the Passover.

And when the ^d hour was come, He sat down
 at table, and the twelve Apostles with him.
 And He said to them, ' With desire I have de-
 sired to eat this Passover with you, before I suf-
 fer: for, I say to you, I will not eat of it any
 more, ^f until it be fulfilled in the kingdom of
 God.' And taking the cup, He gave thanks,
 and said, ' Take this, and divide *it* among your-
 selves! For, I say to you, I will not drink of
 the produce of the vine, until the kingdom of
 God shall come.' And He took bread, and
 having given thanks, He brake, and gave it
 them, saying, ' This is my body which is given
 for you: Do this in remembrance of me!' In
 like

^c πρὸ θελεις επιμασθαι, *ubi
 est paremus?*

^d *i. e.* the proper hour for
 eating the Passover.

^e An Hebraism, *i. e.* *I have
 most earnestly desired.*

^f *i. e.* until the institutions of

the Gospel shall have perfected
 those of the Law, and the ordi-
 nances of both be superseded
 by the more perfect enjoyments
 of heaven. The latter are fre-
 quently compared to a banquet
 in the N. T.

- like manner also *He took* the cup, after supper, saying, ‘ This cup *is* ^g the new covenant in my
 21 ‘ blood, which is shed for you. ^h Nevertheless,
 ‘ See, the hand of him who betrayeth me *is*
 22 ‘ with me on the table! And, indeed, the Son
 ‘ of man is going as it was determined ⁱ; but
 ‘ woe to that man, by whom He is betrayed!’
 23 And they began to enquire among themselves,
 which of them it could be, who was about to do
 24 this thing. There was also a contention among
 them, which of them should be accounted the
 25 greatest. And He said to them, ‘ The kings
 ‘ of the Gentiles ^k lord it over them: and those,
 ‘ who exercise authority upon them, are called
 26 ‘ ^l Benefactors. But ye *shall* not *do* so: but let
 ‘ him, who is ^m elder among you, be as the
 ‘ younger; and he that is ⁿ chief, as he that
 27 ‘ serveth. For which *is* greater, he that sitteth
 ‘ at the table, or he that waiteth? *Is* not he that
 ‘ sitteth at table? but ^o I am among you as he
 28 ‘ that waiteth. Ye are they who have continued
 ‘ with

^g ἡ καινὴ Διαθήκη. I have rendered it *new covenant*, as opposed to the *old covenant*. Indeed, this sacred book might with more propriety be called by that title, than *New Testament*, merely in compliance with the old Latin Versions.

^h πλὴν ἰδοὺ.

ⁱ In the Divine counsels, without any necessitating agency. Compare *Acts* II. 23. IV. 28.

^k See note on *Mark* X. 42.

Mat. XX. 25—28.

^l This seems to allude to the title of *εὐεργέται*, assumed by some of the Ptolemies, and bestowed on other Princes by their flatterers.

^m μῆζων is here opposed to *πρωτοστος*. Comp. *Rom.* IX. 12.

ⁿ Or *presides* over the rest in any office of trust and influence, let him be as *one that waiteth at table*, ὁ διακονῶν.

^o Compare *John* XIII. 4—12.

^p ‘ Tempta-

' with me in my ^p trials. ' And I appoint for ²⁹
 ' you a kingdom, as my Father hath appointed
 ' *it* for me; ' that ye may eat and drink at my ³⁰
 ' table in my kingdom, and sit on thrones judg-
 ' ing the twelve tribes of Israel.' Then the ³¹
 Lord said, ' Simon! Simon! behold, Satan
 ' ' hath desired *to have* you, that he may ' sift
 ' you as wheat: but I have prayed for thee, ³²
 ' that thy faith may not ^u fail; and when thou
 ' art ^x returned, strengthen thy brethren.' And ³³
 he said to him, Lord, I am ready to go with
 thee both into prison and to death! But He said, ³⁴
 ' I tell thee, Peter, ^y the cock shall not crow
 ' this day, before that thou wilt thrice deny that
 ' thou knowest me ^z.' Moreover, He said to ³⁵
 them, When I sent you without purse, and
^a scrip, and shoes, did ye want any thing? And
 They said, Nothing. Then He said to them, ³⁶
 But now, let him, who hath a purse, take *it*, and
 like-

^p ' Temptations,' *v. Tr.* which may mislead some readers. Our Lord means his *trials* or *afflictions*, and not his *temptation* in the wilderness.

^q *καὶ ἐγώ, and I*, in return, *engage to give you a kingdom.*

^r *i. e.* may be treated as my distinguished favourites, and intimate friends; and, in my final appearance to judge the world, you shall be assessors with me on that grand occasion.

^s *ἐκμακάρο, has requested* of God (see *Job* 11. 4, 5.) permission to assault *you, ὑμᾶς*, my disciples. Simon was the most

sanguine of them, though in the greatest danger of falling, as appears from the sequel.

^t Compare *Amos* IX. 9.

^u *i. e.* utterly fail, past recovery.

^x *Returned* from thy deviations from duty into the right way, by repentance.

^y See the note on *Mat.* XXVI. 34.

^z And, consequently, shalt solemnly disclaim all regard or relation to me.

^a *i. e.* A wallet or bag for provision, &c. See *Mat.* X. 9, 10.

likewise *his* scrip; and let him, that hath no sword,
 37 sell his garment, and buy one ^b. For I say to you,
 that this which is written must yet be accom-
 plished in me, “ And he was reckoned among
 38 “ the transgressors ;” for ^c the things concerning
 me have an end. And they said, Lord, be-
 hold, here *are* ^d two swords ! He then said to
 them, ^e It is enough.

39 **A**ND He came ^f out, and went ^g, as usual,
 to the Mount of Olives ; and his disciples
 40 also followed him. And when He was at the
 place ^h, He said to them, Pray that ye may not
 41 enter into temptation. And He was withdrawn
 from them about a stone’s cast ; and kneeling
 42 down, He prayed, saying, ‘ Father, ⁱ if it be
 ‘ thy will to remove this cup from me !—never-
 ‘ theless,

^b So long a journey, so sharp a conflict, is before you, that you ought to be well armed against it.

^c See *I/a*. LIII. 12. The prophecies concerning me, the Messiah, are drawing towards their accomplishment; for I shall soon be numbered among the vilest of malefactors, and suffer death as such.

^d Probably some of the Apostles brought these swords in their journey from Galilee and Perea, to defend themselves against robbers, who frequently infested that road. See note on chap. X. 30.

^e Our Lord’s chief design was to direct them to another kind of defence, *viz.* that which

arises from piety and faith. This is intimated by Christ’s saying *it is enough*; for two swords could not be sufficient effectually to arm eleven men.

^f Out of the room, where he had celebrated the Passover, and, according to custom, *καὶ αὐτὸ τοῦτο*, &c. See above chap. XXI. 37.

^g See the notes on *Mat.* XXVI. 36—46. *Mark* XiV. 32—42.

^h Whither he used to retire to pray.

ⁱ Or, *O that thou wouldst remove this cup from me !* (See above note on chap. XIX. 42.) *i. e.* shorten the continuance of this mental agony, which I now experience. Some learned men
arg

' theless, not my will, but thine, be done.'
 And there appeared to him an angel from heaven, strengthening him. And being in an agony, He prayed more intensely; and his sweat was, as it were, great drops of blood falling down to the ground. And rising up from prayer, He came to his disciples, and found them sleeping for sorrow; and He said to them, Why do you sleep? rise and pray, that ye may not enter into temptation.

^k And while He was yet speaking, behold, a multitude appeared; and he that was called Judas, one of the Twelve, went before them, and drew near to Jesus, to kiss him. But Jesus said to him, Judas! dost thou betray the Son of man with a kiss? Now, they who were about him, seeing what would follow, said to him, Lord, shall we smite with the sword?—And ^l one of them smote a servant of the High Priest, and cut off his right ear. Then Jesus ^m answering said, ⁿ Forbear whilst—And He touched his

are of opinion, that our Saviour now struggled with the Spirits of darkness; hence an angel appears, as in the desert when the devil tempted him.

^k See the notes on Mat. XXVI. 47—56. Mark XIV. 43—49.

^l *viz.* Peter, who was so sanguine as not to wait for an answer; but immediately attempted to cleave Malchus down with his sword. See *John* XVIII. 10.

^m i. e. addressing himself to

the soldiers, *αγωνισθης*. See note on *Mat.* XXII. 1.

ⁿ *καὶ ἡς ῥῆς, permittite, finite usque dum, scilicet donec hunc sanaverō*. These words seem to be directed to the croud; as if our Lord intreated them to leave his hands at liberty, until he had healed the man's ear. Some interpreters suppose them addressed to his disciples, enjoining them not to oppose the accomplishment of his sufferings.

^o Suffer ye thus far,' *φ. Tr.*

^o The

52 his ear, and healed him. And Jesus said to the Chief-priests and ° Captains of the temple, and the Elders, who were present, Are ye come out as against a robber ^p, with swords and clubs?
 53 When I was daily with you in the temple, ^q ye did not lay hands on me; but this is your hour, and the power of darkness.

54 **T**H E N they took, and led him away, and brought him into the house of the
 55 High Priest. And Peter followed at a distance. And when ^r they had kindled a fire in the midst of the hall, and were sitting down together, Peter sat down among them.
 56 And a certain maid, seeing him sitting by the fire, looked earnestly upon him, and said, This
 57 man was also with him. But he denied ^s him, saying, Woman, I know him not. And a little
 58 while after ^t another, seeing him, said, Thou art also ^u of them. And Peter said, Man, I am
 59 not. And, about the space of one hour after, another confidently affirmed, saying, Of a truth this *man* was also with him; for he is a Galilean.
 60 And Peter said, Man, ^x I know not what thou sayest!

° The Roman officers, who commanded the temple guard, during the festival. This was a detachment from the Roman garrison in the castle of Antonia.

^p Who would make a desperate resistance.

^q Literally, *ye did not stretch out hands upon me.*

^r Namely, the servants and soldiers, &c. See the notes on *Mat. XXVI. 57. ad fin. Mark*

XIV. 53. ad fin.

^s Jesus, his Lord and Saviour. He denied he had any knowledge of, or relation to, him.

^t Not another maid-servant, but *a man*, *resp.*

^u *i. e.* one of the constant followers of Jesus.

^x *q. d.* I know not what you mean by such false and groundless accusation.

Y i. e.

sayest! And immediately, while he was yet speaking, the cock crowed. And the Lord, 61 turning about, looked upon Peter.—And Peter remembered the word of the Lord, how he had said to him, ‘ Before ^y the cock crow, thou ‘ wilt deny me thrice.’ And Peter went out, 62 and wept bitterly.

And the men, ^z who had Jesus in custody, 63 derided and beat him. And having blind-folded 64 him, they struck him on the face; and asked him, saying, Prophecy, who is it that struck thee? And many other things they spoke blasphemously against him. 65

And, as soon as it was day, the Elders of the people, with the Chief-priests and the Scribes, 66 assembled together, and led him away to their Council, saying, Art thou the ^a Messiah? tell 67 us. And He said to them, ‘ If I tell you, ye ‘ will not believe; and if I also ^b ask *you* a 68 ‘ question, ye will not answer, nor dismiss me. ‘ Hereafter the Son of man shall sit on the right 69 ‘ hand of the power of God.’ And they all 70 said, Art thou then the Son of God? And He said to them, ‘ Ye say that I am. Then they 71 said, What farther need have we of any ^d testimony? for we ourselves have heard *it* from his own mouth.

AND

^y *i. e.* before the time of cock-crowing, or three in the morning.

^z *ὁ συνελθὼν τὸν Ἰησοῦν παίζον αὐτὸν, διδοῦναι.* ‘ They ‘ that held Jesus mocked him, ‘ and smote him,’ *v. Tr.*

^a *ὁ Χριστός*, the Christ or Anointed.

^b *καὶ ἐρωτήσω, i. e.* if I ask you why you persist in your infidelity, you will over-bear me with violence.

^c *i. e.* you rightly say that I am. See *Mark XIV. 62.*

^d Or *evidence*, *μάρτυρας*; and not ‘ *witness*,’ *v. Tr.*

^e *ἡδὲ*

CHAP.
XXIII.

- A**ND the whole multitude of them arose,
 2 and led him to Pilate. And they began to
 accuse him, saying, We found this *man* pervert-
 ing the nation, and forbidding to give tribute to
 Cesar, saying, that he himself is Christ, a King.
 3 And Pilate asked him, saying, Art thou the King
 of the Jews? And He answering him, said, Thou
 4 sayest *it*. Then Pilate said to the Chief-priests
 and the people, I find ^e no fault in this man.
 5 But they were more violent, saying, He
^f stirreth up the people by teaching ^g through all
 Judea, beginning from Galilee even to this place.
 6 Pilate, hearing of Galilee, asked whether the
 7 man was a Galilean? And, as soon as he knew
 that he belonged to the jurisdiction of Herod,
 he sent him to ^h Herod, who himself was also at
 8 Jerusalem in those days. Now, when Herod
 saw Jesus, he was exceeding glad; for he had
 been a long time desirous of seeing him, because
 he had heard many things concerning him; and
 he hoped to see some miracle performed by him.
 9 Then he examined him in many words ⁱ; but
 He

^e *videtur auctor, nothing culpable;*
 for I do not perceive that he is
 an enemy to the rights of Cesar,
 or the tranquility of the Jewish
 nation. The Jews, and proba-
 bly Pilate too, knew that the
 accusation alledged, of his *for-*
bidding to pay tribute to the Em-
peror, was false.

^f *Or causes disturbances, ara-*
um.

^g *i. e.* spreading his seditious
 doctrine. See above *v.* 2.

^h This was Herod Antipas,
 the Tetrarch of Galilee, and son
 to Herod the Great, in whose
 reign Christ was born. This Prince
 beheaded the Baptist, and was
 represented by our Lord as an
 artful fox, chap. XIII. 32.

ⁱ And asked him concerning
 a variety of particulars, or held
 a long

He made him no answer. And the Chief-
 priests and the Scribes stood up, vehemently ac-
 cusing him. And Herod, with his soldiers,
 treated him contemptuously; and having in
 derision dressed him in a ^k gorgeous robe,
 he sent him back to Pilate. And on that day,
 Pilate and Herod became friends with each other;
 for they were before at enmity between them-
 selves. Then Pilate, having called together the
 Chief-priests and the Rulers and the people,
 said to them, Ye have brought this man to me,
 as one who hath perverted the people; and be-
 hold, having examined *him* before you, I have
 found nothing criminal in this man as to those
 things which ye charge him with: nor yet *has*
 Herod; for I sent you to him, and, behold,
 ' nothing worthy of death has been done by him.
 Therefore, when I have chastised ^m him, I will
 let him go. For he was under a necessity of
 releasing one ⁿ to them at the festival. But they
 all cried out at once, saying, ° Away with this
man, and release to us Barabbas! (Who had been
 cast into prison for a certain insurrection made in
 the city, and for murder). Pilate therefore,
 being desirous to release Jesus, spoke again to
 them.

a long discourse with Jesus, *ἡμεῖς αὐτοὶ ἐν λόγοις ἡμετέροις*. Com-
 pare chap. IX. 7, 9.

^k Or *splendid*, *λαμπρὰ*. *Deriding him*, *ὑπαίξας*, for having
 pretended to be a king.

^l This must be the significa-
 tion of the phrase *ὅθεν αὐτὸν θά-
 ναις ἔτι ἀπεργαμίον αὐτὸν* in this

place, as some critics have shewn
 at large.

^m By scourging.

ⁿ i. e. one condemned pri-
 soner according to an established
 custom.

° *αἶρε τούτον, tolle hunc*, i. e.
 take him away, and put him to
 death.

- 21 them. But they cried, saying, Crucify, crucify
 22 him ! And he said to them the third time, Why ?
 what evil hath ^p this *man* done ? I have found
 no crime worthy of death in him : I will there-
 23 fore chastise ^q, and let him go. But they were
 urgent with loud voices, demanding that He
 might be crucified ; and the clamours of them
 24 and of the Chief-priests prevailed. Then Pilate
 pronounced sentence, that what they required
 25 should be done. And he released to them him,
 who was thrown into prison for sedition and
 murder, whom they had desired ; but he deli-
 vered up Jesus to their will.
- 26 ^r And as they were leading him away, they
 laid hold upon one Simon a Cyrenian, who was
 coming out of the country ; and on him they
 laid the cross, that he might carry *it* after Jesus.
- 27 And there followed him a great multitude of
 people, and *many* women, who ^s also bewailed
 28 and lamented him. But, Jesus, turning to them,
 said, ‘ O daughters of Jerusalem ! weep not for
 ‘ me, but weep for yourselves, and for your
 29 ‘ children ^t. For, behold, the days are coming,
 ‘ in which ^u they shall say, Happy the barren !
 ‘ and

^p ὀύλος.

^q i. e. *scourge him* ; since he
 does by no means deserve capital
 punishment.

^r See the notes on *Mat.*
XXVII. 32—56. Mark XV.
21—41.

^s These pious women were
 so tenderly affected with the
 moving sight, that they not only

pitied him, in their hearts, but
 also vented their grief in loud
 lamentation and tears.

^t On account of the dreadful
 judgement, which these crimes
 will bring down on this wretch-
 ed nation.

^u *viz.* The women of Jerusa-
 lem, your children.

^x A good

‘ and the wombs which never bore, and the
 ‘ breasts which never gave suck! Then shall 30
 ‘ they begin to say to the mountains, Fall on us!
 ‘ and to the hills, Cover us! For if they do these 31
 ‘ things in ^a the green wood, what will be done
 ‘ in the dry?’ And there were also ^γ two others, 32
 malefactors, led with him to be put to death.

And when they were come to the place called 33
 Calvary ^z, they crucified him there; and the
 malefactors, one on the right hand, and the
 other on the left. Then Jesus said, Father, 34
 forgive them; for they know not what they are
 doing! ^a And they were dividing his garments,
 casting lots. And the people stood looking on. 35
 Now, the Rulers also, with them ^b, derided him;
 saying, He saved others; let him save himself;
 if he be the Messiah ^c, the ^d elect of God! And the 36
 soldiers also mocked him; coming to him, and
 offering him ^e vinegar, and saying, If thou art 37
 the

^a A good man is frequently compared in SS. to a green tree full of sap, and the wicked to dead or withered trees, which are fit only for fuel. Compare *Mat. III. 10. P/a. I. 3.*

^γ Two other malefactors, *v. Tr.* which represents our blessed Lord as a malefactor; but I have regulated the pointing in this place, which, in most editions, is as faulty in the original, as in the *v. Tr. ινατοι δυο, κακουργοι, ουν αὐτω, &c.* so that it requires no interpolation to complete the sense.

^z *κεραυωρ*, the place of a skull or Golgotha.

Vol. I.

^a In the mean time, while Jesus was praying for his murderers, the thoughtless soldiers were sharing his garments by lot; it being usual for executioners to have the clothes of those they executed.

^b The populace, who crouded to see the execution.

^c *Χριστος*. This answers to the Hebrew word *מָשִׁיחַ*, which they probably used.

^d And, in consequence of that choice, the king of Israel.

^e Or sour wine, the common drink of the Roman soldiers. See *Lips. de milit. Rom. L. V.*

B b

‘ i. e.

38 the king of the Jews, save thyself ! And a superscription also was written over him in Greek, and Latin, and Hebrew letters : **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors, who ^f were hanged, blasphemed him, saying, If thou art
40 the Messiah, save thyself and ^g us ! But the other, answering, rebuked him, saying, Dost not Thou fear God, since thou art ^h in the same condemnation ? and we indeed justly, for we receive the
41 due reward of our deeds ; but this man hath done nothing amiss. And he said to Jesus, Lord, remember me when thou comest into thy kingdom !
42 And Jesus said to him, Verily, I say to thee, This day thou shalt be with me ⁱ in paradise.

44 Now, it was about the ^k sixth hour ; and there was darkness over all the land until the
45 ninth hour. And ^l the sun was darkened, and the
the

^f i. e. who hung on the cross on one side of him. Matthew and Mark say in general terms, that both malefactors reviled him ; but that is either an *Enallage* of numbers, the plural being put for the singular ; or one of them, who had reviled Jesus at first, repented.

^g This wretch upbraids Jesus in the name of both malefactors ; which might give occasion to the Evangelists, mentioned in the last note, to say that they both reviled him.

^h i. e. suffering the same punishment, which is the due re-

ward of the crimes we have committed.

ⁱ In that garden of God, the abode of happy spirits when separated from the body.

^k Or twelve of the clock at noon ; and if there is not an error in the copies of St. Mark (the *third* hour being put for the *sixth*, as some learned critics suppose) our Lord had hung upon the cross about three hours before this supernatural darkness began.

^l This is added to shew, that this darkness was not caused by the intervention of black clouds :
but

the veil of the temple was rent in the midst.
 And Jesus, having cried with a loud voice, said, 46
 ' Father, into thy hands I ^m commit my spirit !'
 and when He had said thus, He ⁿ expired.
 Now, when the Centurion saw what was done, 47
 he glorified God ^o, saying, Certainly this was a
 righteous man ! And all the multitudes, who 48
 were come together to this spectacle, when they
 saw the things which were done, returned, beat-
 ing their breasts ^p. And all his acquaintance, 49
 and the women who had followed him from
 Galilee, stood at a distance, ^q beholding these
 things.

AND behold, ^r a man named Joseph, who was 50
 a counsellor, a ^s benevolent and just man,
 (he ^t had not consented to their counsel and 51
 act) of Arimathea, a city of the Jews ; who
 also himself waited for the kingdom of God :
 This

but the source of light was quite
 obscured, as if there had been
 a total eclipse ; though the moon
 was then at the full, and conse-
 quently it could not happen in
 a natural way.

^m ' Commend,' *v. Tr.* παρα-
 δοῦμαι, *i. e.* I deposit my spi-
 rit as a sacred trust.

ⁿ ἔσθω, *expiravit.*

^o By a free confession of his
 persuasion of our Lord's inno-
 cence, and the justice of his
 pretensions.

^p *viz.* For sorrow and remorse,
 as having been accessory to the
 death of so sacred a person ; for

they were greatly alarmed at
 the prodigies which attended
 his death.

^q *Viewing* this affecting spec-
 tacle, no doubt, with weeping
 eyes, and sympathising hearts.

^r See the notes on Mark XV.
 42. *ad fin.*

^s ἀγαθός, ' good,' *v. Tr.* He
 was not a rigid, but a humane
 and compassionate man.

^t Though he was a member
 of the Council or Sanhedrim,
 he had not given his vote to the
 resolution and act of those who
 condemned Jesus.

52 This person went to Pilate, and begged the body
 53 of Jesus. And having taken it down, he wrapped it in linen, and laid it in a sepulchre that was hewn in stone, in which no man before was
 54 ever laid. Now, that day was the ^u Preparation, and the sabbath drew on.

55 And the women also, who came with him from Galilee, having followed after ^{*}, observed
 56 the sepulchre, and how his body was laid. Then they returned, and prepared spices and balsams: And they rested the sabbath-day, according to
 CHAP. XXIV. the commandment; [†] but on the first *day* of the week, very early in the morning, they [‡] came to the sepulchre, bringing the spices which they had prepared, and some *others* with them.

2 **A**ND they found the stone rolled away from
 3 the sepulchre; and entering in, they found
 4 not the body of the Lord Jesus. And it came to pass, that as they were much perplexed on this account, behold, two men stood by them in
 5 ^a shining garments. And as they were afraid and ^b bowing down *their* faces to the earth, they said

^u i. e. the eve of the sabbath.

^{*} They followed Joseph, as he conveyed the body to the sepulchre; and *συναρτο*, took a view.

[†] This, among many others, (See v. Tr.) is an instance of the injudicious division of the N. T. into chapters; for the preceding chapter ends, and this begins in the middle of a complete sentence.

[‡] See the notes on *Mat.* XXVIII. *Mark* XVI. and *West* on the resurrection.

^a Their garments had a dazzling effulgence like lightening, as the original word intimates; *σφαιραεισιν ἀσπασίμοις, vestibus fulgurantibus.*

^b They declined their heads, and fixed their eyes on the ground, because of the dazzling aspect

said ^c to the women, ‘ Why do you seek him,
 ‘ who is alive, among the dead ? He is not here, 6
 ‘ but is risen.—Remember how He spoke to
 ‘ you when He was yet in Galilee, saying, 7
 ‘ The Son of man must be delivered into the
 ‘ hands of sinful men, and be crucified, and the
 ‘ third day rise again.’ And they remembered 8
 his words; and when they were returned from 9
 the sepulchre, they told all these things to the
 ‘ Eleven, and to all the rest. They were Mary 10
 Magdalene, and Joanna, and Mary *the mother*
 of James, and ‘ others with them, who told
 these things to the Apostles. And their words 11
 ‘ seemed to them as an idle tale, and they did
 not believe the women ^e. Then Peter arose, 12
 and ran to the sepulchre, and stooping down,
 saw the linen clothes laid by themselves; and
 he departed, wondering in himself at that which
 was come to pass.

And behold, two of them ^h went that same 13
 day to a village called Emmaus, which was
 threescore furlongs ⁱ from Jerusalem. And they ^j 14
 were

aspect of the angels (see Mat. XXVIII. 3.) Besides, the Jews were forbidden to gaze on a celestial apparition. See *Exod.* XIX. 21. *Judges* XIII. 20.

^c ἀπὸ αὐτῶν. The angels said to the women, why do you seek τὸν ζῶντα, in the singular number. ‘ The living among the dead,’ *v. Tr.* is not so literal, nor so emphatical.

^d The Apostles were now but eleven in number; Judas hav-

ing made his fatal exit. See *Mat.* XXVII. 3—8.

^e *i. e.* the other women who had accompanied them to the sepulchre, to embalm the body. See above *v.* 1. chap. XXIII. 55.

^f Or *appeared as a mere delusion*, φαντασάμενοι—ὡς αἰσῶς.

^g αὐταῖς, ‘ them,’ *v. Tr.*

^h Two disciples went on the day of Christ’s resurrection, &c.

ⁱ About 7 $\frac{1}{2}$ English miles.

B b 3

^k ἐμῶν

- were discoursing together about all these things
 15 which had happened. And it came to pass,
 that, while ^k they were talking and arguing to-
 gether, Jesus himself drew near, and ⁱ travelled
 16 on with them. But their eyes were restrained,
 17 so that they did not know him. ^m He then said
 to them, What arguments are these which ye are
 debating about one with another, as ye walk,
 18 and appear with a sorrowful countenance? And
 one of them, whose name was ⁿ Cleopas, an-
 swering, said to him, ^o Art thou only a stranger
 in Jerusalem, and hast not known the things
 which are come to pass there in these days?
 19 And He said to them, What things? They said
 to him, those concerning Jesus of Nazareth, who
 was a prophet, ^p powerful in act and in word
 20 before God, and all the people; and how our
 Chief-priests and Rulers delivered him up to ^q a
 21 sentence of death, and have crucified him. Now,
 we

^k ὁμιλεῖν — καὶ συζητεῖν, *con-
 versing and debating the matter.*

ⁱ Communed and reasoned, *v. Tr.*

^l συνπορευόμενος αὐτοῖς, *iter facie-
 bat unā cum iis.*

^m ὡς περὶ δε πρὸς αὐτοὺς, τὰς δι
 λόγους οὕτως, ὅς τις ἀντιπαλὸς πρὸς
 ἀλλήλους περὶ παλαιοῖς, καὶ ἐστὶ σκυ-
 θρωτοῖς; are the original words,
 which I have rendered some-
 what different from the *v. Tr.*
 See *West* on the Resurrection,
 p. 69. & *seq.*

ⁿ The same with Alpheus,
 the father of James the Less and

Judas or Jude. See chap. VI.
 15, 16.

^o Or, *Art thou the only one
 that sojourns in Jerusalem, and
 is unacquainted with the things
 which have been lately transacted
 there?* The original will very
 well bear this sense.

^p i. e. who exerted a super-
 natural power in working mira-
 cles, and in teaching the peo-
 ple.

^q ἐν χειρὶ Σατανᾶ, which was
 passed on him, or rather con-
 firmed, by Pilate.

we hoped that He was the person * who was to have redeemed Israel. But, * besides all these occurrences, this is the third day since these things were done. Indeed, some women also of our society have astonished us, who were early at the sepulchre; and not finding his body, they came, saying, that they had also seen a vision of angels, who said that He was alive. * Some of the men also, who were with us, went to the sepulchre, and found it just as the women had said; but Him they did not see. Then He said to them, ' O ' thoughtless men, and slow of heart to believe all that the prophets have spoken! Was it not necessary ² that the Messiah should suffer these things, and then should enter into his glory? And beginning from Moses, and all the prophets, He ³ explained to them the things relating to himself in all the Scriptures. And they drew near the village to which they were going; ² and He seemed as if He would have

* i. e. the Messiah; who, they thought was to deliver Israel from temporal bondage, and to establish an universal monarchy.

ὅτι πᾶσι ταῖς. over and above all these occurrences of his sufferings and death; though he had given us some intimation of his rising again, this is the third day since his death. Indeed, ἄλλα καὶ, sed et, &c.

* καὶ τινες, some of the disciples, namely, Peter and John. See John XX. 2—8.

* The original word ἀσυνήτοις is not so harsh a term as 'fools,'

w. Tr. but denotes one dull of apprehension to comprehend the plainest things, which must be the meaning of it in this place.

² According to the predictions of the prophets, that τὸν Χριστόν, the Christ, or Messiah, should first undergo these sufferings, and then rise from the dead, and enter into glory.

³ διηγούμενος, be interpreted the prophecies concerning the Messiah, and applied them to himself.

² προσπορεύο, &c. fingerat se longius ire.

- 29 have travelled on farther. But ^a they earnestly pressed him, saying, Abide with us; for it is towards evening, and the day ^b is declining. And
- 30 He went in, to tarry with them. And it came to pass, that, as He was sitting at table with them, He took and blessed the bread; and having broken *it*,
- 31 He gave to them. Then their ^c eyes were opened, and they knew him; and ^d He became invisible to them. And they said one to another,
- 32 Did not our heart burn within us, while He was talking with us by the way, and while He
- 33 was opening the Scriptures to us? And rising up that very hour ^e, they returned to Jerusalem, and found the Eleven assembled together, and
- 34 those that were with them; who said, The Lord is risen indeed, and hath been seen by Simon.

^a See note on chap. XIV. 23: There could be no *compulsion* in such a case as this, though the word παραβιάζομαι frequently signifies to *compel*.

^b κελίκεν ἡ ἡμέρα, i. e. the day is drawing to a conclusion by the declining of the sun. An

elegant figure!

^c The miraculous influence, that prevented their knowing him, was removed. The heathens were of opinion, that the Gods could strengthen the feeble eyes of mortals, so as to make them discern spiritual objects:

————— *Omnes, quæ nunc obducta tuenti
Mortales bebetat visus tibi, et humida circum*

Caligat, nubem eripiam ————— *Virg. Æn. L. II. v. 604.*

Vide Hom. Iliad. V. 127.

^d Or, *appearing no longer,* phantom.

withdraw himself from them,
αφαιλο; ενωλε απ' αυτων. 'Vanished out of their sight,'
v. Tr. which seems to represent our Lord as a mere spectre or

^e Tho' it was late in the evening, they arose from table that instant, and returned to Jerusalem, to acquaint their brethren with what had happened.

Simon. And they related ^f what *had happened* 35
in the way, and how He was known by them
in the breaking of bread.

And while they were speaking these words, Jesus 36
himself stood in the midst of them, and saith to them,
' ^g Peace *be* to you !' But they, being astonished 37
and affrighted, supposed that they saw a spirit ^h.
And He said to them, ' Why are ye alarmed ? 38
' and why do ⁱ suspicions arise in your hearts ?
' Behold my ^k hands and my feet ! it is I myself : 39
' handle me, and see ! for a spirit hath not flesh
' and bones, as ye see that I have.' And saying 40
this, He shewed them *his* hands and feet. And 41
while they yet believed not for joy, and were
amazed, He said to them, Have ye any food
here ? And they gave him part of a broiled fish, 42
and of a honey-comb. And taking *it*, He did 43
eat in their presence ^l. Then He said to them, 44
' These *are* the words which I spoke to you,
' while I was yet with you ; that all the things
' which are written in the Law of Moses, and
' in the prophets, and in the Psalms, concerning
' me, must be accomplished.' Then He ^m opened 45
their minds, that they might understand the Scrip-
tures.

^f ταυτω οδω, i. e. *the occurrences in the way to Emmaus, and how he was known by them, as they were eating their supper.*

^g This was the common salutation among the Jews.

^h i. e. *A mere airy phantom, and not a corporeal being.*

ⁱ Or, *doubts, διαλογισμοι, dubitations, whether it is I myself,*

or a phantom.

^k For they still retain the scars of the wounds, which I received on the cross.

^l To convince them that he was actually alive, and had a real body.

^m i. e. *strengthened and enlarged their understanding, so as to make them comprehend the meaning*

46 tures. And He said to them, ' Thus it is
 ' written ; and thus it was necessary that the
 ' Messiah should suffer, and should rise again
 47 ' from the dead on the third day ; and that
 ' repentance and remission of sins should be
 ' preached in his name to all nations, beginning
 48 ' at Jerusalem. Now, ^a ye are witnesses of these
 49 ' things. And behold, ^o I send upon you the
 ' promise of my Father : but do you continue
 ' in the city of Jerusalem, until ye be ^p invested
 ' with power from on high.'

50 He then led them out ^q as far as to Bethany ;
 51 and lifting up his hands, He blessed them. And
 it came to pass, that, while He was blessing
 them, He was parted from them, and carried
 52 up into heaven. And they worshipped him, and
 53 returned to Jerusalem with great joy ; and they
 were continually in the temple, praising and blessing
 God. Amen !

meaning of the inspired writings, several passages of which he, probably, now explained to them. See the next verse.

^a You, the Apostles, are my chosen Witnesses, who are to testify these things to all nations, that they may repent and be baptised.

^o i. e. I will shortly send ;

the *present* being used for the *future* tense, as it frequently is in SS.

^p *ἐνδύσασθε, induamini* ; i. e. till you are inspired by the Holy Spirit from above.

^q i. e. to that part of the Mount of Olives which was near Bethany. Compare *Acts* I. 12. *John* XI. 18.

The G O S P E L according to
Saint J O H N.

John was, according to the testimony of the ancients, related to Christ; who honoured him with the most intimate confidence, and loved him, with a peculiar tenderness, beyond his other disciples. Before he became acquainted with our Saviour, he was a disciple of John the Baptist, and probably one of the two whom the Baptist sent to our Lord, to know whether he was the Messiah (John I. 37—42.) He and Peter and James were, exclusively of the other disciples, eye-witnesses of the resurrection of Jairus's daughter, of the transfiguration of Christ, and of his agony in the garden; and he seems to have been the only Apostle who stood under our Saviour's Cross. It is not improbable that St. John wrote down some of the heads of our Lord's discourses, while He was alive and conversed with his Disciples; at least, his style resembles that of a person who relates the discourses of another. The most ancient Christian writers tell us, that the design of this Evangelist was not merely to write the life of Christ, but also to confute the errors of Cerynthus and the Gnostics, by shewing that there is but one GOD, who by his WORD made all things, and that the Creator and the Father of
our

our Lord were not distinct Beings, &c. as those heretics pretended. Hence, instead of relating the birth and parentage of Christ, &c. John seems to have collected those discourses and miracles of our Lord, which might confirm the doctrines laid down in chap. I. 1 --- 18. which were counter-positions to the tenets of Cerynthus, and of the Essenes and Egyptian Philosophers. It appears from ecclesiastical history, &c. that St. John wrote his Gospel some time after the other three Evangelists, at Ephesus in Asia; but the particular year cannot be determined with any precision, as the primitive writers vary considerably in this point.

CHAP. **I**N the beginning was the Word ^a, and the
 1 Word was with God, and the Word was
 2 God ^b. This *Word* was in the beginning with
 3 God. All things were made by him ^c; and
 without him ^d was not made so much as one
 4 single Being. ^e That which was in him was life;
 5 and the life was ^f the light of men. And the
 light

^a i. e. before the production of angels, man, or any created Being, the Divine *Logos*, called in a peculiar sense the WORD of God, existed.

^b i. e. the Word was possessed of a nature truly and properly Divine.

^c The Word, mentioned above. This seems to allude to the Jewish doctrine of the creation of all things by the Divine *Logos*.

^d *οτι ουκ ην*, which I have

rendered literally; there being an emphasis in the words, which is not preserved in the *v. 7.* as it joins *ο υγιος* with this sentence, whereas I have connected it with *v. 4.* according to the best authorities.

^e *ο υγιος ην αυτη ζωη ην*.

^f The greater and lesser lights of the moral world, *viz.* reason and revelation, were the effect of his energy on the minds of rational beings.

light shineth in darkness; and the darkness
 * did not apprehend it.

A man, whose name *was* John, was sent from 6
 God. He came for a witness, to give testimony 7
 concerning the Light, that all might by his means
 believe. He was not that Light, but came to 8
 testify concerning that Light. The true Light 9
 was that which enlighteneth every man, ^h who
 cometh into the world. He was in the world ⁱ, 10
 and the world was made by him; yet the world
 did not know him. He came to his own, and 11
 his ^k own did not receive him. But to as many 12
 as received him, and believed on his name, *even*
 to them He ^l gave power to become the sons of
 God; who ^m were not born of blood, nor of the 13
 will of the flesh, nor of the will of man, but
 of God.

And

* *κατελαβεν*, did not apprehend or lay hold on it, in which sense the word is frequently used in the N. T. Compare 1 Cor. IX. 24. Phil. III. 12, 13. It sometimes signifies to perceive. See Acts IV. 13. X. 34.

^h *ερχομενος* may be joined in construction either with *αυθεντων* or *φως*, for which reason I have pointed it so as to agree with either in the translation.

ⁱ In a human form; yet the world neither knew him, nor acknowledged his divinity.

^k His own subjects the Jews, who were the chosen people of God; yet received him not

as the Messiah, their king.

^l *i. e.* he granted the glorious privilege of becoming the sons of God by adoption, and heirs of eternal happiness.

^m They did not obtain these privileges in consequence of their descent from the patriarchs or by the blood of circumcision and the sacrifices (*ου εξ αιματος*); nor by their own wisdom and goodness, or the power of corrupted nature alone; nor by the most powerful exhortations of men; but they received them of God, and the efficacious influences of his grace.

ⁿ *i. e.*

- 14 And the Word was made ^a flesh, and ^o tabernacled among us, full of grace and ^p truth; and ^q we saw his glory, such a glory as became the Only-begotten of the Father.
- 15 ^r John testified concerning him, and cried, saying, ' This was he of whom I said, He that cometh after me, is preferred before me; for
- 16 ' He existed before ^s me.' ^t And of his fulness have we all received, even ^u grace upon grace:
- 17 for the ^x Law was given by Moses; *but* grace and
- 18 truth came by Jesus Christ. No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath
- 19 made *him* known. And this is the testimony of John, when the Jews sent Priests and Levites from Jerusalem to ask him *this question*, Who
- 20 art thou? And he confessed, and denied not; but

^a *i. e.* man; who is frequently so called in this infirm and calamitous state, not only in SS. but by modern authors — ' The thousand natural Shocks that flesh is heir to.' *Shakespeare*.

^o *σκηνοῦν*. This plainly refers to the *Shechinah*, or Divine presence, in the tabernacle of Moses; which was a type of Christ's body, in which the fulness of the Godhead dwelled.

^p *i. e.* reality, or substantial blessings, in opposition to types and shadows. See *Heb. VII. 2. IX 24.*

^q Peter, James, and myself contemplated his glory, when he was transfigured on the mount. Compare *John I. 1.*

^r *i. e.* the Baptist, when Jesus came to be baptised in Jordan.

^s In a state of glory before his incarnation, though I was born in this world before him.

^t St. John adds this testimony in his own name, and that of the Apostles; for the words of the Baptist seem to end with the *inverted commas*.

^u *χαρὶς ἀπὸ χαρίος*. Thus *ἀπὸ ἀνά*; signifies *grief upon grief* in *Theogn. v. 344*.

^x The Mosaic Law, which was the *first grace*, consisted of types and shadows; but the Gospel, or *superadded grace* contains the *reality* or *substance* of heavenly things. See above note (p) on *v. 14.*

but protested, I am not the Messiah. And they
 asked him, What then? art thou Elijah? And
 He saith, I am not. Art thou? the prophet?
 And He answered, No. They said to him, there-
 fore, Who art thou? that we may give an answer
 to those who sent us. What dost thou say con-
 cerning thyself? He said, I *am* "the voice of"
 "one crying in the wilderness, Make straight"
 "the way of the Lord," as said the prophet
 Isaiah *. And those who were sent, were *of the*
sect of the Pharisees. And they questioned him,
 and said to him, Why then dost thou baptize,
 if thou art not the Messiah, nor Elijah, nor the
 prophet? John answered them, saying, I baptize
 with water; but ^a there standeth One among you,
 whom ye know not: He it is who, coming after
 me, is preferred before me; ^b whose shoe-strings
 I am not worthy to untie. These things were
 done in Bethabara ^c beyond Jordan, where John
 was baptizing.

The next day John seeth Jesus coming to-
 wards him, and saith, ' Behold the Lamb of
 ' God, who taketh away the sin of the world!
 ' This is He of whom I said, There cometh
 ' after

* i. e. one of the ancient prophets risen from the dead; some think it refers to Jeremiah, of whose return to life a rumour prevailed among the Jews at this time.

^a Chap. XL. 3.

^b Or there is one who hath stood in the midst of you for some time, *μεσος δε υμων εστηκει.*

^b See the notes on Mat. III. 11. Mark I. 7.

^c i. e. *the house of passage.* This place lay near that part of Jordan which was miraculously dried up, that the Israelites might pass over it under the command of Joshua. See Josh. III. 16.

^d Probably

31 ' after me a man, who is preferred before me ;
 ' for He existed before me. And I did not
 ' know him ; but I am therefore come baptizing
 ' with water, that He might be made manifest
 32 ' to Israel.' And John bore testimony, saying,
 ' I saw the Spirit descending from heaven like a
 33 ' dove, and it remained upon him. Indeed, I
 ' knew him not ; but he that sent me to baptize
 ' with water,—He said to me, " Upon whom
 " thou shalt see the Spirit descending, and re-
 " maining upon him, that is He who baptizeth
 34 " with the Holy Spirit." ' And I saw, and have
 ' testified, that this is the Son of God.'

35 Again, on the next day, John was standing ^d
 36 with two of his disciples; and looking stedfastly
 upon Jesus as He was walking ^e, he saith, Behold
 37 the Lamb of God ! and the two disciples heard
 him speaking *these words*, and they followed Je-
 38 sus. Then Jesus turning about, saw them fol-
 lowing *him*, and saith to them, What are you
 seeking ? They said to him, Rabbi, (which, be-
 ing translated, signifies Master) where dost thou
 39 dwell ? He saith to them, Come and see ! They
 came and saw where he dwelled, and continued
 with him ^f that day ; it being then about the
 tenth

^d Probably near the same place, with Andrew, and, perhaps, John the Evangelist, who usually conceals his own name in this Gospel. See chap. XIII. 23. XX. 2.

^e While Jesus was walking

towards the Baptist, or at some little distance from him.

^f *i. e.* the remainder of that day ; for it was about four of the clock in the afternoon. Jesus, probably, resided near the place where John was baptizing ; since

tenth hour. Andrew, the brother of Simon Peter, was one of the two who had heard John ^g, and followed Him. He first findeth his ^h own brother Simon, and saith to him, We have found the Messiah: which, being translated, is ⁱ the Anointed. And he brought him to Jesus. Then Jesus looking stedfastly upon him, said, 'Thou art Simon the son of Jona! thou shalt be called ^k Kephas;' which, being translated, is a Rock.

The next day Jesus ^l determined to go to Galilee; and He findeth Philip ^m, and saith to him, ⁿ Follow me. Now, Philip was of Bethsaida ^o, the city of Andrew and Peter. Philip findeth Nathanael ^p, and saith to him, We have found Him ^q, whom Moses in the Law, and the prophets have described, *even* Jesus the son of Joseph from Nazareth ^r. And Nathanael said

to day, and was at this time near his lodging, and returning to it.

^g Speaking the words *behold the Lamb of God*, &c. and had followed Jesus upon hearing that eulogium.

^h *ταῦς ἰδὼν*, to distinguish him from his other relations, who were called *brethren* among the Jews.

ⁱ ὁ Χριστός in Greek, *Messiah* in Hebrew.

^k *Kephas* or *Kipha*, is a Syriac word, here rendered *πέτρος* (*Peter*) in Greek, which in English signifies a *rock*; alluding to his firmness and intrepidity.

^l *ᾤρισεν*, *was determined*, or *resolved in his mind*; being per-

haps importuned to stay where he was, or to go to Jerusalem to enter on his public ministry.

^m Either in Galilee, or as He was going thither.

ⁿ Compare 1 Kings XIX. 19—21.

^o This was a fishing town of Galilee on the Sea or Lake of *Tiberias*.

^p He was also a Galilean of the town of Cana. See Chap. XXI. 2.

^q viz. The Messiah, of whom Moses and the Prophets *have written, typified, or described*.

^r i. e. who cometh from *Nazareth*, *ταῖς ἀπὸ Ναζαρεθ*.

- said to him, Can any good thing come out of Nazareth? Philip saith to him, Come and see!
- 47 Jesus saw Nathanael coming towards him, and saith of him, 'Behold an ^s Israelite indeed, in
- 48 'whom there is no guile!' Nathanael saith to him, Whence dost thou know me? Jesus answered and said to him, 'Before Philip called
- 'thee, when thou wast under the fig-tree', I
- 49 'saw thee.' Nathanael answered, and saith to him, Rabbi, thou art the Son of God! thou
- 50 art the King of Israel! Jesus replied, and said to him, 'Dost thou believe ⁿ because I said to thee,
- 'I saw thee under the fig-tree?—thou shalt see
- 51 'greater things than these.' And He saith ^x to him, ^y 'Verily, verily, I say to you, Hereafter
- 'you shall see heaven open, and the angels of
- 'God ascending and descending upon the Son
- 'of man ^z.'

CHAP. II. **N**OW, the ^a third day, there was a marriage at Cana in Galilee; and the mother of

^a *i. e.* A true Israelite, who really deserves the title of one of the people of God; being free from all *deceit* and hypocrisy.

^c Where he had, probably, been praying or meditating in private; thinking that no one observed him.

^x That I am the Messiah, &c.

^y Not only to Nathanael, but to all who were present.

^y *Ἀμήν, ἀμήν.* John constantly repeats the Hebrew word *Amen*, which is only mentioned once

by the other Evangelists.

^z To attend upon, and minister unto him, as they did at his temptation and ascension; and will make up his glorious train with flaming effulgence, when he cometh to judge the world. *q. d.* This will be a convincing proof that I, who now appear in this humble form as a mere man, am the Messiah, the Son of the most high God.

^a *i. e.* The third day after Jesus arrived in Galilee, and held the above discourse with Nathanael.

Some

of Jesus was there. Jesus also was invited, with his disciples, to the marriage. And when wine was wanting, the mother of Jesus saith to him, ^b They have no wine. Jesus saith to her, ^c O Woman, ^d what have I *to do* with thee? my hour is not yet come. His mother saith to ^e those who waited at table, Do whatever he bids you. Now, six water-vessels of stone were set there, according to the Jewish custom of purifying, which contained two or three measures ^f each.

Jesus

Some are of opinion that this marriage was celebrated at the house of Cleopas or Alpheus, whose wife was sister to the Virgin Mary, (*John XIX. 25.*) which occasioned our Lord and his mother to assist at the feast, as well as the rest of his brethren or relations. See below *v.* 12.

^b Mary who had long ^g pondered in her heart the uncommon incidents of our Saviour's birth, &c. here seems to call upon him to exert his power by working a miracle; but he justly reproves her for interposing her authority, when he was ^h peculiarly engaged in his ⁱ heavenly Father's business, and entered on his public ministry.

^c This manner of addressing ladies even of the first distinction was not uncommon among the Ancients; besides, the modern Germans and Dutch use *woman* as an honourable title, *Frau*, *Vrouw*, and *Fraulein* being neither rude nor mean appellations in the Teutonic language. The

titles of *nôtre dame*, and *our lady* are much more improperly applied to the blessed Virgin, according to the superstitious refinement of modern times.

^d τί μοι καὶ σοὶ; which may be rendered *what is that to me and thee?* *q. d.* Since we are only guests at the feast, what concern is it of ours? for the time for manifesting myself by working miracles is not yet arrived. However, it appears by the sequel, that Mary still expected that Jesus would signalize himself on this occasion, and did not construe his reply as an unbecoming or rude answer, as some would represent it.

^e τοῖς δούλοις. *To the servants, v. Tr.*

^f Probably *batbs*, each *barb* being about $4\frac{1}{2}$ gallons. The superstitious nicety which the Jews observed in washing their hands, feet, and all the vessels they used, required a considerable quantity of water, at public entertainments.

- 7 Jesus saith to them, Fill these vessels ^e with wa-
 8 ter. And they filled them up to the brim. And
 he saith to them, Now draw out, and carry *it*
 to ^h the president of the feast; and they carried *it*.
 9 Now when the president of the feast had tasted
 the water that was made wine, and knew not
 whence it was; (but the servants who drew the
 water knew) the president of the feast calls the
 10 bridegroom, And saith to him, Every man at
 first sets out the good wine; and when men
 have ⁱ well drank, then an inferior sort: *but* thou
 11 hast reserved the good wine until now. This
 beginning of miracles Jesus wrought at Cana in
 Galilee, and displayed his glory; and his dis-
 ciples believed in him.

- 12 **A**FTER this, He went down to Capernaum,
 with his mother, and his brethren, and
 his disciples; and they did not continue there
 13 many days. And the passover of the Jews drew
 14 near, and Jesus went up to Jerusalem: And
 He found in the temple those who sold oxen, and
 sheep, and doves, and the changers of money
 sitting.

^e These were a kind of stone jars, with a tap near the bottom, such as the ancients kept their wine in; for the Roman *amphora* was a kind of earthen jar.

^h ἀρχιπρεσβυτης, i. e. the person that presided over the feast, and sat at the head of the table.

ⁱ If the marriage feast, as usual, lasted several days, (*Gen. XXIX. 27, 28. Tobit VIII. 19, 20.*) the quantity of wine will

not appear extraordinary; especially as the number of guests was very considerable on such occasions. When the guests had *drank plentifully*, (which is the obvious meaning of the word μεθυσθων in this place) according to the circumstances of the bridegroom, they probably entertained the guests with a smaller sort of wine.

sitting ^k. And having made a scourge of small cords, He drove them all out of the temple, with the sheep, and the oxen; and poured out the money of the exchangers, and overturned the tables; and He said to those who sold pigeons, Take away these things from hence! do not make my Father's house a house of traffic. And his disciples remembered that it was written, "The zeal of thy house hath eaten me up ^l." The Jews therefore answered and said to him, What sign dost thou shew us, since thou doest these things? Jesus replied and said to them, Demolish this temple; and, in three days, I will raise it up. The Jews then said, This temple was forty-six years ^m in building, and wilt thou erect it in three days? But He spoke of the temple of his body ⁿ. When, therefore, He was risen from the dead, his disciples remembered that he had said this to them; and they believed the Scripture ^o, and the word which Jesus had spoken. Now, while he was in Jerusalem at the

^k At their tables, to change foreign coin into the current money, for offerings.

^l The application of *Psa.* LXIX. 9. is this: My zeal for the honour of thy temple, like a secret flame in my bosom, would have preyed upon my spirits, and as it were consumed me, if I had not given it vent, by expelling these profane men out of thy sanctuary.

^m Though Herod finished what he proposed in eight or nine years; yet the Jews continued

to beautify and adorn the temple for many years afterwards, even to A. D. 65. See *Jos. Antiq.* L. XX. C. 9.

ⁿ Our Lord, probably, laid his hand on his own body as he said *this temple*; which was a much nobler temple of the Deity, than that which was built by hands, though it was the labour of so many years.

^o *i. e.* all the prophecies concerning the Messiah, recorded in SS.

the Passover^p, on the feast-day many believed in his name^q, when they saw the miracles which
 24 He wrought. But Jesus did not trust himself to
 25 them^r; because he knew *them* all, and had no need that any one should inform him concerning man; for he knew what was in man.

CHAP. III. **T**HERE was a man *of the sect* of the Pharisees, whose name was Nicodemus, a
 2 magistrate of the Jews: He came to Jesus by night^s; and said to him, Rabbi, we know that thou art a Teacher come from God; for no man can do these miracles which thou doest, unless
 3 God be with him. Jesus answered and said to him, 'Verily, verily, I say to thee, Except a
 'man be' born again, he cannot see the kingdom
 'dom

^p I have pointed the passage thus, and rendered it accordingly as τα παρχα, or τα παρκα, &c.

^q An Hebraism, *i. e.* believed in him.

^r So far as to acknowledge publicly that he was the Messiah; for he knew them all, and the secret workings of the human mind; and foresaw the consequences of such a premature declaration.

^s Nicodemus, being a member of the Sanhedrim, and a person of distinction, came to Jesus by night for privacy, that he might not be observed by the Jews. He addresses him by the honourable title of *Rabbi*, and διδάσκαλος, or *teacher*.

^t Jesus, knowing the prejudices of Nicodemus, who was a Jew and a Pharisee, immediately touches on the following grand points, which it was necessary for him to be acquainted with:

' That no external profession, nor privileges of birth, could entitle any to the blessings of the Messiah's kingdom. (v. 5, 6.) — that an entire change of heart and life was necessary to that purpose, and that this must be accomplished by a divine influence on the mind; (*ibid.*) — that mankind was in a state of condemnation and misery: (v. 16.) — that the free mercy of God had given his Son to deliver them from it, and to raise them to a blessed

' dom of God.' Nicodemus saith to him, How
 can a man be born when he is old? can he
 enter a second time into his mother's womb,
 and be born? Jesus answered, ' Verily, verily,
 ' I say to thee, Unless a man be born of water,
 ' and the Spirit, he cannot enter into the king-
 ' dom of God. That which is born of the
 ' flesh, is flesh; and that which is born of the
 ' Spirit, is spirit. Do not wonder that I said to
 ' thee, " Ye must be born again. The ^x wind
 ' bloweth where it will; and thou hearest the
 ' sound of it, but dost not know from whence it
 ' cometh, or whither it goeth: so is every one
 ' who is born of the Spirit.' Nicodemus an-
 swered and said to him, How can these things
 be? Jesus answered and said to him, ' Art thou
 ' a Teacher of Israel, and knowest not these
 ' things? Verily, verily, I say to thee, We speak
 ' what

' fed immortality, which was
 ' the great end of his coming
 ' into the world, (v. 16.) —that
 ' all mankind, Gentiles as well
 ' as Jews, were to share in the
 ' benefits of his undertaking,
 ' which were to be procured by
 ' his being lifted up on the cross,
 ' like the healing serpent in the
 ' desert, and to be received by
 ' faith in him, (v. 14. 15.)
 ' —that if they rejected Him
 ' there would be no other re-
 ' medy, and their eternal ag-
 ' gravated condemnation would
 ' be the certain consequence
 ' of it, (v. 18.) —lastly, that
 ' too many would perversely
 ' shut their eyes against the light

' of these heavenly revelations,
 ' that they might continue in
 ' their sins without the trouble
 ' of reformation, or the dis-
 ' quietude of conscience that
 ' would follow conviction, (v.
 ' 19, 20.'

" ^Y who are Israelites, as
 well as the Gentiles; since the
 degeneracy of human nature is
 in common to you all.

^x Though the wind be in-
 visible, yet the effects of it are
 obvious to the senses; so the
 gradual change wrought in the
 mind by the divine influence is
 visible by its effects, viz. virtu-
 ous actions, &c.

- 12 ' what we know, and testify what we have seen ;
 ' and ye receive not our testimony. If I have
 ' told you earthly things ⁷, and ye believe not ;
 ' how would ye believe, if I speak to you of
 13 ' heavenly things ? And no one hath ascended
 ' up to heaven ⁸, but He that came down from
 ' heaven, *even* the Son of man who is in heaven.
 14 ' And as Moses lifted up the serpent in the wil-
 ' derness, so must the Son of man be lifted up ;
 15 ' that whoever believeth in him may not pe-
 16 ' rish ⁹, but have eternal life. For God so loved
 ' the world, that he gave his only-begotten Son,
 ' that whoever believeth in him, may not perish,
 17 ' but have everlasting life. For God sent not
 ' his Son into the world to condemn the world,
 ' but that the world might be saved by him.
 18 ' He that believeth on him, is not *to be* con-
 ' demned ; but he that believeth not is con-
 ' demned already, because he hath not believed
 ' in the name of the only-begotten Son of God.
 19 ' Now, this is the condemnation : that light is
 ' come into the world, and men have loved
 ' darkness rather than light, because their works
 20 ' were evil. For every one who doeth evil
 ' things hateth the light ; nor doth he come to the
 ' light,

⁷ *i. e.* what I have thus illustrated by things in the natural world ; how will ye believe the following truths which I lay before you ? (v. 13—21.)

⁸ *viz.* to search into the secret counsels, and obtain a perfect knowledge of the truths, of God, but the Son of man ; who

came down from heaven to declare the same to mankind, and is now present there, by his divine nature, as his fixed abode.

⁹ As all in their natural state would otherwise do. This is more strongly implied in v. 18. where all, who *do not believe*, are said to be condemned already.

^b *i. e.*

‘ light, lest his works should be reprov’d. But 21
 ‘ he that practises the truth cometh to the light,
 ‘ that his works may be made manifest, that they
 ‘ ^b are wrought in God.’

After these things Jesus and his disciples came 22
 into the land of Judea; and there He continued
 with them, and baptized ^c. And John also was 23
 baptizing in Ænon, near ^d Salim, because a
 great quantity of water was there; and the *people*
 came, and were baptized: For John was not yet 24
 thrown into prison. Then there was a dispute 25
 between *some* of John’s disciples and the ^e Jews,
 about purification. And they came to John, and 26
 said to him, Rabbi, he that was with thee on
 the other side of Jordan, to whom thou gavest
 testimony; behold, He is baptizing, and all re-
 sort to him. John answered and said, ^f ‘ A man 27
 ‘ can receive nothing, unless it be given him
 ‘ from heaven. Ye yourselves bear testimony to 28
 ‘ me

^b i. e. are agreeable to the divine nature and will of God, and the consequence of his influence on the human mind. Hence it appears that the Gospel is the great touch-stone of human actions; and nothing but a corruption of heart can oppose it, as it adds a lustre to virtue, and renders vice more horrid and deformed, by its effulgence. How is our Lord’s prediction in v. 20. fatally verified in the infidels of our days?

^c By their ministry, but not with his own hands. (See chap. IV. 2.)

^d A town on the west side of

Jordan; Bethabara, where he baptized before, was *on the other side*, v. 26.

^e i. e. *the other Jews*, or, as some copies have it, *a certain Jew*; who disputed about *Baptism* (*πρὸς καθαρσμον*;) on account of its being administered in different parts, and perhaps in a different manner as to the external rite, by the two divine Teachers.

^f A man can receive no divine commission but from heaven; therefore we are both performing the will of God in our respective stations, though He is infinitely my superior.

^g i. e.

29 ' me that I said, I am not the Messiah, but that
 ' I am sent before him. It is the bridegroom
 ' only who is possessed of the bride; but the
 ' friend of the bridegroom, who standeth and
 ' beareth him ^a; rejoiceth greatly on account of
 ' the bridegroom's voice. This my joy is there-
 30 ' fore completed. He must ^b increase, but I
 31 ' *must* decrease. He that cometh from above,
 ' is above all. He that is of the earth is earthly,
 ' and speaketh of the earth: he that cometh
 32 ' from heaven is above all; and what he hath
 ' seen and heard, that he doth testify, and no
 33 ' man receiveth his testimony. He that hath
 ' received his testimony, hath set his seal to
 34 ' it, that God is true. For He whom God
 ' hath sent speaketh the words of God; since
 ' God giveth not the Spirit *to him* by measure ^k.
 35 ' The Father loveth the Son, and hath given all
 36 ' things into his hand. He that believeth on the
 ' Son, hath everlasting life; but ^l he that is
 ' disobedient to the Son, shall not see life, but
 ' the wrath of God abideth upon him.'

W H E N

^a i. e. when he hears him,
 expresses his joy; instead of en-
 vying, he sympathizes with the
 bridegroom.

^b He, like the increasing
 moon, will every day appear
 more and more glorious; but I
 must wane and gradually decline,
 like that decreasing luminary,
 until, having accomplished my

destined task, I entirely disap-
 pear.

^l It was customary among the
 Jews for witnesses to set their
 seal to the testimony they had
 given.

^k i. e. with such limitations
 and interruptions as he gave it
 to the prophets, &c.

^l ὁ ἀκούων τοῦ υἱοῦ, 'He that
 ' believeth not the Son,' &c. Tr.

WHEN therefore the Lord knew, that the CHAP.
 Pharisees had heard that Jesus made and IV.
 baptized more disciples than John, (though Je- 2
 sus himself ^m did not baptize, but *his* disciples,)
 He left Judea, and departed again into Galilee ⁿ. 3
 Now He was obliged to pass through Samaria. 4
 He cometh therefore to a city of Samaria which 5
 is called ^o Sychar, near the piece of ground
 which Jacob gave to his son Joseph. And the 6
 well of Jacob was in that ^p place. Now, Jesus
 was wearied with *his* journey, ^q so he sat down
 by the well; and it was about the ^r sixth hour.
 There cometh ^s a Samaritan woman to draw 7
 water. Jesus saith to her, ^t Give me *some water*
 to drink. For his disciples were gone away un- 8
 to the city to buy provisions. Then the woman 9
 of Samaria saith to him, How is it that thou,
 who

^m This might be, partly to avoid declaring himself to be the Messiah before the appointed time; and partly to prevent any prejudices against the more perfect form of Baptism afterwards instituted, if any had received this less perfect Baptism from Christ himself.

ⁿ Where he had formerly lived, and where the influence and power of the Sanhedrim were not so great.

^o Anciently called Sichem. Compare Gen. XLVIII. 22. *Josh.* XXIV. 32. *Sichem* was a name of reproach given it by the Jews, and signifies a *drunkard*.

^p It having been used by that Patriarch while he resided in those parts. *Gen.* XXXIII. 18.

^q *ourac*, which is by some rendered, *weary as he was*. ^s Sat ^t thus, *v. Tr.*

^r *i. e.* About noon, in the heat of the day.

^s At this very juncture of time.

^t *δός μοι πῶτος*. The idiom of our language will hardly bear a literal translation of this phrase, which was the reason of my supplying the words *some water* in the text. The Italian *dammi a here*, and the French *donne-moi à boire*, exactly answer the Greek.

who art a Jew, askest drink of me, who am a Samaritan woman? for the Jews ^u have no intercourse with the Samaritans. Jesus answered and said to her, If thou hadst known the ^x gift of God, and who it is that saith to thee, Give me drink; thou wouldest surely have asked of him, and he would have given thee living water ^y. The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank of it himself, with his children, and his cattle? Jesus answered and said to her, Whoever drinketh of this water, will thirst again: On the contrary, whoever drinketh of the water which I shall give him, will never thirst ^z; but the water that I will give him,

^u *οὐ συνῃσταναι*, have no friendly intercourse of good offices; for it is evident from v. 8. that they had dealings with them, unless our Lord's disciples were less scrupulous than the rest of the Jews. The cause of this aversion to the Samaritans were their foreign extract, the mixture of idolatry in their worship, their ill treatment of the Jews on their return from captivity; and, lastly their building a temple on mount Gerizim by the permission of Alexander the Great, in opposition to that at Jerusalem, which created great animosities between the two nations. Hence this woman proposes the question in dispute to our Lord, in v. 20.

^x Which he is now bestowing on the world by his Son, who deigns to converse with such a sinner as thou art.

^y By this our Lord intimates his ability and readiness to communicate the influences of God's Holy Spirit, which afford the noblest refreshment to the soul. But the woman thought he alluded only to fine *spring-water* in opposition to flat or stagnated.

^z *i. e.* it will be the means of bringing him to eternal life and happiness, which is far exalted above the wants and infelicities of this present life. The perennial spring of happiness will never fail there, but will bubble up and flow on to all eternity.

him, shall become in him a fountain of water springing up to everlasting life. The woman saith to him, Sir, give me this water, that I may not thirst, or come hither to draw. Jesus saith to her, Go, call thy husband, and come *back* hither. The woman answered and said, I have no husband. Jesus said to her, ^a Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast, is not thy husband: this thou hast truly spoken. The woman saith to him, Sir, I perceive that thou art a prophet. ^b Our fathers worshipped on this mountain ^c; and ye say, that the place where we ought to worship is at Jerusalem ^d. Jesus saith to her, ^e Woman, believe me, the hour is coming when ye shall worship the Father neither in this mountain, nor at Jerusalem. ^f Ye worship ye know not what: we know what we worship; for salvation ^g is from the Jews. Nevertheless, the hour cometh, and now is, when the true worshippers shall

^a καλον ειπας, *thou hast answered ingenuously and fairly.*

^b *viz.* The Patriarchs Abraham and Jacob, from whom the Samaritans pretended to derive their pedigree; for they had erected altars in this place. *Gen. XII. 6, 7. XXXIII. 18.*

^c *viz.* Mount Gerizim, on which Sanballat had built a temple for Manassih his son-in-law, who had been degraded from the priesthood, and expelled from Jerusalem, for marrying Sanballat's daughter.

^d For all the sacrifices were offered there by the Jews, and thither all the tribes resorted three times a year.

^e But as to the dispute between you and the Jews, you are in a gross error; for you are mistaken in the object, as well as the place, of your worship, since you admit idols in partnership with the true God.

^f *i. e.* the Messiah, whom God has promised his people, is to arise from the Jews.

‘ shall worship the Father in ^s spirit and in truth ;
 ‘ for the Father ^h requireth such to worship him.
 24 ‘ God *is* a spirit ; and they that worship Him,
 25 ‘ must worship in spirit and in truth.’ The
 woman saith to him, I know that the Messiah
 is to come, who is called ⁱ Christ ; when He is
 26 come, he will inform us of all things. Jesus
 27 saith to her, I, who speak to thee, am *He*. And
 upon this, his disciples came ; and they wonde-
 red that he conversed with the woman ; how-
 ever, no one said, What dost thou ask ? or, Why
 dost thou talk with her ^k ?

28 The woman then left her water-pot, and went
 away to the city ; and she saith ^l to the inhabi-
 29 tants, Come, see a man who hath told me all
 30 that ever I did ! is not He the Messiah ? There-
 fore they went out of the city, and came to
 him.

31 In the mean while his disciples entreated him,
 32 saying, Rabbi eat ^m. But He said to them, I
 have ⁿ food to eat, which ye know not of.
 33 Therefore the disciples said one to another,
 hath any one brought him ^o *something* to eat ?

Jesus

^s *i. e.* in a more spiritual and
 rational manner ; for these typi-
 cal rites and shadowy ceremonies
 shall soon give way to realities.

^h *ζητει, requirit.* ‘ Secketh,
v. Tr. See *Matt. XVI. 4.*

ⁱ Or *who is the anointed, ὁ
 λεγόμενος Χριστός.*

^k Because she was a Samari-
 tan, and consequently hateful to
 the Jews.

^l *τοῖς ἀνδράσιν, ‘ to the men,’*

v. Tr. but the word here im-
 plies *men* or *women*, as *homo*
 does in Latin.

^m Of the Provisions we have
 brought thee. See above *v. 8.*

ⁿ The word *meat* is by custom
 so appropriated to *animal food*,
 that I thought it necessary to
 change it for a more general
 term.

^o See the above note (ⁱ) on
v. 7.

Jesus saith to them, my food is to do the will 34
 of Him who sent me, and to finish his work.
 Do not ye say, There are yet four months, and 35
 the harvest cometh? ^p Behold, I say to you,
 Lift up your eyes, and look on the fields! for
 they are already white for harvest. And he 36
 that reapeth ^q receiveth wages, and gathereth
 fruit to eternal life; so that both he that soweth
 and he that reapeth, may rejoice together ^r. And 37
 herein is that saying true, ^s One soweth, and
 another reapeth. I sent you to reap that on 38
 which ye have bestowed no labour: ^t others
 have laboured, and ye are entered into their
 labour ^u. Now many of the Samaritans of that 39
 city believed on him, on account of the woman's
 discourse who testified, *saying* He told me all
 that ever I did. Therefore when the Samaritans 40
 were come to him, they entreated him to stay with
 them; and he continued there two days. And 41
 a much greater number ^x believed ^y on account of
 his

^p *q. d.* 'though the earthly
 ' harvest is at some distance; yet
 ' see there a plentiful crop, ripe
 ' for the spiritual harvest!' al-
 luding to the multitude that
 was coming out of the city to
 enquire after the Messiah. Jesus,
 probably, pointed to the croud,
 now in view, as he spoke these
 words.

^q *i. e.* he that works in this
 spiritual harvest, shall receive an
 immense reward; and the fruit
 which he gathers in is not *perish-*
able, but *endures to everlasting*
life.

^r Those, who contribute to the

salvation of souls in different
 ways, will both rejoice in the
 happy effects of their labours.

^s A proverbial saying, signi-
 fying that one often dies, and
 leaves what he has sown for
 another to reap.

^t The Patriarchs and prophets
 of old.

^u *i. e.* into the field, on which
 their labour has been employed
 for ages.

^x πολλὰ πλείους, *i. e.* a much
 greater number than had be-
 lieved on the woman's report.

^y διὰ τοῦ λόγου αὐτοῦ.

42 his own discourse, and said to the woman, Now we believe, not on account of what thou hast spoken; for we ourselves have heard him, and know that this is really the Saviour of the world, the Messiah.

43 Now, after two days He departed from thence,
44 and went into Galilee. For Jesus himself testified that a prophet hath no honour in his own
45 country ^z. Therefore when He was come into Galilee, the Galileans ^a received him; having seen all that he did at Jerusalem during the festival; for they also went to the festival ^b.

46 Jesus therefore came again to Cana of Galilee, where he had made the water wine. And there was a certain ^c nobleman, whose son was ill at
47 Capernaum. This Person, hearing that Jesus was come out of Judea into Galilee, went to him, and entreated him that he would come down and heal his son; for he was at the point of
48 death. Jesus therefore said to him, Unless you see signs and prodigies, ye will not believe.
49 The nobleman saith to him, Sir, come down
50 before my child die! Jesus saith to him, Go thy way; thy son liveth ^d. And the man believed

^z On this account, Jesus chose to make a progress through a considerable part of Galilee, before he returned to Nazareth, which is peculiarly called his own country; that the fame of his miracles, &c. might be some balance to the prejudices, which the Nazarites would naturally entertain against him.

^a *ἐδέξατο*, entertained him hospi-

pitably, as the word imports, and received him with pleasure.

^b *i. e.* the Passover, to which they annually resorted.

^c Probably of Herod's court, *βασιλικός*. Some conjecture, that it was Chuza Herod's Steward. See Luke VIII. 3.

^d *i. e.* is recovered, and shall live. See *v.* 51.

lieved the word which Jesus spoke to him, and
 went away. And as he was going down ^e, his 51
 servants met him, and told *him*, saying, Thy
 son liveth ! He therefore enquired of them the 52
 hour when he began to mend ; and they said
 to him, Yesterday at the seventh hour the fever
 left him. The father, therefore, was assured 53
 that *it was* at the very hour, in which Jesus had
 said to him, ‘ Thy son liveth : ’ And he himself
 and his whole family believed. This second 54
 miracle ^f Jesus performed, when he came out of
 Judea into Galilee.

AFTER this there was ^g a Jewish festival, CHAP.
 and Jesus went up to Jerusalem. Now V.
 there is at Jerusalem, near the sheep-market, a 2
 pool ^h, which is called in the Hebrew tongue
 Bethesda, that had five ⁱ porticos. In these a great 3
 number of infirm persons, blind, lame, withered,
 were laid, waiting for the moving of the water :
 For at a certain time an angel descended into 4
 the pool, ^k and stirred up the water ; whoever
 therefore

^e To Capernaum, which lay lower than Cana, where Jesus was.

^f *i. e.* the second miracle which he performed at Cana ; for he had wrought many in other places.

^g It is not certain whether this was the Passover, Pentecost, or the other festival.

^h Or *public bath to swim in*, as the word *κολυμβηται* intimates.

ⁱ Or *chiffers*. The basin was, probably, a pentagon, and these
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answered to its five sides.

^k This miraculous agitation of the water, and the cures that ensued, are difficult to be accounted for, especially at this distance of time. Hence some have looked upon part of *v.* 3. and the whole *v.* 4. which are wanting in Beza's MS. and written by a later hand in the MS. in the French king's library, as an interpolation. But perhaps, this *bath* might have been remarkable for some mineral
 D d virtue ;

therefore went in first after the stirring of the water, was cured of whatever disease he was
 5 seised with. And a certain man was there,
 6 ¹ who had been infirm thirty-eight years. Jesus
 seeing him lie, and knowing that he had been
 now a long time infirm, saith to him, Dost thou
 7 desire to be cured? The infirm man answered,
 Sir, I have no man to put me into the pool,
 when the water is agitated; but while I am
 8 coming, another goeth down before me. Jesus
 saith to him, Arise, take up thy couch, and walk!
 9 And immediately the man ^m became healthy,
 and took up his couch and walked. Now that
 10 day was the sabbath. The Jews, therefore,
 said to him that was cured, It is the sabbath-
 day; it is not lawful for thee to carry the couch.
 11 He answered them, ⁿ he that cured me;
 even He said to me, Take up thy couch,
 12 and walk. Then they asked him, ^o Who is
 the

virtue; for Jerom tells us that it was very high-coloured. Sometime before the Passover an extraordinary commotion might have been observed in the water, caused perhaps by a subterraneous fire, and the first person that bathed in it might find an immediate cure. This might induce another infirm person to plunge in after a second commotion; and, after that, these commotions and cures might happen periodically. This the Jews would naturally ascribe to some *angelic power*, as they afterwards did the voice from heaven, (Chap. XII. 29) though no angel appeared. In-

deed, they and the Evangelist, according to the SS scheme, justly supposed those benevolent spirits the invisible instruments of good to men.

¹ *ἐχρησεν τὴν ἀσθενίαν*, who had been troubled with a weakness, or, as we say, had lost the use of his limbs.

^m Or, *was made sound*, *ἐγένετο ἰσχυρὸς*.

ⁿ He that, with a word, miraculously restored me to health and vigour.—He said, &c. I have endeavoured to preserve the emphasis in the translation; *ἰσχυρὸς*—*ἐκείνος μοι ἔειπεν*, &c. *τ. λ.*

^o The malicious Jews do not ask

the man that said to thee, Take up thy couch,
and walk? And he that was healed ¹³ knew not
who it was; for Jesus had conveyed himself
away, a great croud being in the place. After- ¹⁴
wards, Jesus findeth him in the temple, and said,
to him, Behold, thou art healed ¹⁵: sin no more,
lest something worse befall thee. The man
went away and told the Jews, that it was Jesus
who had restored him to health.

The Jews therefore persecuted Jesus; ¹⁶ and
endeavoured to put him to death, because he
had done these things on the sabbath-day.
But Jesus answered them, ' My Father worketh ¹⁷
' even until now ¹⁸: and I also work.' For this
reason the Jews endeavoured the more to put
him to death, because He had not only broken
the sabbath, but ¹⁹ had also said that God was
his own Father, making himself equal with God.
Jesus therefore answered and said to them, ¹⁹
' Verily, verily, I say to you, The Son
' can do nothing ²⁰ of himself, unless he see
' the

ask, who cured him, but who
ordered him to break the Sabbath.

¹³ i. e. could not point him out.

¹⁴ Restored to thy strength and
vigour.

¹⁵ Or sought means, *ἐκτόν*.
For, from this time, they resolved
to bring him before the Sanhe-
drim, or great council where, it
is probable, He made the ex-
cellent apology contained in the
remaining part of this Chapter.

¹⁶ i. e. my heavenly Father,
from the beginning of time to
this Instant, upon sabbaths as

well as other days, exerts that
unremitting, unwearied energy,
which is the life of the whole
creation. In like manner, I also
perform these miraculous opera-
tions, in obedience to his will
and subserviency to his glory,
and for the welfare of mankind.

¹⁷ He had called God his Fa-
ther in a peculiar sense, *πατήρ*
ἰδίῳ, for all the Jews accounted
God their Father in a more ge-
neral sense.

¹⁸ i. e. the Son of God does
nothing in pursuance of any dis-

- ' the Father doing it; for what things soever
 ' he doeth, these also the Son likewise doeth.
 20 ' For the Father loveth the Son, and ^x sheweth
 ' him all things which he himself doeth; and
 ' he will shew him greater operations than
 21 ' these, that ye may wonder ^y. For as the
 ' Father raiseth up the dead, and animateth
 ' *them*; so also the Son maketh alive whom He
 22 ' pleaseth. For the Father judgeth no man;
 ' but hath committed all judgement to the Son ^z;
 23 ' that all may honour the Son, even as they
 ' honour the Father. He that honoureth not
 ' the Son, honoureth not the Father who hath
 24 ' sent him. Verily, verily, I say to you, He
 ' that heareth my word, ^a and believeth on
 ' him that sent me, hath everlasting life; and he
 ' shall not come into condemnation, but is
 25 ' passed from death to life. Verily, verily, I
 ' say to you, The hour is coming, and now is,
 ' when the ^b dead shall hear the voice of the
 ' Son

tinct schemes or separate Interest
 of his own; but he acts in a
 most intimate conjunction with
 the Father, imitating his actions,
 and cheerfully complying with
 his purposes.

^x *i. e.* admits him into the
 secret of his counsels, and in-
 structs him, as it were, to act
 in prosecution of them; alluding
 to the favourite of an earthly
 monarch, to shew his intimacy
 with the Majesty of heaven.

^y You will be filled with won-
 der, though you will not be
 open to conviction.

^z Before whose tribunal all

men are at last to appear, and
 by whom they are to be assigned
 to their eternal state.

^a And obeys my commands,
 is already intitled to life eternal,
 and shall shortly possess it in its
 full perfection; for he is passed
 from that state of *death* in which
 men naturally are, to a state of
life, peace and tranquillity.

^b This seems partly to allude
 to the resurrection of those whom
 Jesus raised by his miraculous
 power; and partly to those who
 were figuratively dead in sin,
 whom he made spiritually alive.

' Our

‘ Son of God ; and they that hear it shall live.
 ‘ For ‘ as the Father hath life in himself, so he 26
 ‘ hath given to the Son to have ^d life in himself ;
 ‘ and hath given him authority also to execute 27
 ‘ judgement, because he is the Son of man.
 ‘ Wonder not at this ; for the hour is coming, 28
 ‘ in which all who are in the graves shall hear
 ‘ his voice, and shall come forth ; they that 29
 ‘ have done good to the resurrection of life, and
 ‘ those who have done evil, to the resurrection
 ‘ of condemnation. ‘ I can of myself do nothing : 30
 ‘ as I hear, I judge ; and my judgement is just,
 ‘ because I seek not my own will, but the will
 ‘ of the Father who sent me. If I testify of 31
 ‘ myself, my testimony is not true ^f. There is 32
 ‘ another who testifieth concerning me, and
 ‘ I know that the testimony which he beareth of
 ‘ me is true.

‘ Ye

‘ Our Lord often renews this important declaration ; since it might seem highly improbable to the Jews that he, who stood before them in so humble a form, was the *Lord of life* and universal Judge.

‘ A principle of life to be communicated to whom he will ; the Father hath also constituted him the Judge of all men ; because he humbled himself so low as to become *man*, and will make gracious allowances for human infirmities, ‘ having himself been ‘ tempted as we are.’

‘ *g. d.* No corrupt bias of partial resentment, for your injurious

treatment of me in this humble form, will be brought against you in Judgement ; but I shall judge according to the evidence of facts, having no sinister views or separate interest of my own, and according to the righteous Judgment of God.

‘ *i. e.* is not immediately to be admitted as true. You have a right to insist on other evidence ; a variety of which arises from the testimony of John, from miracles wrought by me, from the testimony of the Father, and from numberless passages in SS. See below Chap. VIII. 13—17, which explains this passage.

- 33 ' Ye yourselves sent to John ^s; and he bore
 34 ' testimony to the truth. However, I do not re-
 ' ceive testimony ^b from man; nevertheless, I
 35 ' say these things that ye may be saved. He
 ' was a burning and a bright lamp; and ye were
 ' disposed for a season ⁱ to rejoice in his light.
 36 ' But I have a testimony greater than *that* of
 ' John; for the works which the Father hath
 ' given me to accomplish, these works which I
 ' do, bear testimony of me, that the Father hath
 37 ' sent me ^k. And the Father who hath sent
 ' me, himself hath borne testimony of me. ^l Ye
 ' have neither heard his voice at any time, nor
 38 ' seen his form. And ye have not his word
 ' abiding in you; for ye do not believe him
 39 ' whom he hath sent. Search the Scriptures;
 ' for ye apprehend that ye have eternal life in
 ' them: and these are the *writings* which
 40 ' testify of me; and yet you will not come to
 41 ' me, that ye may have life ^m. I receive not
 42 ' ⁿ glory from men. But I know you, that ye
 ' have

^s See Chap. I. 19—27.

^b *i. e.* my chief testimony; but I argue with you on your own principles, for your conviction, out of a tender regard for your eternal welfare.

ⁱ *q. d.* ' You were over-joyed at his appearance, for a short-time; but soon disregarded his preaching.' Probably, the Baptist's severe remonstrances to the Pharisees, and the testimony he gave concerning Jesus, greatly disgusted the Jews.

^k As his Embassador to men, with the most ample commission

to reveal his will.

^l *q. d.* Though you have neither heard his voice nor seen him, since no man hath seen or can see God; yet he hath given abundant testimony of me in his written word, which, indeed, has no effect upon you, as you reject me.

^m *viz.* that eternal life, which the SS direct you to obtain through me, the Messiah.

ⁿ It is not out of vain-glory that I press you to come to me: But I know that ambition, and the applause of men, is the sole
 end

' have not the love of God in you. I am come 43
 ' in the name of my Father, and ye receive
 ' me not: if ° another should come in his own
 ' name, him ye would receive. How can ye 44
 ' believe ^p, who are receiving honour from one
 ' another, and seek not the honour that *cometh*
 ' from God alone? Do not think that I will 45
 ' accuse you to the Father: there is *one* who
 ' accuseth you,—^a Moses, in whom ye trust.
 ' For if ye had believed Moses, ye would have 46
 ' believed me; since he wrote concerning me ^r.
 ' But if ye do not believe his writings, how 47
 ' shall you believe my words?'

AFTER these things Jesus went over the ^{CHAP.}
 sea of Galilee ^{VI.}, which is *the lake* of Ti-
 berias. And a great multitude followed him, 2
 because they had seen his miracles which He
 performed on those who were diseased. And 3
 Jesus went up to a mountain, and ^t sat there with his
 disciples. Now the ^u Passover, a festival of the 4
 Jews

end *you* have in view; for you
 have not the *love of God*, that
 great and only principle of true
 religion, in you.

° Many pretended Messiahs
 met with a better reception from
 the Jews, than our Saviour did;
 especially *Barabbas*, a noted
 impostor, for adhering to whom
 they were severely punished by
 Adrian. See *Euseb. Hist. Eccl.*
 L. IV. C. 6.

^p In me, and adopt such
 an humbling and self-denying

scheme, as that of my Gospel.

^a *q. d.* ' Moses in whom you
 ' confide as your great Law-giver
 ' and patron; *that* Moses is
 ' your accuser before God.'
 The original words are very
 emphatical.

^r Compare *Gen.* III. 15, XXII.
 18, XLIX. 10. *Dent.* XVIII. 18.

^u See note on *Matt.* IV. 18.

^t The usual posture of the
 Jewish teachers. See *Matt.* V. 1.

^u This is generally supposed
 to be the third Passover of our
 Lord's

- 5 Jews was near. Then Jesus lifting up *his eyes*,
and seeing a great multitude coming towards
him, saith to ^x Philip, Whence shall we buy
6 bread that these may eat? But He said this to
^y try him; for he himself knew what he was
7 about to do. Philip made answer ^z, Two
hundred penny-worth of bread is not sufficient
for them, that every one of them may take a
8 little. One of his disciples, *viz.* Andrew, bro-
9 ther to Simon Peter saith to him, There is a
lad here, who hath five barley-loaves, and two
small fishes; but what are they among so many?
10 And Jesus said, Make the men sit down: Now,
there was much grass in the place ^a. The men
therefore sat down about five thousand in num-
11 ber. Then Jesus took the loaves; and having
given thanks, he distributed *them* to the disci-
ples, and the disciples to those who were set
down; and likewise of the fishes, as much as
12 they chose. And when they were satisfied, He
said to his disciples, Gather up the broken
pieces which remain, that nothing may be lost.
13 Therefore they gathered *them* together, and
filled twelve baskets with the fragments of the
five barley-loaves, which remained over and
14 above to those who had eaten. The men there-
fore seeing the miracle which Jesus had wrought
said,

Lord's public ministry. The Evangelist probably mentions this to shew the time of the year, &c.

^x Because he was a native of Bethsaida, and was acquainted with the country they were in.

^y *i. e.* as a trial of his faith, and to fix his attention on what was to follow.

^z See note on *Mark* VI. 37.

^a So that the multitude sat down on the ground more commodiously.

^b Probably

said, This is certainly that prophet who was to come into the world. Jesus therefore perceiving that they were ready to come and take him by force, in order to make him a king, withdrew again ^b to the mountain by himself alone. 15

And when the evening was come, his disciples went down to the sea side; and having entered into a ship, they were going to the other side of the sea towards Capernaum. It was now dark; and Jesus was not come to them. And the sea rose, by reason of a great wind that blew. But when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and coming near the ship; and they were afraid. But He saith to them, It is I, be not afraid! Then they willingly received him into the ship; and the ship was immediately at the land to which they were going. 16 17 18 19 20 21

The day following, the multitude who stood on the other side of the sea perceived that there was no other vessel there, but that one into which his disciples entered, and that Jesus did not go with his disciples into the vessel, but his disciples went away alone; ^d however, other vessels 22 23

^b Probably to the mountain (ὄρος οὗ το ὄρους) mentioned above in *v.* 3, from which he had descended to feed the multitude. Thus Jesus frustrated the design of the people, who would have proclaimed him King of Israel; since they saw by this miracle, that he could with ease maintain an army, and triumph over all oppo-

sition. See *Matt.* XIV. 22, 23.

^c ὁ ἰσχυρὸς, 'strong,' literally, *i. e.* continued there.

^d Though there were no vessels on that coast the night before, of which circumstance the people took notice, and thought to find Jesus there; yet several fishing boats arrived from Tiberias next morning, in which they immediately

- vessels came from Tiberias, nigh to the place where they had eaten bread, after the Lord had given thanks;) when the people, therefore, saw that Jesus was not there, nor his disciples, they also went on board the vessels, and came to Capernaum, seeking for Jesus. And finding him on the other side of the sea, they said to him, Rabbi, when didst thou come hither?
- Jesus answered them, and said, ' Verily, verily, I say to you, You seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. ' Labour not to procure the food which perisheth, but that which endureth unto everlasting life, which the Son of man will give you; for Him hath God, the Father, sealed ¹. ' Therefore they said to him, What shall we do, that we may work the works of God ²? ' Jesus answered and said to them, ' This is the work of God, that you believe on Him whom he hath sent ³. ' Then they said to him, What sign therefore shewest thou, that we may see it, and believe thee? what dost thou perform? Our fathers did eat

immediately embarked for Capernaum, in quest of Jesus.

¹ *συνεχίζεις μὴ τὴν ἐσθίαν.* Our Lord here forbids his followers to bestow all their labour and pains on perishable things; but to be rather solicitous to attain that divine knowledge, which will nourish the soul to endless felicity.

² *viz.* with his miraculous power, which he daily displays,

as an authentic proof of his divine mission.

³ So as to secure his favour to eternal life.

⁴ Without faith in Christ, all our works will not avail us; for eternal felicity is not to be attained by any other means, since our imperfect services bear no proportion to that immense reward.

eat manna in the desert ; as it is written, ¹ “ He
 “ gave them bread from heaven to eat.” Then ³²
 Jesus said to them, ‘ Verily, verily, I say to
 ‘ you, Moses did not ^k give you that bread from
 ‘ heaven ; but my Father giveth you the true
 ‘ bread from heaven. For the bread of God is ³³
 ‘ that which cometh down from heaven, and
 ‘ giveth life to the world.’ They therefore said ³⁴
 to him, Lord, evermore give us this bread !
 Then Jesus said to them, ‘ I am the bread of ³⁵
 ‘ life : he that cometh to me, shall never hunger ;
 ‘ and he that believeth on me, shall never thirst.
 ‘ But I have told you, that ye have even seen ³⁶
 ‘ me, and believe not ^l. All that the Father ³⁷
 ‘ giveth me, will come to me ^m ; and him that
 ‘ cometh to me, I will by no means cast out.
 ‘ For I came down from heaven, not to do ³⁸
 ‘ my own will, but the will of him that sent
 ‘ me. Now this is the will of the Father who ³⁹
 ‘ sent

¹ *Psa. LXXVIII. 24.* They alledged the miraculous food given in the wilderness to all Israel, as a contrast to our Lord’s feeding the five thousand ; looking on the former as a much greater miracle.

^k *On Moses, &c. it was not Moses, as you alledge, that gave the Israelites manna, but the God of Moses, the giver of all good.* I join the negative particle with the verb, to avoid the ambiguity in the *v. Tr.* which leads to another sense, approved by many commentators. Compare Chap. VII. *v.* 19.

¹ That I am the Messiah, the bread of life, which you seem to desire.

^m *q. d.* My Father unerringly knows, who will listen to the terms of salvation offered in my Gospel, and giveth them to me, as my redeemed ; but lest you should imagine, that any of you are excluded from life and happiness by some secret transactions between the Father and me, I solemnly declare that *I will not reject any one that cometh to me.* A gracious and comfortable invitation !

' sent me,—that of all whom he hath given me
 ' I should lose none, but should raise him up at
 40 ' the last day °. And this is the will of Him
 ' who sent me, viz. that every one who ' at-
 ' tentively views the Son, and believeth on him,
 ' should have eternal life : and I will raise him
 41 ' up at the last day.' The Jews then murmured
 at him, because he said, I am the bread which
 42 came down from heaven. And they said, Is
 not this Jesus, the son of Joseph, whose father
 and mother we know ? how then doth He say,
 43 I came down from heaven ? Jesus, therefore,
 answered and said to them, ' Murmur not among
 44 ' yourselves. ' No man can come to me, un-
 ' less the Father, who hath sent me, draw him :
 45 ' and I will raise him up at the last day. It is
 ' written in the prophets. " And they shall be
 ' all taught by God : " Every one, therefore,
 ' who hath heard and learned from the Father,
 46 ' cometh to me. Not that any one hath seen the
 ' Father, ' except He who is from God ; He
 47 ' hath seen the Father. Verily, verily, I say
 ' to you, he who believeth on me, hath ever-
 ' lasting

° i. e. the whole collective
 body of my people.

° Our Lord here and in v. 40,
 41, repeats this important decla-
 ration that it might make the
 deeper impression on their minds.

° This is frequently the im-
 port of *διὰ τοῦτο*. See *Mat.* XXVII.
 55. *Luke* X, 18, &c.

° q. d. Your prejudices against
 me are strong, and, without the
 influence of Divine grace, will

prove invincible and fatal ; for
 such is the blindness and dege-
 neration of human nature, *that*
none can come to me, unless my
Father draw him with the cords
of his love, and the powerful
 influences of his Holy Spirit.

° Compare *Isa.* II. 2—5.
Mich. IV. 1—4, &c.

° Our Lord here alludes to
 himself, who was the great Em-
 bassador sent from God.

° i. e.

' lasting life. I am that bread of life. Your 48
 ' fathers did eat manna in the wilderness; and 49
 ' yet they died. This is the bread which cometh 50
 ' down from heaven, that any one may eat of
 ' it, and not die. I am the living bread, which 51
 ' came down from heaven: If any one eat of
 ' this bread, he shall live for ever; and the
 ' bread that I shall give is ^t my flesh, which I
 ' will give for the life of the world.' The 52
 Jews therefore ^u contended with each other,
 saying, how can this man give us *his* flesh to eat?
 Then Jesus said to them, ' Verily, verily, I say 53
 ' to you, ^x unless you eat the flesh of the Son of
 ' man, and drink his blood, ye have ^y no life
 ' in you. He who eateth my flesh, and drink- 54
 ' eth my blood, hath eternal life; and I will
 ' raise him up at the last day. For my flesh is 55
 ' food indeed, and my blood is drink indeed.
 ' He that eateth my flesh, and drinketh my 56
 ' blood, dwelleth in me ^z, and I in him ^a. As 57
 ' the living Father hath sent me, and I live by
 ' the

^t *i. e.* my body, which I shall give as an atoning sacrifice for the forfeited life of the whole world of Jews and Gentiles. This is a more extensive bounty than the manna in the desert, as it extends to all mankind. See v. 31, and note.

^u Or *debated*, μαχέσθω. Some were inclined to believe, and others to reject, this doctrine.

^x Our Lord here seems to allude to the sacrament of the eucharist, which he was to in-

stitute before his death.

^y *i. e.* no principle of spiritual life, can have no claim to eternal happiness; and consequently will have no share in the resurrection: *But he that eateth, &c.*

^z By the most intimate and inseparable union.

^a By the Spirit which I shall communicate to him, and other tokens of my love and favour, to nourish the divine life in his soul.

‘ the Father ; so he that eateth me, even he
 58 ‘ shall live by me. This is the bread which
 ‘ came down from heaven : ^b Not as your fa-
 ‘ thers did eat manna, and died ; he that eateth
 59 ‘ this bread, shall live for ever.’ These things
 He said, as he was teaching in the synagogue at
 Capernaum.

60 Many of his disciples therefore having heard
it, said, This is a difficult discourse ; who can
 61 ‘ hear it ? Jesus knowing in himself that his dis-
 ‘ ciples murmured about it, said to them, ‘ Doth
 62 ‘ this offend you ? *What* then if ye should see
 ‘ the Son of man ascending up where he was
 63 ‘ before ^d ? It ‘ is the spirit that enliveneth ; the
 ‘ flesh profiteth nothing ; the words which I
 64 ‘ speak to you are spirit, and are life ^e. But
 ‘ there are some of you who do not believe.’
 For Jesus knew from the beginning who they
 were that did not believe, and who it was that
 65 should betray him. And he said, ‘ For this
 ‘ reason

^b *i. e.* Not like that manna
 which your fathers did eat, who
 are since dead.

^c *i. e.* so as to comprehend
 the meaning of it ; for they
 took it in a literal sense, and
 therefore thought it incredible.

^d *i. e.* into heaven. *q. d.*

‘ Though you object to the mean-
 ness of my parentage, and deny
 that I came down from heaven ;
 what will you say, when you
 shall see me ascending up thither
 in my human nature, which
 will happen in a short time ?

^e *i. e.* It is the soul that
 animates ; the body, however
 organized and adorned, is an
 insensible, lifeless mass, when se-
 parated from it.

^f *i. e.* are to be understood in
 a figurative and spiritual sense ;
 whereas the literal sense is like
 dead inactive matter, and would
 be unedifying and absurd. How-
 ever, the latter sense is adopted
 by the church of Rome, and
 swallowed by her blind votaries ;
 ‘ who know not the SS. and
 ‘ therefore err.’

‘ reason I told you, that no man can come to
 ‘ me, except it be granted to him by my Fa-
 ‘ ther ^g.’ From that *time* many of his disciples 66
 went back, and walked no more with him ^h.
 Therefore Jesus said to the Twelve, ‘ Will ye 67
 ‘ also go away ?’ Then Simon Peter answered 68
 him, ‘ Lord, to whom shall we go ? Thou hast
 ‘ the words of eternal life ! and ⁱ we believe, 69
 ‘ and know that thou art the Messiah the Son
 ‘ of the living God.’ Jesus answered them ^k, 70
 ‘ Have not I chosen you Twelve ? and one of
 ‘ you is ^l a devil.’ He spoke this of Judas Isca- 71
 riot *the son* of Simon ; for it was he that was
 about to betray him, being one of the twelve.

A F T E R these things, Jesus ^m walked in Ga-^{CHAP.}
 lilee ; for he would not walk in Judea, ^{VII.}
 because the Jews sought to put him to death.
 Now, the Jewish feast of Tabernacles was near. 2
 His brethren, therefore, said to him, Remove 3
 from hence, and go into Judea, that ⁿ thy dis-
 ciples also may see the works which thou doest:
 For

^g See above v. 44. and the note.

^h They plainly perceived that their true character was now discovered, and that their secular views were entirely disappointed.

ⁱ καὶ πιστεύουσιν καὶ ἰσχυ-
 ραμιν, *we have both believed, and known* by the strongest evidence.

^k Peter spoke in the name of Twelve ; who assented to what he said, by continuing with

Jesus.

^l My *accuser* and *betrayor* ; for so the word διαβόλος signifies.

^m i. e. *travelled and conversed* in Galilee ; for the inhabitants of Judea sought an opportunity to dispatch him, either by a tumultuous assault, or pretended legal process.

ⁿ i. e. the disciples whom thou hast in those parts, particularly at Jerusalem.

4 For no man doeth any thing in private, who is himself desirous of ^a being known publicly.
^b If thou performest these things, shew thyself
 5 to the world. For neither did his brethren believe in him. Jesus therefore saith to them, ' My
 6 ' time ^c is not yet come ; but your time is already
 7 ' ways ready. The world cannot hate you ; but
 ' it hateth me, because I testify concerning it,
 8 ' that its works are evil. Go ye up to this festival : I do not go up yet to this festival ; ^d for
 9 ' my time is not yet fully come.' When he had said these words to them, he continued ^e in Galilee.

10 Now, when his brethren were gone up, then He also went up to the festival, not publicly ^f,
 11 but as it were in secret. The Jews therefore sought for him at the festival, and said, ^g Where
 12 is He ? And there was a great murmuring ^h among the multitude concerning him ; for some said, He is a good man : others said, No ; but he

^a i. e. no man acts in private, and, at the same time, desires to be famous, and publicly talked of, *ἢ παρρησια ἔχει.*

^b His own relations seem invividiously to doubt the reality of his miracles, as if they would not bear the test of public examination.

^c Either to manifest myself, or to go up to Jerusalem ; whereas it is of little importance when you go up.

^d The time for my appearing there is not yet accomplished,

πεπληρωται.

^e i. e. for a few days longer.

^f i. e. with a train of followers, and working miracles of benevolence by the way ; but, as we say, *incognito*.

^g The Jews, not seeing him at the festival as usual, made enquiry after him.

^h The debates concerning Jesus ran high among the people, who were now met at Jerusalem from all parts where he had performed his miracles.

he seduceth the ^y populace. However, no one ¹³
spoke ^a openly and freely of him, for fear of the
Jews.

Now about ^a the middle of the festival, Jesus ¹⁴
went up into the temple, and taught. And the ¹⁵
Jews were amazed saying, How doth this man
understand letters, having never learned? Jesus ¹⁶
answered them, and said, ' My doctrine is not ^b
' mine, but His that sent me. If any one be ¹⁷
' determined ^c to do His will, he shall know
' concerning the doctrine, whether it be of God,
' or whether I speak of myself. He that speak- ¹⁸
' eth of himself ^d, seeketh his own glory; but
' He that seeketh the glory of Him who sent
' him, He is true, and there is no ^e unrighteous-
' ness in him. Did not Moses give you the ¹⁹
' law? and yet none of you keepeth the law :
' Why

^y Or the multitude, του οχλου.

^z This is implied in the word
παρησια, and must be restrained
to those who spoke favourably
of him. Hence the Evangelist
says that there was *mur-muring*,
&c. for these things were *whis-*
pered among the people.

^a This festival lasted eight
days; so that this was several
days after his relations had ad-
vised our Lord to go up, as
they probably set out some days
before the festival commenced.

^b i. e. It is not my own in-
vention, or what I have learned
by study; but received by im-
mediate inspiration from my Fa-
ther, who sent me to instruct the
world.

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^c Θαλα has frequently this
sense in the N. T. See above
Chap I. 43. *Mat. XIX. 17, &c.*
From this important passage we
may conclude, that every upright
man, to whom the Gospel is
proposed, will see and own the
evidence of its divine authority.
Hence the awful judgements de-
nounced against those, who, be-
ing blinded by their vicious in-
clinations and prejudices, reject
it.

^d i. e. without any divine
commission, but with secular
views.

^e αδικια seems here to be set
in opposition to αληθεια, and sig-
nifies *imposture*.

E e

f Or

- 20 ' Why do you go about ^f to kill me ?' The
 multitude answered and said, ^g Thou hast a de-
 21 mon : who goeth about to kill thee ? Jesus an-
 swered and said to them, ' I have performed one
 ' work, and ye all wonder ^h on that account.
 22 ' Moses gave you circumcision ; (not that it is of
 ' Moses, but of the ⁱ fathers) and ye circumcise
 23 ' a male-child on the sabbath. If a man on
 ' the sabbath-day receive circumcision, that
 ' the law of Moses may not be ^k violated ; are
 ' ye incensed against me because ^l I have made
 ' a man sound throughout on the sabbath ?
 24 ' Judge not according to appearance, but judge
 25 ' righteous judgment.' Therefore some ^m of
 the inhabitants of Jerusalem said, Is not this he
 26 whom they seek to kill ? but behold, he speak-
 eth ⁿ openly and freely, and they say nothing to
 him. Do the rulers certainly know that this
 is

^f Or *seek an opportunity to kill me* ; for it is a precept of the Law, even a command immediately delivered by God himself : " Thou shalt not kill." *Exod. XX. 13.*

^g *i. e.* Thou art possessed and mad. See Chap. X. 20.

^h I join *καὶ ταῦτο* to this sentence, as it cannot, in its usual signification, introduce the next verse. Our Lord here alludes to his curing the infirm man at the pool of Bethesda (Chap. V. 16.) on the Sabbath, because he knew the design of some who were now present, to renew the prosecution against him.

ⁱ Or *Patriarchs* long before his time.

^k *λυθῆναι, solvatur* ; for it prescribed circumcision on the eighth day, as an indispensable rite. *Lev. XII. 3, &c.*

^l *ὅλον ἀνθρώπου υἱὸν ἰσχύσασα.* I have effected the total cure of a man ; for it appears from Chap. V. 9—14. that he was cured both in body and mind.

^m These knew more of the wicked design of the Sanhedrim, than those who had spoken in *v. 20.*

ⁿ *παρησια.* Though he speaks his mind thus freely ; yet none of the Elders contradict him.

^o *αληθως*

is ° the Messiah in reality. However, we know
 this man, from whence he is ; but when the
 Messiah cometh, ° no man knoweth from whence
 he is. Then Jesus, as he was teaching in the
 temple, cried out ¶, saying, ¶ ‘ Do ye both know
 ‘ me, and know from whence I am ? and yet
 ‘ I am not come of myself, but He that sent me
 ‘ is true ¶, whom ye do not know : But I know
 ‘ him ; for I am from him, and He hath sent
 ‘ me.’ Then they sought ¶ to seize him ; but
 no man laid hands on him, because his hour was
 not yet come. However, many of the people °
 believed on him, and said, When the Messiah
 cometh, will he perform more miracles than
 these which this *man* hath done ? The Pharisees
 heard that the multitude murmured * such things
 concerning him : and the Pharisees and Chief-
 Priests sent officers to seize him. Jesus there-
 fore

° αληθως ὁ Χριστός, i. e. *the real Messiah*, and not a seducer of the people, as they once gave out.

¶ This chimerical notion, which they had of the Messiah, must have been from tradition ; for had they understood the Sacred Writings, they would have been better informed. The Jews at that time, like the modern Romanists, trusted entirely to their guides ; hence our Lord tells them to *search the Scriptures*, Chap V. 39.

¶ Jesus raised his voice, that the multitude might hear this important declaration.

¶ The propriety of the reply

requires an interrogation in this place. The learned reader knows that there are no such points in the most ancient MSS.

* In all his promises and predictions. Our Lord seems here to allude to the accomplishment of the prophecies, already fulfilled in him.

¶ an opportunity ; which they could not do, God having laid a restraint on them, because his hour for suffering was not yet arrived.

° who were assembled in crowds about him, πολλοι εκ του οχλου.

* i. e. said these things in obscure whisperings.

- fore said to them, ' Yet a little while am I with
 ' you, and *then* I am going to Him that sent
 34 ' me. Ye shall seek, and shall not find, me ;
 35 ' and where I am ^y, ye cannot come.' There-
 fore the Jews said among themselves, Whither
 is he about to go, that we shall not find him ?
 will he go to the dispersed among the Greeks,
 36 and teach the Greeks ^z ? What ^a assertion is this
 which he hath said, Ye shall seek, and shall not
 find me ; and where I am, ye cannot come ?
 37 In the last day ^b, the greatest of the festival,
 Jesus stood up and cried out, saying, ' If any
 ' one thirst, let him come to me, ^c and drink !
 38 ' He that believeth on me, as the Scripture hath
 ' said ^d, out of his belly shall flow rivers of living
 39 ' water.' Now, He spoke this concerning the
 Spirit, which they who believed on him were to
 receive ; for the Holy Ghost was not yet *given*,
 40 because Jesus was not yet glorified. Many of
 the people, therefore, when they heard this
 41 saying, said, Surely this is ^e the Prophet : Others
 said,

^y Or where I shall then, and
 always, be.

^z Intimating that if he went
 among the Greeks and other
 Gentiles, the dispersed Jews
 would not listen to him.

^a *λογος*, discourse or saying.

^b Compare *Levit.* XXIII.

34—36.

^c It was customary on this
 day for the Priests to draw wa-
 ter out of the well of Siloam,
 and to pour it out before the
 Lord in the temple, at the time

of evening sacrifice.

^d This seems to allude to se-
 veral prophecies which refer to
 the effusion of the Spirit by the
 Messiah, under the simile of
 pouring out water. Compare
Isa. L. 11—15. XLIV. 3.
 LVIII. 11. *Joel* II. 28.

^e Probably, Elijah, who was
 to precede the Messiah, or one
 of the ancient prophets risen
 from the dead. *ὁ προφητης*, the
 prophet.

said, this is the Messiah. But some said, Shall
 the Messiah come out of Galilee? Hath not the
 scripture said, that the Messiah is to come from
 the seed of David, and out of the town of
 Bethlehem^f, where David was? So there was
^a a division among the people, on his account.
 And some of them would have seized him; but
 no man laid hands on him. Then the officers
 came to the Chief-Priests and Pharisees: And
 they said to them, Why have ye not brought
 him? The officers answered, No man ever
 spoke like this man. The Pharisees, therefore,
 answered them, Are ye also seduced? have any
 of the rulers, or of the Pharisees, believed on him?
 but ^b this multitude, who knoweth not the law,
 are cursed. Nicodemus saith to them (he that
 came to Jesus by night, being ⁱ one of them)
 Doth our ^k law judge any man before it hear
 him, and know what he doeth? They answered
 and said to him, Art thou also of Galilee? Search
 and see! for no prophet riseth out of Galilee.
 And every one went to his own house ^l.

JESUS then went to the ^m Mount of Olives: CHAP.
VIII.
2
 But He returned early in the morning to the
 temple;

^f viz. Bethlehem. Judah, which
 was the ancient seat of his fa-
 mily, and where David was
 born.

^{g i. e.} A dissention, *οἰσμα*, or
 warm debate.

^h The ignorant populace are
 cursed with a judicial blindness,
 and insatuated.

ⁱ A ruler, or counsellor of the
 Sanhedrim.

^k Compare *Deut.* XVII.
 8—11. XIX. 15. & *seq.*

^l Thus the assembly broke
 up, without coming to any re-
 solution.

^m This mountain was in the
 neighbourhood of Jerusalem, to

temple ; and all the people came to him ; and
 3 He, sitting down, taught them. ⁿ And the
 Scribes and Pharisees brought to him a woman
 taken in adultery ; and having set her in the
 4 midst, they say to him, Teacher, this woman was
 5 taken in adultery, in the very fact. Now, Mo-
 ses in the law commanded us ^o, that such should
 6 be stoned ; but what sayest thou ? This they
 said, tempting him, that they might have some
 matter of accusation against him ^p. But Jesus,
 stooping down, wrote with *his* finger on the
 7 ground ^q. But as they persisted in asking him,
 he raised himself up, and said to them, ' He that
 ' is without sin among you, ' let him first throw
 8 ' a stone at her.' And stooping again down, He
 9 wrote on the ground. But hearing *this*, and being
 convicted by their own conscience, they went
 out one by one, beginning from the eldest ^r to
 the last ; and Jesus was left alone ^t, and the wo-
 10 man who stood in the midst ^u. Then Jesus rais-
 ing

the east of the city, over the
 brook Kedron, whither our Lord,
 towards evening, retired to pray.

ⁿ This story is wanting in the
 Alexandrian and most of the
 ancient MSS. and likewise in
 the Syriac version ; but for the
 authenticity of it see Dr. Mill.

^o See *Deut.* XXII. 22—24.

^p To the *Jewish Rulers*, if he
 acquitted the criminal ; or to the
Romans if, upon the authority
 of the law of Moses, He ven-
 tured to condemn her to die.

^q The words *μη προσπορευ-
 μενς*, ' as tho' he heard them
 not,' *v. Tr.* are wanting in all

the best MSS. and printed edi-
 tions of the N. T. I have there-
 fore omitted them.

^r See *Deut.* XVII. 7.

^s The Elders, who were most
 eager in the prosecution, and so
 partial as to let the adulterer
 go, were the first that withdrew,
 and the rest followed their ex-
 ample.

^t By all the accusers, old and
 young.

^u *i. e.* The woman, *who*, a
 little before, *stood* in the midst
 of her accusers, *σκληρα*, *part.*
perf. and not *standing*, as it is
 generally rendered.

ing himself up, and seeing none but the woman, said to her, Woman, where are those thy accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said to her, Neither do I ^a pass sentence on thee: go, and sin no more!

And Jesus spoke again to ^v them, saying, ' I ¹²
' am the light of the world! he that followeth
' me shall not walk in darkness, but shall have
' the light of life.' The Pharisees therefore ¹³
said to him, Thou bearest testimony of thyself;
thy testimony is not true ¹⁴. Jesus answered and
said to them, ' Though I give testimony of my-
' self, yet my testimony is true: ^a for I know
' from whence I came, and whither I am go-
' ing; but ye know not from whence I come,
' and whither I am going. Ye ^b judge accord- ¹⁵
' ing to the flesh; I judge no man.. And yet if ¹⁶
' I do

^a κατακρίνω, i. e. *judicially condemn thee*. The ambiguity of the word *condemn* in English has given occasion to some of our modern infidels, most of whom are mere English critics, to assert that Jesus did not *blame* the adulteress, or *disapprove* of her conduct; for which reason I have rendered *κατακρίνω* by a different phrase in the latter part of this verse.

^v viz. The people in the temple, whom he had been instructing, before the Pharisees had interrupted him.

^a i. e. is not to be admitted as true, on that account. See chap V. 31.

^b i. e. I know that I am the Messiah, and came from God, &c. and it is not for want of the most evident demonstrations, that you are still ignorant of it; but it is owing to your carnal prejudices.

^b You form a wrong judgment of me, on account of my present human form; I judge no man at present, but rather appear in the character of a friend and instructor.

- ' I do judge, my judgment is ^c true ; for ^d I am
 ' not alone, but I and the Father who sent me.
 17 ' It is even written in your law, ' that the
 18 " testimony of two men is true." ' I am *one*
 ' who bear testimony of myself ; and also the
 ' Father who sent me beareth testimony of me.'
 19 Then they said to him, where is thy Father?
 Jesus answered, ' Ye neither know me nor my
 ' Father ; if ye had known me, ye would also
 20 ' have known my Father.' These words Jesus
 spoke in the treasury ^e, as he was teaching in
 the temple : and no man laid hands on him ;
 for his hour was not yet come ^f.
 21 Then Jesus said again to them, ' I am going
 ' away ; and ye shall seek me, ^g and shall die
 ' in your sin : whither I am going ye cannot
 22 ' come.' The Jews therefore said, Will he
 kill himself? since he saith, Whither I am going
 23 ye cannot come. And He said to them, ' Ye
 ' are from beneath ; I am from above : ye are
 24 ' of this world ; I am not of this world. There-
 ' fore I said to you, that ye shall die in your
 ' sins ; for if ye believe not that I am ^h *He*, ye
 ' shall

^e *i. e.* Is to be admitted as true. See *Deut.* XVII. 6, XIX.

delivered into their impious hands.

15. ^g I am not the only one that bears testimony ; but my Father and I concur in it.

^h A certain part of the temple where the sacred treasure was kept, consisting of gifts and offerings.

^f *i. e.* the time in which he was by divine permission, to be

^g *i. e.* shall perish in this your sin of unbelief, and consequently cannot come to those blissful mansions where I shall be, when this devoted city is destroyed.

^h Here is an Ellipsis, to be supplied by comparing this with *v.* 12, &c. *i. e.* He whom I have represented myself to be.

ⁱ Some

‘ shall die in your sins. Then they said to 25
 him, who art thou? And Jesus saith to them,
 ‘ *Even the same that I told you from the*
 ‘ beginning. I have many things to say, and 26
 ‘ judge concerning you: but ~~He~~ that sent me,
 ‘ is true; and I speak to the world those things
 ‘ which I have heard from him.’ They did 27
 not understand, that he spoke to them of the
 Father. Jesus therefore said to them, ‘ When 28
 ‘ ye shall have lifted up the Son of man; then
 ‘ shall ye know that I am ^k *He*, and *that* I do
 ‘ nothing ^l of myself; but according as my
 ‘ Father hath instructed me, I speak these things.
 ‘ And He that sent me is with me: the Father 29
 ‘ hath not left me alone; for I do always those
 ‘ things which are pleasing to him.’ As He was 30
 speaking these words many believed on him.

Then Jesus said to those Jews who believed 31
 on him, ‘ If ye continue in my word, *then* ye
 ‘ are my disciples indeed; and ye shall know 32
 ‘ the truth, and the truth shall make you free ^m.’
 They made answer to him, We are the seed 33
 of Abraham, and ⁿ were never in slavery to any
 man: how sayest thou, Ye shall be made free?
 Jesus

^l Some interpreters read this passage more grammatically than the *v. Tr.* but they greatly obscure the sense. Others read and point the original thus: *την αρχην, ουτι και λαλω υμιν, πολλα εχω, κ. τ. λ. vide Rabbelii Anot. in loc.*

^k See above note on *v. 24*. Our Lord here seems to allude

to the prodigies attending his death, resurrection, &c.

^l See above note on Chap. VII. 16.

^m *viz.* From sin, and the bondage of the ceremonial law.

ⁿ This might be true with regard to the generation then living; but not of all the descendants of Abraham.

- 34 Jesus answered them, ' Verily, verily, I say to
 ' you, Whoever committeth sin ^o, is the slave
 35 ' of sin. Now a slave doth not always abide in
 ' the family ^p: *but* the Son abideth *there* always.'
 36 ' If therefore the Son shall make you free, ye
 37 ' will be free indeed. I know ^q that ye are the
 ' seed of Abraham: but ye seek to kill me, be-
 38 ' cause my word hath no place in you. I
 ' speak that which I have seen with My Father:
 ' and ye do that which ye have seen with Your
 39 ' father.' They answered and said to him, Abra-
 ham is our father. Jesus saith to them, ' If
 ' ye were the children of Abraham, ye would
 40 ' do the works of Abraham. But now ye seek
 ' to kill me, a man who hath spoken the truth
 ' to you, which I have heard of God: this
 41 ' Abraham did not ^r. Ye do the works of
 ' your father.' Then they said to him, We
 are not born of fornication ^s; we have one Fa-
 42 ther,—God. Jesus therefore said to them, ' If
 ' God were your Father, ye would love me;
 ' for I proceeded and do come from God: Nor
 ' am

^o *i. e.* habitually practises sin.

^p But may be dismissed, or transferred to another, as his master pleases; whereas the Son and Heir is always in his father's house.

^q *g. d.* ' It is true, you are the posterity of Abraham in a natural way; but, far from inheriting his faith or virtues, you endeavour to destroy me, who am the Messiah promised to him, and pay no regard to my words.' It seems probable

that this discourse was not addressed to those who had just *believed* (*v.* 30.) but to others who were present.

^r On the contrary, he gave the greatest credit, and most joyful welcome, to the messengers which God sent him by the ministration of angels.

^s *i. e.* we are not bastard Jews, whose blood has been contaminated with idolatrous alliances, but are God's inheritance.

^t I have

' am I come of myself; but He sent me. Why 43
 ' do ye not understand my manner of speaking?
 ' *Is it* because ye cannot hear my word? Ye 44
 ' are of *your* father the devil ^a; and the lusts of
 ' your father ye ^x are resolved to do. He was
 ' ^y a murderer from the beginning ^z; and conti-
 ' nued not in the truth, because there is no
 ' truth in him. When he speaketh a lie, ^a he
 ' speaketh of his own; for he is a liar, and ^b
 ' the father of it. But because I tell *you* the 45
 ' truth, ye do not believe me. Which of you 46
 ' convinceth me ^c of sin? and if I speak the
 ' truth, why do ye not believe me? He that 47
 ' is of God, heareth the words of God; there-
 ' fore ye do not hear *them*, because ye are not
 ' of God.' Then the Jews answered and said to 48
 him, Do we not rightly say ^d, that thou art
 a Samaritan, and hast a demon? Jesus an- 49
 swered, ' I am not possessed with a demon;
 ' but I honour my Father, and ye dishonour
 ' me.

' I have rendered this sentence interrogatively, as it makes the sense obvious, which would otherwise be obscure. *q. d.* Can you pretend that I have declined giving you proper instructions, or that you have not frequently heard them?

" The enormous wickedness of the Jews, at this time, vindicates our Lord from the imputation of undue severity. See *Joseph. B. Jud. L. V. C. 10, &c.*

^x *Θελετε ποιειν.* See above note on Chap. VII. 17.

^y Or *Manslayer*, *αὐτοκτονου,*

^z From the beginning of the

creation; for by a pernicious and audacious lie he attempted to destroy the first parents of mankind and their posterity, by subjecting them to death temporal and eternal.

^a *i. e.* Indulges the bias of his own perfidious nature.

^b Or first forger of that detestable crime.

^c Of falsehood, or any other sin.

^d *q. d.* Because thou speakest thus of Israelites, thou certainly art either a Samaritan, or possessed by a frantic spirit.

- 50 ' me. However, I seek not my own glory:
 ' there is one who seeketh it and judgeth.
 51 ' Verily, verily, I say to you, If any one keep
 52 ' my word, he shall never see death^c. The
 Jews therefore said to him, Now we know that
 thou hast a demon. Abraham is dead, and
 the prophets; yet thou sayest, If a man keep
 53 my word, ^f he shall never taste of death. Art
 thou greater than our father Abraham, who is
 dead? and the prophets *who* are dead: who
 54 dost thou pretend to be? Jesus made answer,
 ' If I ^g glorify myself, my glory is nothing: it is
 ' my Father who glorifieth me, of whom ye say,
 55 ' that he is your God; yet ye have not known
 ' him, but I know him: and if I should say I
 ' do not know him, I should be a liar like
 ' you; but I know him, and keep his word.
 56 ' Your father Abraham ^h exulted *with a de-*
 ' *fire* to see my day: he even saw it, and re-
 57 ' joiced.' Then said the Jews to him, Thou
 art

^c This is a figurative expression, though taken in a literal sense by the Jews. Death is as nothing, compared to what it would otherwise have been to the sinner, for Christ hath divested him of his sting; so that a true Christian will never see him arrayed with all his terrors.

^f This is not the same phrase used by our Lord in v. 51. which shews how disingenuous the Jews were.

^g δόξαζω—ή δόξα, 'Honour,' v. Tr.

^h ἠγαλλίασθε ἰνα ἴδῃ—καί εἶδε, καί ἔχαρῃ. He saw it at a distance, and rejoiced in the pleasing view. Our Lord probably alludes here to a special revelation made to Abraham; when he received the command from God to offer up Isaac; by which he was informed, that the sacrifice then enjoined him was a symbol of the method which God would *really* take for the redemption of sinful men, by the death and resurrection of his own son.

ⁱ Though

art not yet fifty ¹ years old ; and hast thou seen Abraham ? Jesus said to them, ' Verily, verily, I 58
 ' say to you, Before Abraham was born ^k I AM.'
 Then they took up stones to throw at him ; but 59
 Jesus concealed himself, and went out of the
 temple, going through the midst of them, and
 so passed on ^l ?

AND as He was passing along ^m, he saw a CHAR.
 man who had been blind from *his* birth. IX.
 And his disciples asked him, saying, Rabbi who 2
 sinned, this man, or his parents, so that he was
 born blind ⁿ ? Jesus answered, ' It is not be- 3
 ' cause either this man hath sinned, or his pa-
 ' rents ; but that the works of God might be
 ' displayed in him. I must perform the works 4
 ' of Him who sent me, ^o while it is day ;
 ' the night cometh, when no man can work.
 ' While I am in the world, I am the light of 5
 ' the world.' Having spoken thus, He spit on 6
 the ground, and made clay of the spittle ; and He
 anointed the eyes of the blind man with the clay,
 and

¹ Though Jesus probably was not five and thirty ; yet, being worn with fatigue and frequent watchings, he might appear older than he was.

^k *γενεσθαι, nascetur.*

^l Unknown to them, by miraculously affecting their sight.

^m Through the Streets of Jerusalem.

ⁿ The Jews looked upon all diseases and infirmities, as caused by demons for the punishment

of some heinous sin ; besides, they had borrowed the notion of the transmigration of souls from the Pythagoreans (see Josephus's account of the Pharisees.) Hence the disciples imagined, that this man might have sinned in another body.

^o While I have the opportunity of dispatching it ; for I see my death approaching, which will put an end to this kind of miraculous cures.

7 and said to him; Go, wash in the pool of Siloam,
(which, being interpreted, signifies sent). He there-
fore, went away and washed, and ^p came seeing.

8 The neighbours therefore, and those who had
seen him before when he was blind, said, Is not
9 this he who sat begging? Some said, This is he;
and others, He is like him. *But* he said, I am *he*.
10 They therefore said to him, How were thine
11 eyes opened? He answered and said, A man
who is called Jesus made ^r clay, and anointed
my eyes, and said to me, Go to the pool of
Siloam, and wash: and I went and washed;
12 and I saw. Then they said to him, Where is
he? He said, I do not know.

13 ^s They brought him who had formerly been
14 blind to the Pharisees. Now, it was the sab-
bath, when Jesus ^t made the clay, and opened
15 his eyes. The Pharisees therefore again asked
him how he had received his sight. He said to
them, He put clay upon my eyes, and I washed,
16 and do see. Then some of the Pharisees said,
This man ^u is not of God, because he observeth
not the sabbath: Others said, How can a man

who

^p *i. e.* came back from the
pool with his eyes uncovered,
which were so strengthened as
to be able immediately to bear
the light.

^q A Hebrew phrase for *giving*
sight to the blind.

^r A mixture of clay and spit-
tle, *v. 6.*

^s The neighbours, &c. brought
the blind man who was cured,

before the Sanhedrim, that the
Pharisees and Elders might ex-
amine him.

^t Anointing the eyes on the
sabbath with any kind of medi-
cine, was forbidden to the Jews
by the vain tradition of the
Elders. See *Lightfoot. in loc.*

^u *viz.* Jesus, who had per-
formed the cure.

who is a sinner, do * *such miracles?* and there
 was ⁷ a division among them. They say to the
 blind man again, What sayest thou of him, since
 he hath opened thine eyes? And he said, He is
 a prophet. The Jews therefore would not be-
 lieve concerning him, ~~that he had been blind,~~
 and had received his sight, till they called the
 parents of him who had received sight.
 And they asked them, saying, Is this your son,
 who, ye say, was born blind? how then doth
 he now see? His parents answered them, and
 said, We know that this is our son, and that he
 was born blind; but by what means he now
 seeth, we know not; or who hath opened his
 eyes, we know not: he is of age; ask him:
 he will speak for himself. His parents spoke
 these words, because they were afraid of the
 Jews; for the Jews had agreed already that if
 any one should confess that He was the Messiah,
 he should be ² put out of the synagogue. On that
 account his parents said, He is of age; ask him.
 Then they called ² a second time the man who
 had been blind, and said to him, ^b Give glory to
 God:

* *i. e.* such miracles of kindness and benevolence, in which evil spirits could have no hand.

⁷ They were divided in their opinions, which occasioned a warm debate among them.

² This censure, like excommunication in the Christian church, was attended with many civil incapacities and penalties.

^a *ἐκ τῆς συναγωγῆς*. having dismissed his parents, the Elders in coun-

cil addressed themselves again to the son; and pronounced the immaculate Son of God a notorious sinner, for transgressing their vile traditions.

^b This was a general adjuration by the glorious name of God, used among the Jews. (Compare *Josh. VII. 19.*) by which they call upon the man, to confess the fraud or collusion, if there was any, in the affair. The malice and inveteracy of the

- 25 God: ~~we know that this man is a sinner.~~ He therefore answered and said, Whether he be a sinner, I know not; one thing I know, that
 26 whereas I was blind, I now see. Then they said to him again, What did he do to thee? how
 27 did he open thine eyes? He answered them, I have told you already; and ye did not give ear^c: why would you hear it again? ^d are ye also desirous of becoming his disciples? Then they reviled him, and said, Thou art a disciple of that man; but we are the disciples of Moses.
 29 We know that God spoke to Moses; but *as for*
 30 this man, we know not from whence he is^e. The man replied, and said to them, Why, there is something wonderful in this, that ye do not know from whence he is; and yet he hath opened mine eyes. Now, we know that God heareth not sinners; but if any one be a worshipper of
 32 God, and do his will, him he heareth. Since the beginning of the world it was never heard, that ^f any man opened the eyes of one who was
 33 born blind. If this man were not of God, he could do nothing^g. They answered and said to him, Thou ^h wast entirely born in sins, and dost

^c The Pharisees appear by this strict re-examination of this man, his parents, &c.

^d i. e. give any attention to what I said. See above, v. 15.

^e *μη καὶ ἐκκεῖθεν γινώσκεις,* &c.

^f We have no credentials of his mission from God, as we had of that of Moses. A strange partiality!

^g The unlearned reader will observe, that *couching* was an operation never thought of in that age; and that the visible means, used by our blessed Lord in this cure, were far from being adequate to the effect.

^h viz. of this miraculous and benevolent kind.

ⁱ See above note on v. 2.

dost thou teach us? And they cast him out:
 Jesus heard ^k that they had cast him out; and 35
 finding him, He said to him, Dost thou believe
 on the Son of God? He answered and said, 36
 Who is he, Sir, that I may believe on him?
 And Jesus said to him, Thou hast seen him; 37
 and it is He who is talking with thee. Then he 38
 said, Lord, I believe! and he worshipped him.¹
 And Jesus said, ^m I am come into this world 39
 for judgement ⁿ: that they who see not, might
 see; and that those who see, might be blinded.
 And *some* of the Pharisees who were with him 40
 heard these words, and said to him, Are we also
 blind? Jesus said to them, If ye were blind, ye 41
 would not have ^o sin: but now ye say, We see;
 therefore your sin remaineth.

‘ **V**erily, verily, I say to you, He who en-^{CHAP.}
 ‘ tereth not by the door into the sheep-^{X.}
 ‘ fold, but climbeth up some other way;—He
 ‘ is a thief and a robber: But he that entereth ²
 ‘ in by the door, is the shepherd of the sheep.
 ‘ To him the door-keeper openeth, and the ³
 ‘ sheep hear his voice; and he calleth his own
 ‘ sheep

¹ Out of the synagogue. See
 v. 22

^k And was, probably, in-
 formed of the rational and free
 answer he had made to the
 Jewish Rulers.

¹ *Falling down prostrate at his
 feet.* as the word *προσκύνησεν*
 implies.

² These words seem to be
 addressed to the Pharisees and

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the rest of the people, and na-
 turally arise from the cure he
 had performed on the blind
 man.

ⁿ For judgement, as well as
 mercy.

^o *i. e.* any sin in comparison
 of your present aggravated guilt
 of wilful blindness, which re-
 maineth unrepented of, and un-
 remitted.

F f

* P The

- 4 ' sheep by name ^p, and leadeth them out. And
 ' when he putteth forth his own sheep, he goeth
 ' before them; and the sheep follow him, be-
 5 ' cause they know his voice. But they will not
 ' follow a stranger; but will fly from him, be-
 ' cause they do not know the voice of strangers.'
 6 This parable Jesus spoke to ^q them; but they
 understood not what it was, that He said to
 them.

- 7 Therefore Jesus said to them again, ' Verily,
 ' verily, I say to you, I am the door of the
 8 ' sheep. All that ever came before me ' are
 ' thieves and robbers; but the sheep have not
 9 ' heard them ^r. I am the door: if any one
 ' enter in by me, he shall be safe ^t, and shall
 10 ' go in and out, and find pasture. The thief
 ' cometh only to steal, and kill, and destroy: I
 ' am come that they may have life, and that
 11 ' they might have *it* more abundantly ^u. I am
 ' the good shepherd ^v: the good shepherd giveth
 his

^p The Eastern shepherds, probably, give particular names to their sheep, as we do to our dogs and horses. Their custom also was (and I have seen it in many parts of Europe, if not in England) to go before the flock playing on a pipe, or whistling, to make them follow.

^q *viz.* The Scribes and Pharisees, who led their flocks astray; but our Lord intimates that the true sheep would not listen to, nor follow, them.

^r *viz.* Those who assumed the Messiah's character, or set

up a despotic authority in the church, teaching things contrary to the written word of God, as the Pharisees did.

^s *i. e.* have not listened to their doctrine, nor obeyed their precepts.

^t From every thing that might hurt or annoy him; alluding to the sheep.

^u A much nobler provision is made for the everlasting welfare of Christ's flock, than what was ever known before.

^v Compare *Jā.* XL. 11. *Ezek* XXXIV. 23.

' his life for the sheep; but the hireling; who ¹²
 ' is not the shepherd, and whose own the sheep
 ' are not, seeth the wolf coming, and leaveth
 ' the sheep, and flieth away; and the wolf
 ' seizes them, and scattereth the sheep. The ¹³
 ' hireling flieth, because he is an hireling, and
 ' careth not for the sheep. I am the good ¹⁴
 ' shepherd, and know my *sheep*, and am known
 ' by mine; even as the Father knoweth me, ¹⁵
 ' and I know the Father; and I lay down
 ' my life for the sheep. I have also other sheep ¹⁶
 ' which are not of this fold: them also must I
 ' bring, and they shall hear my voice; and
 ' there shall be one sheep-fold, one shepherd.
 ' For this reason my Father loveth me; because ¹⁷
 ' I lay down my life, that I may take it
 ' again. No one taketh it from me; but I lay ¹⁸
 ' it down of myself. I have power to lay it
 ' down, and I have power to take it again.
 ' This commandment I have received of my
 ' Father.' There was a division, therefore, again ¹⁹
 among the Jews, on account of these words. And ²⁰
 many of them said, He hath a demon, and is
 mad; why do ye give ear to him? Others said, ²¹
 These are not the words of a demoniac: Can
 a demon open the eyes of the blind?

N O W

' Our Lord alludes here to
 the Gentiles, that should be-
 lieve in him; who were called
 the sheep of Christ, even while
 they were yet in ignorance and
 idolatry, the *heathen* being given
 him for an inheritance.

' I lay down my life for the

sheep, who are dear to him, as
 well as to me; that I may re-
 sume it, and possess it forever
 for his glory, and the happiness
 of my redeemed.

' My Father hath commanded
 it; and I shall ere long fulfill
 the charge in both its branches.

22 **N**OW ^b the festival of the Dedication was held
 23 at Jerusalem; and it was winter. And
 Jesus was walking in the temple, in ^c Solomon's
 24 portico. Then the Jews surrounded him, and
 said to him, How long dost thou hold our minds
 in suspense? If thou art the Messiah, tell us
 25 plainly. Jesus answered them, ' I told you ^d,
 ' and ye believed not: the works which I do
 ' in the name of my Father, they bear testimony
 26 ' of me. But ye do not believe, because ye are
 27 ' not of my sheep. ^e As I said to you, My
 ' sheep hear my voice, and I know them; and
 28 ' they follow me: And I give them eternal
 ' life; and they shall never perish, neither shall
 29 ' any ^f one ^g snatch them out of my hand. My
 ' Father, who gave *them* to me, is greater than
 ' all; and no one is able to snatch *them* out of
 30 ' the hand of my Father. I and the Father are
 31 ' one.' Then the Jews took up stones ^h again
 ' to

^b This was instituted by Judas Maccabreus, (see 1 *Macc.* IV. 52—59.) and was held for eight days, in the month of December.

^c This was a fine structure supported by a wall four hundred cubits high, consisting of stones of a vast bulk. It was on the outside of the temple, towards the East. See *Joseph. Antiq. L. VIII. c. 3.* Compare *Act. III. 11, 12.*

^d He had told them over and over in effect, in a language

which they might easily have understood; but they asked this question to insnare Jesus, that they might accuse him.

^e I join the words *καὶ ἄρτι* to the 27th verse; for the context requires it. See above *v. 4, 14, 15.*

^f Or any enemy; alluding to the infernal lion, who *je-keth* to devour the flock of Christ.

^g *ἀρπάξαι*, shall snatch as a wild beast does his prey.

^h See above Chap. VIII. 59.

to stone him. Jesus answered ⁱ them, ' I have ³²
 ' shewed you many good works from my Fa-
 ' ther; for which of those works do ye stone
 ' me?' The Jews replied to him, saying, We ³³
 do not stone thee for a good work; but for blas-
 phemy; even because thou, being a man,
 makest thyself God. Jesus answered them, ' Is ³⁴
 ' it not written in your Law ^k, " I said, Ye are
 " gods?" If he ^l called them gods; to whom ³⁵
 ' the word of God came, and the Scripture can-
 ' not be broken; do you say of him, whom ³⁶
 ' the Father hath sanctified, and sent into the
 ' world, Thou blasphemest, because I said, I
 ' am the Son of God? If I do not perform the ³⁷
 ' works of my Father, believe me not: but if ³⁸
 ' I do, though ye do not believe me, believe
 ' the works; that ye may know and believe,
 ' that the Father *is* in me, and I in him.' They ³⁹
 therefore ^m endeavoured again to take him; but
 he escaped out of their hand.

AND He went away again beyond Jordan, ⁴⁰
 to the place ⁿ where John at first baptized;
 and He abode there. And many resorted to ⁴¹
 him, and said, John indeed performed no mi-
 racle; but all things that John said, con-
 cerning this man, were true. And many be- ⁴²
 lieved on him in that place. NOW

ⁱ i. e. he made answer to the
 opprobrious expressions, which
 accompanied this outrage.

^k P/a. LXXXII. 6. The Jews
 called all the sacred books, ex-
 clusive of the prophets, *the Law*.

^l David, the inspired writer.

^m Or sought an opportunity,
 εἰς αὐτὸν.

ⁿ viz. Bethabara; where he
 continued till the fury of the
 Jews was a little abated.

CHAP. XI. **N**OW, one Lazarus of Bethany, the town of Mary and her sister Martha, was sick.

2 It was *that* Mary who anointed the Lord with balsam, and wiped his feet with her hair, whose

3 brother Lazarus was ill. The sisters therefore sent to him, saying, Lord, behold, he whom

4 thou lovest, is sick! But when Jesus heard *it*, He said, This sickness ^o is not to death; but for the glory of God, that the Son of God may be

5 glorified by it. Now, Jesus loved Martha, and

6 her sister, and Lazarus. When therefore He had heard that he was sick, He then abode two

7 days in the place where he was. Then, after that ^p, He saith to *his* disciples, Let us go into

8 Judea again. The disciples say to him, Rabbi, the Jews, but now, sought to stone thee; and

9 dost thou go thither again? Jesus answered, Are there not twelve hours in the day? If any one

10 walk in the day, he stumbleth not, because he seeth the light of this world: but if any one

11 walk in the night, he stumbleth because there is no light in him ^q. He spoke these things, and afterwards saith to them, Our friend Lazarus is fallen asleep; but I am going that I

12 may awaken him. His disciples therefore said, Lord,

^o *i. e.* is not to terminate in his final removal out of this world.

^p *i. e.* on the third day; though Lazarus was at the point of death, when they sent Jesus

word of his illness.

^q Our Lord here seems to allude to the day of this life, being the only opportunity he had to fulfil his Ministry. See above chap. X. 34.

^r Hence

Lord, if he sleeps, he ^r will recover. However, 13
 Jesus spoke of his death ; but they thought,
 that he had spoken of taking rest in sleep. Then 14
 Jesus said to them plainly, Lazarus is dead :
 and I am glad, on your account, that I was 15
 not there ; to the intent ye may believe :—But
 let us go to him. Then Thomas, who was 16
 called Didymus, said to his fellow-disciples, Let
 us also go, that we may die with him.

When Jesus therefore came, He found that 17
 he had been then four days in the tomb. Now, 18
 Bethany was near Jerusalem, about ^r fifteen fur-
 longs off : and many of the Jews came to 19
 Martha and Mary, to console them concerning
 their brother. Martha, therefore, as soon as she 20
 heard that Jesus was coming, went to meet
 him ; but Mary ^r sat in the house. Then Mar- 21
 tha said to Jesus, Lord, if thou hadst been here,
 my brother had not died ! But I know that even 22
 now, God will grant thee whatever thou shalt
 ask of God. Jesus saith to her, Thy brother 23
 shall rise again. Martha saith to him, I know 24
 that he shall rise again in the resurrection, at the
 last day ^u. Jesus said to her, ^r “ I am the re- 25
 ‘ resurrection,

^r Hence it appears that *σάσω*
 and *σώματι*, which are general-
 ly rendered *to save*, *to be saved*
 or *made whole*, in the *v. Tr.*
 signify *to recover*, as I have ren-
 dered them frequently in the
 preceding sheets, since that verb
 will bear no other sense in this
 place.

^r Something less than two
 English miles.

^r She probably sat weeping
 on the ground, which was the
 posture of mourners.

^u Compare chap. V. 28, 29.
 which Martha had probably
 heard ; at least, our Lord had in-
 structed her in this doctrine be-
 fore, having often visited this
 family.

^r See chap. V. 21.

‘ resurrection, and the life : he that believeth in
 26 ‘ me, though he be dead, shall live ; and
 ‘ every one who is living, and believeth in me,
 27 ‘ shall never die. Dost thou believe this ?’ She
 saith to him, Yes, Lord, I believe that thou art
 the Messiah, the Son of God, who was to come
 28 into the world. And having said these words,
 she went away, and called Mary her sister pri-
 vately, saying ^z, The Master ^a is come, and
 29 calleth for thee. As soon as she heard *it*, she
 30 arose in haste, and came to him. Now, Jesus
 had not yet entered into the village, but was in
 31 the place where Martha met him. The Jews,
 therefore, who were with her in the house, and
 were comforting her, seeing that Mary rose up
 hastily and went out, followed her ; saying, She
 32 is going to the sepulchre to ^b weep there. Then
 Mary, when she came where Jesus was, and
 saw him, fell down at his feet, saying to him,
 Lord, if thou hadst been here, my brother had
 33 not died ! Jesus therefore when He saw her
 weeping, and the Jews also weeping who
 came with her, ^c groined in spirit, and was
 34 troubled. And He said, Where have ye laid
 him ? They say to him, Lord, come and see !
 35, 36 Jesus wept ^d. The Jews therefore said, Behold,
 how

^y Compare chap. VIII. 51,
 52, and note, for the illustration
 of this passage : or, per-
 haps, our Lord may mean, that
 a believer shall not *die eternally*.

^z She whispered it in her ear,
 as appears by the sequel.

^a Or *is hard by*, *παρὰ*.

^b This was a common custom
 among the Ancients.

^c Fetched a deep groan ; and
 feeling a strong inward commo-
 tion, *afflicted himself*, *ἐταπείνω*
ἑαυτὸν.

^d In sympathy with the mourn-
 ers, and in compassion to the
 obdurate

how He loved him ! But some of them said, 37
 Could not this person, who opened the eyes of the
 blind, have caused that this man also should not
 have died ? Jesus therefore, groining again in 38
 himself, cometh to the sepulchre : it was a cave,
 and a stone was laid upon it ^c. Jesus said, Take 39
 away the stone. Martha, the sister of the ^d de-
 ceased, saith to him, Lord, by this time he
 sinelleth *offensively* ; for he hath been *dead* ^e four
 days. Jesus saith to her, Did I not tell thee, 40
 that if thou wouldest believe, thou shouldest see
 the glory of God ^h ? Then they took away the 41
 stone *from the place* where the deceased was laid.
 And Jesus lifted up *his* eyes, and said, ' Father,
 ' I thank thee that thou hast heard me ! And I 42
 ' knew that thou always hearest me ; but I said
 ' *this* because of the people who are standing
 ' by, that they may believe that thou hast sent
 ' me.' And having said these words, He cried 43
 with a loud voice, ' Lazarus, come forth !' And 44
 he that was dead came forth, bound about *his*
 hands and feet with grave-cloths ⁱ ; and his
 face

obstinate Jews ; whose infidelity he fore-saw, notwithstanding the miracle he was going to perform, which would only prove the means of hastening his own death, and aggravating their guilt.

^c *i. e.* at the entrance of it, which was probably at the side of the cave ; otherwise Lazarus could not have ascended of himself out of the sepulchre. I have avoided using the word *grave*, as it might give the rea-

der a wrong idea of this tomb.

^f *ταφνος*. The same word is used in *v.* 41.

^g *i. e.* part of four days, this being the fourth day since he died. The Jews still bury their dead on the day of their decease.

^h Remarkably displayed in a work of power and mercy.

ⁱ Or with several rollers and foldings of linen, that were wrapped about him.

face was bound about with a napkin. Jesus saith to them, ' Unbind him, and let him go ^k.

- 45 Many of the Jews, therefore, who had come to Mary, and seen the things which Jesus did,
46 believed on him. But some of them went away to the Pharisees, and told them what Jesus had
47 done. Therefore the Chief-Priests and the Pharisees assembled a council ^l, and said, ' What
' are we doing? for this man performs many
48 ' miracles. If we thus let him alone ^m, all will
' believe on him; and the Romans will come
' and ⁿ take away both our place and nation.'
49 And one of them, viz. Caiaphas, who was High-Priest that year, said to them, ' ^o Ye know
50 ' nothing at all; nor do you consider that it is
' expedient for us ^p, that one man should die
' for the people, so that the whole nation may
51 ' not perish.' Now, he did not speak this of himself; but, being High-Priest that year, he prophesied

^k This shews, that his health and vigour was instantly restored with his life.

^l They convened the Sanhedrim, being greatly alarmed at so astonishing an information. It can hardly be imagined that the persons who brought this news, did it with a bad design; as they had been eye-witnesses of such a surprizing miracle.

^m Or, *suffer him* to go on thus.

ⁿ *i. e.* They will destroy Jerusalem and the temple, and extirpate our nation, by carry-

ing the people into captivity, &c.

^o *q. d.* You seem to be entirely at a loss, instead of resolving on his death; for tho' he may not have committed any capital offence, yet he ought to be sacrificed to the welfare of the nation.

^p *i. e.* It is better for us that one innocent man should die for the security of the people, than that the whole nation, to which he belongs, should be brought to ruin.

propheſied that Jeſus ¹ ſhould ſhortly die for the nation; and not for that nation only, but that 52
 he might alſo gather together ² into one the children of God, who are diſperſed abroad.
 From that day, therefore, they conſulted toge- 53
 ther that they might put him to death. For 54
 this reaſon, Jeſus ³ walked no more openly among the Jews; but went ⁴ from thence into a country near the wilderneſs, to a city called ⁵ Ephraim, and continued there with his diſciples. Now, 55
 the Paſſover of the Jews drew near; and many went up from the country to Jeruſalem before the Paſſover, to purify themſelves ⁶. Then they 56
 ſought for Jeſus, and ſaid one to another, as they were ſtanding in the temple, What is your opinion? that he will not come to the feſtival? Now, both the Chief-Prieſts and the Pharifees 57
⁷ had given command that, if any one knew where he was, he ſhould declare *it*, that they might apprehend him.

THEN Jeſus came, ſix days before the CHAP. XII.
 Paſſover, to Bethany, where Lazarus was, who had been dead, *and* whom He raiſed from the dead. Therefore they made a ſupper for him there; 2
 and

¹ ἐμῶν ἀποθνήσκουσιν.

² Into one glorious and happy ſociety, *the church, which is his myſtical body.*

³ Or *converſed no more publicly and freely*, οὐκ ἐτι παρρησια πειπνᾶται, till his hour came.

⁴ i. e. from Jeruſalem.

⁵ A town in the lot of Ben-

jamin, near the wilderneſs of Judea. 2 Chron. XIII. 19.

⁶ By preparatory ſacrifices, for the celebration of that high feſtival. Compare 2 Chron. XXX. 17.

⁷ i. e. Had iſſued expreſs orders from the Sanhedrim.

and Martha ^a waited at table, but Lazarus was
 3 one of those who sat down with him. ^a Then
 Mary, taking a pound of balsam of genuine spike-
 nard, *which was* very costly, anointed the feet
 of Jesus, and wiped his feet with her hair; and
 the house was filled with the odour of the oint-
 4 ment. Therefore one of his disciples, Judas
 Iscariot, *the son* of Simon, who was about to be-
 5 tray him, saith, Why was not this balsam sold
 for three hundred deniers, and given to the
 6 poor? But he said this, not that he cared for
 the poor, but because he was a thief, and had
 7 the bag, and carried what was put in it. Then
 Jesus said, Let her alone ^b; she hath reserved
 8 this against the day of my burial. For ye have
 always the poor with you; but me you have not
 always.

9 Now, a great multitude of the Jews knew
 that he was there; and they came, not only on
 account of Jesus, but also that they might see
 Lazarus, whom he had raised from the dead.

10 But the Chief-Priests consulted how they might
 11 also kill Lazarus; because many of the Jews,
 on his account, went away, and believed on
 Jesus.

12 On the next day, a great multitude who were
 come to the festival, hearing that Jesus was
 13 coming to Jerusalem, ^c took branches of palm-
 trees,

^a Waited on our Lord at
 table, *δύξασιν*.

^b Compare *Mark XIV. 8*.

^c See the notes on *Mark XI.*

^a See the notes on *Mat. XVI. 8—10.*
 6—13. *Mark XIV. 3—9.*

^d *Zech.*

trees, and went forth to meet him ; and they
cried, Hosanna ! Blessed *be* the King of Israel,
who cometh in the name of the Lord ! And 14
Jesus, having found a young ass, sat on it ; as
it is written ^d, “ Fear not, daughter of Sion ! 15
“ behold, thy King cometh, sitting on the foal
“ of an ass ! ” Now, his disciples did not under- 16
stand these things at first ; but when Jesus was
glorified, then they remembered that these
things were written concerning him, and *that*
they had done these things to him. ^e Now, the 17
people who were with him when he called La-
zar-us out of the grave, and raised him from the
dead, bore testimony *of it*. For this cause, the 18
multitude also met him ^f ; for they heard that
he had done this miracle. The Pharisees, there- 19
fore, said among themselves, Do you perceive
that ye gain no advantage ? behold, ^g the world
is gone after him.

Now, among those who came up to worship 20
at the festival, there were some ^h Greeks ; these 21
came

^d in Zech. IX. 9.

^e It is impossible that their not understanding the prophecy of Zechariah, &c. which is mentioned in the preceding verse, should be the *reason* of what follows here. Hence it appears, that the particle *et*, *therefore*, is frequently used in a looser sense, so as to answer to *then*, *and*, or *now*, by the first of which I have often rendered it in the Gospels ; and that *et* is sometimes redundant.

^f Crying Hosannah, &c. See above v. 13.

^g *Tout le monde*, as the French phrase is ; or as we say, *all the world*, for a great number of men.

^h Probably these were persons descended from Grecian parents, and who used that language ; but had forsaken the idolatry of their ancestors, and devoted themselves to the God of Israel, as appears by their coming to the Passover.

- came to Philip, who *was* of ⁱ Bethsaida in Galilee, and entreated him, saying, Sir, ^k we would
 22 fain see Jesus. Philip cometh and telleth Andrew; and then Andrew and Philip told Jesus.
 23 And Jesus ^l spoke to them, saying, ‘ The hour
 ‘ is come, that the Son of man must be glorified.
 24 ‘ ^m Verily, verily, I say to you, Unless a
 ‘ grain of wheat fall into the ground and die,
 ‘ it remaineth alone; but if it die, it produceth
 25 ‘ much fruit. ⁿ He that loveth his life, shall
 ‘ lose it; and he that hateth his life in this world,
 26 ‘ shall preserve it to eternal life. If any one
 ‘ serve me, let him follow me; and where I
 ‘ am, there shall my servant also be: if any
 ‘ man ^o serve me, him will *my* Father honour.
 27 ‘ Now is my soul troubled; and what shall I
 ‘ say? ^p —Father, save me from this hour!—
 ‘ But,

ⁱ A town on the borders of Syrophenicia, from whence probably these Gentile Proselytes came. Compare Mark VII. 26, where the Syrophenician woman is called ἑλληνίς, a Greek.

^k Or *we are desirous of seeing Jesus*. Ἰδοὺς—ιδεῖν.

^l Having ordered these Gentiles to be introduced, he *addressed* the following *discourse* to them, ἀπεκρίνατο αὐτοῖς. See note on Mat. XXII. 1.

^m *i. e.* As a grain of corn, when it falls into the ground, seems to die, and be lost; and yet springs up, and yields great increase: so when I shall fall to the ground and be interred in it, *my kingdom* will

seem to be lost; yet it shall revive with more splendor, and my subjects will be greatly multiplied.

ⁿ See the notes on Mat. X. 39. Mark VIII. 35.

^o Of any nation, Jew or Gentile. This intimates the extensiveness of Christ's kingdom.

^p I think this punctuation strongly shews the *commotion* of our Saviour's *mind*, when his human nature shudders at his approaching unparalleled sufferings; but he soon recollects himself, and declares his submission to the decrees of his Father's will. Some interpreters point this passage thus: ‘ What
 ‘ shall

' But, for this cause, I came to this hour. Fa- 28
 ' ther, ' glorify thy name!— Then a voice
 came from heaven, *saying*, " I have both glori-
 " fied, and will glorify *it* again." The multi- 29
 tude therefore who stood by, hearing *it*, said
 that it thundered : Others said, An angel spoke
 to him. Jesus answered and said, ' This voice 30
 ' came not on my account, but for your sake.
 ' Now is the ' judgement of this world ; now 31
 ' shall the prince of this world be cast out ' .
 ' And I, if I be lifted up from the earth, shall 32
 ' draw all *men* to me.' This he said, signifying 33
 what death he should die ' . The people an- 34
 swered him, We have heard out of the Law,
 that the Messiah abideth for ever " ; and how
 sayest thou, that the Son of man must be lifted
 up * ? Who is this Son of man ? Then Jesus said 35
 to them, ' Yet for a little while the light is with
 you.

' shall I say ? Father, save me
 ' from this hour ?' alledging
 the improbability of our Lord's
 offering this petition, and then
 immediately retracting it ; but
 they seem to forget a parallel
 passage in *Mat.* XXVI. 39. ' O
 ' my Father, if it be possible,
 ' let this cup pass from me !—
 ' Nevertheless, not as I will ;
 ' but as thou wilt.'

' i. e. Dispose of me in such
 a way, as may most redound to
 thy glory.

' Or *crisis* of this world,
κρίσις. Now our Lord was
 going to accomplish the great

work of redemption, and to
 eject the usurper Satan, who
 had so long triumphed in it.

* From that empire he had
 usurped over the minds of men.
 Compare *Eph.* II. 2. 2 *Cor.* IV.
 2.

' viz. *Crucifixion*, in which
 the sufferer was lifted up and
 hung, as it were, between hea-
 ven and earth.

" Compare *Psa.* LXXX. 29.
CX. 4, &c.

* Or die a violent death ; for
 so they understood the expres-
 sion.

- ‘ you. Walk while ye have the light, ^y that
 ‘ darkness may not overtake you; for he that
 ‘ walketh in darkness knoweth not whither he
 36 ‘ goeth. While ye have the light ^z, believe in the
 ‘ light, that ye may be the children of light.’
 Jesus spoke these things; and departing, ^a He
 concealed himself from them.
- 37 Now, though He had done so many miracles
 before ^b them; yet they did not believe on
 38 him: ^c so that the saying of Isaiah the prophet
 was fulfilled, which he spoke ^d, “ Lord, who
 “ hath believed our report? and to whom hath
 39 “ the arm of the Lord been revealed?” There-
 fore they were incapable of believing; for Isaiah
 40 said again, ^e “ He hath blinded their eyes, and
 “ hardened

^y i. e. That you may not be deprived of the Gospel, and left in a gloomy night of sin, ignorance, and misery.

^z i. e. while I am with you, and ye are eye-witnesses of my miracles, &c.

^a He, probably, perceived that the unbelieving Jews were greatly irritated by this discourse to the Gentile converts, and therefore withdrew.

^b viz. The Jews, whose perverseness and prejudices were invincible; for the greater part of them did not believe in him

^c It is plain that the accomplishment of this prophecy could not be *the end* the Jews proposed in their *unbelief*; which will vindicate my rendering *ἡ ἀπιστία*, as I have done here, and in several other places in the Gospels.

^d See *Isa.* LIII. 1.

^e See *Isa.* VI. 10. Thus God is said to *harden the heart* of Pharaoh, who, in another place is said to *harden his own heart.* *Exod.* IX. 12. VIII. 15, 32. As we ought to be very cautious of ascribing to the God of Justice any thing that looks like a *necessitating* influence, to impel men to sin; I apprehend that all we are to understand here by God’s *blinding* and *hardening* these Jews is, that he permitted them to grow more and more prejudiced against the Gospel, and, for wise ends, acted in such a manner, as he knew they would abuse, so as to increase those prejudices. Compare *Lev.* XIII. 3. *Ezek.* XIII. 19, 22. XIV. 9. XX. 25. *Acts* X. 15, where persons are said to *do* what they *foretel.*

^f See

“ hardened their heart; lest they should see
 “ with *their* eyes, and understand with *their*
 “ heart, and be converted, and I should heal
 “ them.” These things Isalah said, “ when he 41
 saw his glory, and spoke concerning him. Ne- 42
 vertheless, many even of ^e the Rulers also be-
 lieved on him: but they did not confess *him* on
 account of the Pharisees, lest they should be put
 out of the synagogue; for they loved the ^h ap- 43
 plause of men more than the glory of God.

Then Jesus ⁱ cried out and said, ‘ He that 44
 ‘ believeth in me, believeth ^k not in me, but
 ‘ in Him who sent me: and he that seeth 45
 ‘ me, seeth Him who sent me. I am come a 46
 ‘ light into the world, that every one who be-
 ‘ lieveth on me might not remain in darkness.
 ‘ And if any man shall hear my words, and 47
 ‘ will not believe, I ^l do not judge him; for I
 ‘ came not to condemn the world, but to save
 ‘ the world. He that rejecteth me, and doth 48
 ‘ not receive my words, hath one that judgeth
 ‘ him; the word which I have spoken, that
 ‘ shall judge him in the last day ^m. For I have 49
 ‘ not

ⁱ See *Iſa.* VI. 1—4.

^e These were magistrates, or members of the Sanhedrim; of which number were Nicodemus, and Joseph of Arimathea.

^h The original word is *δοξα* in both places; but I think I have rendered them agreeably to the context.

^l Our Lord raised his voice, and addressed himself to these believing, but timorous, Rulers, as follows.

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^k *i. e.* not in me alone.

^l *q. d.* I do not judge him immediately; for I am not come at present to condemn the world, but to save it by the milder method of persuasion, and miracles of benevolence.

^m This is an awful warning to infidels, who will not believe; *because their deeds are evil*, and inconsistent with the purity of the Gospel.

‘ not spoken of myself; but the Father who
 ‘ sent me, He gave me a commandment ^o what
 ‘ I should say, and what I shall hereafter speak;
 50 ‘ and I know that his commandment is life
 ‘ everlasting: whatever, therefore, I say, I speak
 ‘ just as the Father hath given me in charge.’

CHAP.
XIII.

NOW, before the festival of the Passover,
 when Jesus knew that his hour was come,
 when He should depart from this world to the
 Father; having loved his own who were in the
 2 world, he loved them ^o to the end. And ^p sup-
 per being come; (the devil having now put into
 the heart of Judas Iscariot, *the son* of Simon,
 3 to betray him;) Jesus, though he knew that
 the Father had given all things into his hands,
 and that he was come from God, and was go-
 4 ing to God, riseth from supper, and layeth aside
 his garments; and taking a towel, He tied it
 5 about him. After that, He poureth water into
^q a bason, and began to wash the feet of the dis-
 ciples, and to wipe *them* with the towel with
 6 which he was girded. Then He cometh to
 Simon Peter; and he saith to him, Lord, dost
 7 thou wash my feet? Jesus answered and said to
 him,

^o ἐπεὶ ἔτι εἶπα, καὶ τὴν
 ἀλήθειαν.

^o Even to the end of his life,
 and neglected nothing which
 might be to their advantage.

^p δειπνῶν γενομένου, *the time for
 the Paschal supper being come, and
 not ended, v. Tr.* Τίς πρὸς

γενομένης, *when morning was
 come. Chap. XXI. 4, &c. See
 the note on Mark XIV. 18.
 concerning the Paschal supper.*

^q ἢ κύβητος, *which they used
 on such occasions, πηλῆμα, pelvis
 à pedibus lavandis.*

him, Thou knowest not now what I am doing ;
 but thou shalt know hereafter. Peter saith to
 him, Thou shalt never wash my feet ! Jesus
 answered him, If I do not wash thee, thou
 hast no part with me. Simon Peter saith to
 him, Lord, ^r not my feet only, but also *my*
 hands and head ! Jesus saith to him, ^r He that
 ' has been bathing ^s, needeth to wash only *his*
 ' feet ^t, and he is entirely clean ; and ye are
 ' clean, but not all.' For He knew who would
 ' betray him ; therefore He said, Ye are not all
 clean.

When, therefore, He had washed their feet, and
 had taken his ^r garments, as He sat down again,
 he said to them, ' Do you know what I have
 ' been doing to you ? Ye call me ^u Teacher,
 ' and Lord : and ye say well ; for *so* I am. If
 ' I, therefore, *your* Lord and Teacher, have
 ' washed your feet ; ye also ought to wash one
 ' another's feet ^x. For I have given you an ex-
 ' ample ; that as I have done to you, ye should
 ' do also. Verily, verily, I say to you, The
 ' servant is not greater than his lord, nor the
 ' ^y messenger greater than he who sent him. If
 ' ye know these things, happy are ye if you
 practise

^r *q. d.* If this washing be a token of my interest in thee, I gladly acquiesce in it.

^s *ἡ δουλουμένης.* The dressing-room was usually at some little distance from the bathing-room ; so that the feet might be a little soiled.

^t *i. e.* His upper garment,

which he had laid aside, *v. 4.*

^u *ἡ διδάσκαλος, the Teacher,* sent from God.

^x And submit to the humblest offices of mutual friendship.

^y Or *Apostle, ἀποστόλος.* It will therefore ill become *you* to disdain, what I have not disdained, to do.

18 ' practise them. I speak not of you all; I know
 ' whom I have chosen: But, that the Scripture
 ' may be fulfilled, " He that eateth bread with
 ' me, hath lifted up his heel against me *."
 19 ' Now, I tell you before it happens; that when
 ' it is come to pass, ye may believe that I
 20 ' am *He* ^a. Verily, verily, I say to you, ^b He
 ' that receiveth whomsoever I send, receiveth
 ' me; and whoever receiveth me, receiveth him
 ' that sent me.'

21 Jesus, having said these words, was troubled
 in spirit, and testified, and said, Verily, verily,
 I say to you, that one of you will betray me.
 22 Then the disciples looked one on another,
 23 doubting of whom he spoke. Now, one of his
 disciples, *viz.* he whom Jesus loved, was ^c re-
 24 clining on the bosom of Jesus; Simon Peter
 therefore ^d made a sign to him, that he ^e should
 25 ask who it could be of whom he spoke. He
 then, who ^f reclined on the breast of Jesus, saith
 26 to him, Lord, who is it? Jesus answered, It
 is he to whom I shall give *this* sop, when I have
 dipped

* *Psa.* XLI. 9. Like an un-
 grateful irrational brute, he kicks
 at the kind Master, whose fos-
 tering care supports, and feeds
 him.

^a That I told you I was, *viz.*
 the Messiah, and Saviour of the
 world.

^b See *Mat.* X. 40. *Luke* X.
 16.

^c He sat next to Jesus
 at table in a reclining posture,

according to the custom of those
 times.

^d *vusi*, literally *nodded*. 'Back-
 oned,' *v.* *Tr.*

^e That he should ask Jesus in
 a private whisper, as appears by
 the sequel.

^f *intimus* may, perhaps, in-
 timate, that he lay closer to our
 Lord's bosom, in order to put
 the question to him, without
 being over-heard.

dipped it. And when he had dipped ^a the sop, he gave it to Judas Iscariot, *the son* of Simon. And after the sop, Satan entered into him. Then 27
 Jesus said to him, What thou doest, do quickly ^b. Now, none of those who sat at the table 28
 knew, for what purpose He said this to him: For some *of them* thought, because Judas had 29
 the purse, that Jesus had said to him, Buy what we shall want for the festival; or, that he should give something to the poor. He therefore, hav- 30
 ing received the sop, immediately went out ^c:

^k Now, it was night, when he went out. 31

Jesus said, 'Now the Son of man is glorified, and God is glorified in him! ^l If God be glo- 32
 rified in him, God will also glorify him in himself; and he will immediately glorify him. Little children ^m, yet a little while I 33
 am with you! Ye shall seek me; and, as I
 said

^a In a kind of thick sauce made of dates, raisins, &c. beaten together and properly dilated; which the Jews still retain, and call it *charoseth*. It was made about the confidence of *mortar*, to represent what their ancestors wrought in, during their Egyptian bondage.

^b By this Jesus intimates to Judas, that He perfectly knew the appointment he had made with the Chief Priests, &c. admonishing him, as it were, not to out-stay his time.

^c It seems probable that Judas went out before the Eucharist was instituted. See note

on Mark XIV. 18. concerning the Paschal supper.

^k I have joined the words *οτι ουκ εγνω* to the preceding sentence, and not to that which follows, according to the *vulgar*, and many printed editions of the G. T.

^l i. e. If he has glorified God by his abatement, God will also glorify his Son by his exaltation; the former is just at an end, and the latter draws near.

^m *τιματε υιους*, is an expression of parental tenderness, *q. d.* My dear children, I shall soon be taken away from you.

- ' said to the Jews, " Whither I go, ye cannot
 34 " come," so now I say to you. I give you a
 ' new commandment ", viz. That ye love one
 ' another; even as I have loved you, that ye
 35 ' also love one another. By this all will know
 ' that ye are my disciples, if ye have love for each
 36 ' other.' Simon Peter said to him, Lord, whi-
 ther art thou going? Jesus answered him, Whi-
 ther I am going, thou canst not follow me now;
 37 but thou shalt follow me afterwards °. Peter
 said to him, Lord, why cannot I follow thee
 now? I will lay down my life for thy sake!
 38 Jesus answered him, Wilt thou lay down thy
 life for my sake? ¶ Verily, verily, I say unto
 thee, The cock shall not crow until thou hast
 denied me thrice.

CHAP. ' Let not your hearts be troubled: ' believe
 XIV. ' in God, believe also in me! In the house of my
 2 ' Father are many mansions; ' if not, I would
 ' have

* i. e. a renewed Command,
 or given in a new method,
 namely, as the badge and cha-
 racteristic of the Christian pro-
 fession; alluding to the custom
 of the founders of new societies
 appointing some peculiar orna-
 ment, sign, or mode of living, to
 distinguish their followers from
 others.

° In the same way; for Peter
 was crucified, as appears from
 Eccl. History.

¶ See Matt. XXVI. 14. Mark
 XI. 30. Luke XXII. 34, and
 notes.

¶ The original is very ambi-
 guous, and has been rendered

various ways, πιστεύετε μοι καὶ
 τῷ θεῷ, καὶ ἐγὼ πιστεύω; for the
 verb πιστεύω may be either the
 indicative or imperative mood. The
 most obvious sense is this: " Be not
 ' troubled at my departure; but
 ' have faith in God the almighty
 ' protector of his faithful ser-
 ' vants, and in me the Messiah,
 ' who, though absent in body,
 ' shall always be mindful of
 ' your concerns.

' If there were not, I would
 have undeceived you; but, as a
 proof that there are many happy
 and glorious mansions in my Fa-
 ther's house, I am going before
 to prepare proper receptacles for
 you,

' have told you. I am going to prepare a place
 ' for you ; and if I go and prepare a place for 3
 ' you, I will come again ' ; and receive you to
 ' myself, that ye also may be where I am. And 4
 ' ye know whither I am going ; ye also know the
 ' way.' Thomas saith to him, Lord, ' we know 5
 not whither thou art going ; and how can we know
 the way ? Jesus saith to him, ' I am the way, 6
 ' and the truth, and the life ; no man cometh
 ' to the Father but by me. If ye had known me, 7
 ' ye would have known my Father also ; and from
 ' this time ye know him, and have seen him.'
 Philip saith to him, Lord, shew us the Father, 8
 and it is enough for us. Jesus saith to him, 9
 ' Have I been so long with you, and yet hast
 ' thou not known me, Philip ?--he that hath
 ' seen me, hath seen the Father ' ; how then
 ' sayest thou, Shew us the Father ? Dost thou 10
 ' not believe that I am in the Father, and the
 ' Father in me ? The words which I speak to
 ' you, I speak not of myself ; and the Father
 ' who dwelleth in me, He doeth the works.
 ' Believe that I *am* in the Father, and the 11
 ' Father in me ? or else believe me on account
 ' of the very works '. Verily, verily, I say to 12
 ' you,

you, and all who believe on me ;
 for I shall enter into heaven in
 your nature, and, as it were,
 take possession of it in your name.

' At the *last day*, to receive
 all my servants into glory.

' Thomas, probably, thought
 that Jesus spoke of a temporal
 kingdom, and some magnificent

passage.

' See Chap. X. 9.

' Christ ' was the brightness
 ' of his Father's glory and the
 ' express image of his person.
Heb. i. 3.

' i. e. Those miracles in which
 ye have seen the Father co-ope-
 rating with me.

G g 4

' This

- ' you, * He that believeth on me, the works
 ' which I do he shall do also; and greater than
 ' these shall he perform; because I go to my
 13 ' Father. And whatever ^a ye shall ask in my
 ' name, I will do it; that the Father may be
 14 ' glorified in the Son. If ye shall ask any
 ' thing in my name, I will perform it.
 15 ' If ye love me, keep my commandments!
 16 ' And I will entreat the Father; and He shall give
 ' you another ^b Comforter, that he may abide
 17 ' with you for ever,---the Spirit of truth; whom
 ' the world cannot receive, because it doth not see
 ' him, nor know him: But ye know him; for he
 18 ' dwelleth with you, and shall be in you. I will
 ' not leave you comfortless; I will come to
 19 ' you ^d. *It is yet a little while*, and the world seeth
 ' me no more; ^e but ye see me: because I live,
 20 ' ye also shall live. In that day ^f ye shall know
 ' that I *am* in my Father, and you in me, and I
 21 ' in you. He that hath my commandments, and
 ' observeth them, he it is who loveth me: now,
 ' he that loveth me, shall be loved by my Father;
 ' and I will love him, and will manifest myself
 ' to

* This promise must be limited to the early ages of the church, *q. d.* *whenever among you, my apostles, &c.*

^a *i. e.* Whatever contributes to God's glory, by advancing the interests of true religion, &c.

^b *παράκλητος* signifies a Comforter, an advocate, and a Monitor.

^c *ορφανος*, *i. e.* *orphans*. Our Lord obliquely, but tenderly and

elegantly, here calls them his *dear children*. See Chap. XIII. 33.

^d *i. e.* By his spiritual presence.

^e I shall appear to you, when the world thinks me extinct; and that will be a proof to you that I shall be alive, and that you shall partake of my resurrection by rising from your graves.

^f When I shall accomplish my promise to you.

‘ to him.’ * Judas (not Iscariot) saith to him, 22
 Lord, how is it that thou wilt manifest thyself
 to us, and not to the world? Jesus answered 23
 and said to him, ‘ If a man loveth me, he will
 ‘ keep my words; and my Father will love
 ‘ him, and we will come to him, and make
 ‘ our abode with him. He that doth not love 24
 ‘ me, ^h keepeth not my words; and the word
 ‘ which you hear, is not mine, but the Father’s,
 ‘ who sent me.

‘ These words have I spoken to you, while 25
 ‘ I remain with you. But the Comforter—the 26
 ‘ Holy Spirit, whom the Father will send in
 ‘ my name; He will teach you all things, and
 ‘ remind you of all that I have said to you.
 ‘ Peace I leave with you; my peace I give to 27
 ‘ you; not as the world giveth ⁱ, do I give it to
 ‘ you. Let not your heart be troubled, neither
 ‘ let it be afraid. Ye have heard how I said 28
 ‘ to you, I am going away, and shall come to
 ‘ you. If ye loved me, ye would rejoice, be-
 ‘ cause I said, I am going to the Father; for
 ‘ my Father is greater than me. And now, I 29
 ‘ have told you *this* before it happens, that when
 ‘ it is come to pass, ye may believe.

‘ I shall not hereafter discourse much with 30
 ‘ you; for ^k the prince of this world is coming:
 ‘ Never-

* See Mark III. 14. and note.
 This disciple thought still of a
 temporal kingdom, which the
 world would be witness of:

^h Or does not observe currens.

ⁱ i. e. not as an empty form, or
 unmeaning compliment; but I

give you peace of mind and con-
 science, and peace with your
 rebellious lusts and passions.—
Peace be to you was a common form
 of salutation among the Jews.

^k i. e. Satan, the Prince of
 the Power of the air, is coming
 to

- 30 ' Nevertheless he hath nothing in me; but
 ' that the world may know that I love the Fa-
 ' ther, and *that* even as the Father commanded
 ' me, so I do.—^m Arise, let us go hence !'

CHAP. ' I Am the ⁿ true vine, and my Father is
 XV. ' the husbandman ^o. Every Branch in me
 2 ' that doth not bear fruit, He ^p taketh away;
 ' and every *branch* that beareth fruit, He ^q prun-
 3 ' neth, that it may bring forth more fruit. Ye
 ' are ^r already clean, by means of the word which
 4 ' I have spoken to you. Continue in me, and
 ' I in you. As the branch cannot bear fruit of
 ' itself, unless it remain in the vine; so neither
 5 ' can you, unless ye remain in me ^s. I am the
 ' vine, ye *are* the branches. Whoever abideth
 ' in me, and I in him, he beareth much fruit; for
 6 ' without me ^t ye can do nothing. If any one
 ' doth

to try his last effort upon me:
However he has no part in me,
 for I have no guilt to concur
 with his power, now shall he
 triumph over me; but he is per-
 mitted to attack me at this im-
 portant crisis, to convince the
 world, that nothing can deter
 me from accomplishing my ar-
 duous task, in obedience to my
 Father's will.

¹ *καὶ*. See note on Chap.
 XVII. 25.

^m They were sitting at table,
 (See Chap. XIII. 2) and now
 withdrew probably to some pri-
 vate apartment, where he ad-
 dressed the following discourse

to his disciples.

ⁿ *i. e.* the most excellent vine.

^o *i. e.* He that cultivates it.

^p Cuts it off in his righteous
 judgment, and entirely separates
 it from me.

^q *καθαίρει*, literally *purges* or
cleanses, *i. e.* he sanctifies the
 soul of the virtuous, though it
 be by such painful afflictions, as
 resemble the pruning of a vine.

^r *καθαροί*. See the last note.

^s And have the life of grace
 preserved in you, by a vital
 union with me.

^t *i. e.* separate from me, you
 can do nothing acceptable to
 my Father.

' doth not " remain in me, he is cast out as " a
 ' branch, and is withered : and men ' gather
 ' them, and cast *them* into the fire, and they
 ' are burned. If ye abide in me, and my words 7
 ' abide in you, ye shall ask whatever you will,
 ' and it shall be done for you ". In this my 8
 ' Father is glorified, that ye produce much
 ' fruit ; so shall ye be my disciples. As the 9
 ' Father hath loved me, so have I also loved
 ' you : " continue in my love ! If ye will keep 10
 ' my commandments, ye shall remain in my
 ' love ; even as I have kept the commandments
 ' of my Father, and continue in his love. These 11
 ' things I have spoken to you, that my joy in
 ' you might continue, and that your joy might
 ' be complete. This is my commandment, *viz.* 12
 ' That ye love one another, as I have loved you.
 ' No man hath greater love than this, that a 13
 ' man should lay down his life for his friends.
 ' Ye are my friends, if ye perform whatever I 14
 ' command you. I do not any longer call you 15
 ' servants ; for the servant knoweth not what
 ' his lord doeth : but I have called you friends ;
 ' for all things that I have heard from my Fa-
 ' ther, I have declared to you ^b. Ye have 16
 ' not

^a *μεινω. i. e.* continue united.

^x *i. e.* a fruitless branch, lopped off from the vine.

^y The loppings of the vines, in those countries where they are cultivated, are carefully gathered, and make a considerable part of their fuel ; and are called by the French *Sarment*, from the Latin *Sarmentum*.

^z See note (a) on Chap. XIV.

13.

^a *i. e.* continue to deserve my love, by bringing forth the fruits of a good life ; even by *keeping my commandments*, or obeying my precepts.

^b *i. e.* as far they were able to bear it.

- ' not chosen me; but I have chosen you, and
 ' ordained you, that ye should go and ' produce
 ' fruit, and that your fruit should continue; so
 ' that whatever ye shall ask of the Father in my
 17 ' name, he may give you. These things I com-
 ' mand you, that ye may love one another.
 18 ' If the world hate you, ye know that it
 19 ' hated ^a me before you. If ye were of the
 ' world, the world would love its own; but
 ' because ye are not of the world, but I have
 ' chosen you out of the world, upon this ac-
 20 ' count the world hateth you. Remember the
 ' saying which I spoke to you ^c, viz. " The
 ' servant is not greater than his lord." ' If
 ' they have persecuted me, they will also perse-
 ' cute you: if they have observed my word,
 21 ' they will also observe yours. But ' all these
 ' things will they do to you, on account of my
 ' name; because they do not know Him who sent
 22 ' me. If I had not come, and spoken to them,
 ' ^d they would have had no sin; but now they have
 23 ' no ^e excuse for their sin. He that hateth me,
 24 ' hateth my Father also. If I had not done
 ' among

^a i. e. that you should convert the world, and that the fruit of your labour might continue to the remotest generations. for they have not the true know-
 ledge of God, whose Son and Messenger I am.

^d Or me your Chief, *ἐγὼ ἀγα-
 τος ἡμῶν*. Compare *Matt. X.*
24. 25.

^e See Chap. XIII. 16. *Luke*,
VI. 40.

^f i. e. all the persecutions
 which ye see me suffer from the
 Jews, you shall likewise undergo;

^c *An Hebraism. See Psa. XXXIX.*
5. Isa. XL. 27. i. e. their guilt
 would have been comparatively
 nothing to their present aggra-
 vated sin, in rejecting me and
 my Gospel.

^b Or nothing to palliate their
 guilt, *προφασις*.

‘ among them such works as no other ever
 ‘ did, ¹ they had not sinned: but now they
 ‘ have seen and hated both me and my Father.
 ‘ But, ² thus the word written in their ¹ law is 25
 ‘ fulfilled,’ “ They hated me without a cause.”
 ‘ But when the ^m Comforter is come, whom I 26
 ‘ will send to you from the Father,—the Spirit
 ‘ of truth who proceedeth from the Father, ⁿ he
 ‘ shall testify of me. And ye also shall bear 27
 ‘ testimony, because ye have been with me
 ‘ from the beginning.

‘ **T**H E S E things have I spoken to you, that CHAP. XVI.
 ‘ ye may not be offended ^o. They shall 2
 ‘ eject you out of the synagogues; yea, the
 ‘ time is coming, that whoever killeth you,
 ‘ will think that ^p he doeth God service.
 ‘ And these things will they do to you, because 3
 ‘ they have not known either the Father or
 ‘ me. But I have spoken these things, that 4
 ‘ when the time shall come, ye may remember
 ‘ that I told you of them ^q. Now, I did not
 ‘ tell you these things at the beginning, because
 ‘ I

¹ See above note (E) on v. 22.

² *ἵνα πληρωθῇ*. See note on Chap. XII. 38. *Mat.* I. 22.

¹ *i. e.* their sacred books, *Psa.* XXXV. 19. compare *Isa.* LIII. 3—9. *Dan.* XI. 26, &c.

^m See above Chap. XIV. 26.

ⁿ The descent of the Holy Spirit, according to our Lord's promise, was a convincing evidence of his divine mission, and exaltation.

^o *ἵνα μὴ σκανδαλισθῆτε*, *i. e.*

that ye may not be drawn to apostacy, to void the danger of persecution, &c.

^p Or offers an oblation to God, *λατρείαν προσφέρειν τῷ Θεῷ*. The murders committed by Papal crucity in the name of the Lord, is a melancholy accomplishment of this prediction.

^q This would turn such discouraging incidents into a confirmation of their faith.

- 5 ' I was with you ¹: But now I am going away
 6 ' to Him who sent me; and none of you
 7 ' asketh me, Whither art thou going? but,
 8 ' because I have said these things to you,
 9 ' sorrow hath filled your heart. Nevertheless,
 10 ' I tell you the truth: It is advantageous to
 11 ' you, that I should go away: for if I do not
 12 ' depart, the Comforter will not come to you ²;
 13 ' but if I go, I will send him to you. And
 14 ' when he cometh, he will convince ³ the world
 15 ' of sin, and of righteousness, and of Judge-
 16 ' ment: of sin, because they do not believe in
 17 ' me; of righteousness, because I go to my
 18 ' Father ⁴, and ye see me no more; of judge-
 19 ' ment, ⁵ because the prince of this world is
 20 ' judged.
 21 ' I have yet many things to say to you; but ye
 22 ' are not able to bear them now. However,
 23 ' when He, the Spirit of truth, is come, he
 24 ' will guide you into all truth ⁶; for he will
 25 ' not speak of himself, but he will speak what-
 26 ' ever he shall hear; and he will inform you of
 27 ' things to come. He will glorify me; for he
 28 ' will

¹ To support and comfort you under trials.

² This was, to be consequent on our Lord's glorification. See above Chap. VII. 39.

³ *μαρτυρεῖν*. Compare Chap. VIII. 9, 46. 1 Cor. XIV. 24. Tit I. 9.

⁴ *i. e.* it will evidently appear, that I am accepted by the Father when I send the Spirit in a miraculous manner, and that my

righteousness will procure justification and acceptance with God.

⁵ He will convince the world that I shall be invested with the power of executing judgement; because Satan, the head of the apostacy, is as it were already judged, and I will finally judge and condemn him at the last day. See Chap. XII. 31.

⁶ Necessary for the propagation of my Gospel.

' will take ² of mine, and shall shew it to you.
 ' All things which the Father possesseth are 15
 ' mine; therefore I told *you* that he will take
 ' of mine, and will shew it, to you. A 16
 ' little while, and ye shall not see me; and
 ' again, a little while, and ye shall see me; be-
 ' cause I am going to the Father.' *Some* of his 17
 disciples therefore said one to another, What
 is this that He saith to us? ' A little while,
 ' and ye shall not see me; and again, a little
 ' while, and ye shall see me;' and, ' because
 ' I go to the Father.' They said therefore, What 18
 is this ' a little while' which He speaketh of?
 we know not what he saith. Now Jesus 19
 knew that they were desirous to ask him, and
 said to them, ' Do ye enquire among your-
 ' selves concerning this which I said,' " A
 " little while, and ye shall not see me; and again,
 " a little while, and ye shall see me?" Verily, 20
 ' verily, I say to you, that ye shall weep and
 ' lament ²; but the world shall rejoice: ye shall
 ' be sorrowful; but your sorrow shall be turned
 ' into joy. A woman while she is in travail 21
 ' hath sorrow, because her hour is come; but
 ' as soon as she is delivered of the child, she no
 ' more remembereth the anguish, for joy that a
 ' man is born into the world. And so you indeed 22
 ' have

² *i. e.* those doctrines that relate to me, and will exhibit them to you in a most clear and attractive light.

² During this short transitory life; for the endless joys of heaven will make your time of

suffering and mourning appear but *a little vobis*, compared to *eternity*. Thus a woman in travail forgets the short pangs she has endured; as soon as she is delivered, and becomes a joyful mother of a living child.

² Com-

- ' have sorrow now : but I will see you again,
 ' and your heart shall rejoice ; and no one
 23 ' shall deprive you of your joy ^b ; and, in that
 ' day, ' ye shall ask me nothing. Verily, verily,
 ' I say to you, Whatever ye shall ask ^d the
 ' Father in my name, he will give *it* you.
 24 ' Hitherto ye have asked nothing in my name ;
 ' ask, and ye shall receive, that your joy ^e may
 25 ' be full. These things I have spoken to you
 ' in ^f parables ; but the time is coming when I
 ' shall no longer speak to you in parables, but
 ' will tell you ^g plainly what relates to the
 26 ' Father. In that day ^h ye shall ask in my
 ' name : ⁱ and I do not say to you that I will
 27 ' ask the Father, on your account : For the
 ' Father himself loveth you ; because ye have
 ' loved me, and have believed that I came out
 28 ' from God. ^k I came forth from the Father,
 ' and am come into the world : again, I leave
 ' the world, and am going to the Father.'
 29 His disciples said to him, Behold, now thou
 speakest plainly, and dost not speak a parable.

Now

^b Compare 2 Cor. VI. 10. 1
Cor. XV. 31.

^c *i. e.* when you have entered
the mansions of bliss and glory.

^d Whatever you shall pray for
during your continuance on earth,
while I, your Mediator, will *ap-
pear in the presence of God for
you*. Indeed, you have not con-
sidered me yet in that character,
and therefore *have not hitherto
asked any thing in my name*.

^e *i. e.* your joy in the Lord,
notwithstanding your affliction
and sufferings, See *v.* 22.

^f By similes and allusions.

^g *i. e.* with all openness and
plainness of speech, *παρηγορη*.

^h *i. e.* After my ascension into
glory.

ⁱ I do not say that every pe-
tition will be granted to you, as
it were, merely by my impor-
tunity ; for the Father himself
loves you, and watches over
you with a paternal care, because
you have believed in me.

^k This was a plain answer to
their enquiry among themselves
in *v.* 17, 18.

Now we are sure that thou knowest all things, 30
 and hast no need that any one should ask thee a
 question: on this account, we believe that thou
 didst come forth from God. Jesus, answered 31
 them, ' Do ye now believe? Behold, the hour 32
 ' is coming, yea, is now come, that you shall
 ' be dispersed every one ¹ to his own, and shall
 ' leave me alone; and yet I am not alone, be-
 ' cause the Father is with me. These things I 33
 ' have spoken to you, that ye might have peace
 ' in me. In the world ye shall have tribula-
 ' tion: but take courage; I have conquered the
 ' world ^m.

TH E S E ⁿ words Jesus spoke; and he lifted CHAP. XVII.
 up his eyes to heaven, and said, ' Father,
 ' the hour ^o is come; glorify thy Son ^p; that
 ' thy Son may also glorify thee! according as 2
 ' thou hast given him power over all flesh, that
 ' he might bestow eternal life on all whom
 ' thou hast given him. ^q Now, this is eternal 3
 life,

¹ *ἐκ τῆς ἰδίας*, every one of you
 to his own habitation and em-
 ployment.

^m And will make you parta-
 kers in my victory over all its
 allurements, snares, and terrors.

ⁿ Jesus having spoken these
 words, (contained in chap. XIV.
 XV. XVI.) lifted up his eye-
 to heaven, and made the fol-
 lowing most affectionate prayer
 to his Father; a noble model
 for his intercession, in heaven,
 for his people.

Vol. I.

^o In which I am to enter on
 my sufferings, and to complete
 the work of redemption.

^p All the prodigies which at-
 tended our Lord's sufferings;
 death, resurrection, and ascen-
 tion, are to be looked upon as
 emphatical answers to this me-
 morable prayer.

^q This clause, though neither
 a petition nor any other part of
 prayer, was inserted by our
 Lord, probably, to remind his
 disciples who heard it, of the

Hi h

im-

- ' life, That they should know thee, the only
 ' true God, and Jesus Christ, whom thou hast
 4 ' sent'. I have glorified thee on the earth; I
 ' have finished the work which thou didst
 5 ' give me to perform. And now, O Father,
 ' do thou glorify me with thyself, with the
 ' glory which I had with thee before the
 6 ' world existed! I have manifested thy name to
 ' the men whom thou didst give me out of
 ' the world: they were thine, and thou gavest
 ' them to me; and they have kept thy word.
 7 ' Now, they have known that all things, which
 8 ' thou hast given me, are from thee: For I
 ' have given them the words, which thou gavest
 ' me; and they have received them, and have
 ' known surely that I came forth from thee,
 9 ' and have believed that thou didst send me. I
 ' pray for them: I pray not for the world, but
 ' for those whom thou hast given me; for they
 10 ' are thine: * and all mine are thine, and thine
 11 ' are mine; and I am glorified in them. And
 ' now, I remain no longer in the world; but
 ' these continue in the world, and I am coming
 ' to thee. Holy Father, keep through thy
 ' own

importance of their office; as they were going to spread that saving knowledge, which He calls *eternal life*, in the world.

' viz. As the Messiah, and Saviour of the world.

* i. e. my disciples.

' Or, *the things, quædam*, which thou didst give me, I have delivered to them.

* i. e. the unbelieving, irre-

claimable part of the world.

* So intimate is the union between us, that all *my interests* and my people are thine, and *vice versa*,

' This is the obvious sense of *supra* in this place. Compare *Mat.* II. 13. XVII. 4. and notes *in loc.*

* i. e. by thy power.

* own name those whom thou hast given me
 * that they may be one, as we are! While I
 * was with them in the world. * I kept them in
 * thy name—I have ^b guarded those whom thou
 * gavest me; and none of them is lost, ^c unless
 * it be the son of perdition, so that the Scripture
 * is fulfilled. And now, I am coming to thee; ¹³
 * and I speak these words in the world, that
 * they might have my joy fulfilled in them. I ¹⁴
 * have given them thy word; and the world
 * hath hated them, ^d because they are not of
 * the world, even as I am not of the world. I ¹⁵
 * do not ask thee to take them out of the world,
 * but that thou wouldest preserve them from
 * the evil ^e. They are not of the world, even ¹⁶
 * as I am not of the world. Sanctify them ¹⁷
 * through thy truth:—thy word is truth. As ¹⁸
 * thou hast sent me into the world, I also have
 * sent them into the world: and for their ¹⁹
 * sake ^f I sanctify myself, that they also might
 * be sanctified through the truth. Nor do I ²⁰
 * pray for these ^g alone, but for those ^h also, who
 * shall

* *τηρουσιν αυτους, eōs-ferwaw-i, I preserved them.*

^b *φυλαξα, custodi-vi, I have watched over them with a guardian's care. The v. Tr. renders both by the verb kept.*

^c *α υιος* The son of Perdition is one who deservedly perishes, as the children of wrath are those, who are obnoxious to the Divine displeasure.

^d *i. e.* Because they do not conform to it in their temper and conduct.

* The evil that surrounds them, and from the malice of the evil one, *ex του πονηρου.*

^f *i. e.* I devote myself as a victim to be sacrificed for their sake, and the salvation of all my redeemed; that they also, taught by my example, may sacrifice their lives for the truth.

^g *viz.* My Apostles alone.

^h For those millions, yet unborn, who shall believe in me by their preaching or writings.

- 21 ' shall believe on me through their word ; that
 ' they all may be one ; as thou, Father, *art* in
 ' me, and I in thee, that they also may be one
 ' in us ; that the world may believe that thou
 22 ' hast sent me. And I have given them the
 ' glory which thou gavest me ; that they may
 23 ' be one, even as we are one : I in them, and
 ' thou in me, that they may be made perfect in
 ' one ; and that the world may know that thou
 ' hast sent me, and hast loved them, as thou
 24 ' hast loved me ⁱ. Father, it ^k is my desire that
 ' they also whom thou hast given me, may be
 ' with me where I am ! that they may behold
 ' my glory which thou hast given me ; for thou
 ' hast loved me before the foundation of the
 25 ' world. O ^l righteous Father ! ^m though the
 ' world hath not known thee, I have known
 ' thee ; and these have known, that thou hast
 26 ' sent me. And I have declared thy name to
 ' them, and will declare *it* ; that the love with
 ' which thou hast loved me may be in them,
 ' and I also in them ⁿ.'

CHAP.
XVIII.

JESUS, having spoken these words, went
 forth with his disciples over the brook ^o Kedron ;
 where

ⁱ Having extended thy mercy
 to them for my sake.

^k *Θελω* ' I will,' *v. Tr.*

^l Or *just*, *δικαιω*.

^m *καί* has evidently this sig-
 nification here, as appears by
 the connection. See chap. XIV.
 30. *Luke* XVIII. 7. *Acts* VII.
 5. *Heb.* III. 9. where *καί* de-

notes *though, nevertheless, &c.*

ⁿ By my spiritual presence.

^o Kedron, as its name im-
 ports, was a dark shady valley
 between Jerusalem and the
 Mount of Olives, through which
 ran a little brook of the same
 name. Jesus now withdrew to
 this place, not only for the
 conveniency

where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; for Jesus often resorted thither with his disciples. Judas therefore, having received ^p a band of soldiers, and ^q officers from the Chief-Priests and Pharisees, cometh thither with torches and lamps, and weapons. Then Jesus, knowing all things that were coming upon him, went forth, and said to them, Whom do you seek? They answered him, Jesus the Nazarene. Jesus saith to them, I am *he*. Now, Judas also, who betrayed him, stood with them. Then as soon as He had said to them, 'I am *he*,' they drew back, and fell to the ground. Then He asked them again, Whom are you seeking? And they said, Jesus the Nazarene. Jesus answered, 'I have told you that I am *he*: If, therefore, you seek me, let these go their way:' thus was accomplished the saying which He had spoken, 'Of those whom thou gavest me, I have lost none'

conveniency of private devotion, but also to prevent any disturbance among the people at his being apprehended.

^p τῆς σκαυῆς, i. e. a cohort of Roman soldiers with their captain. See v. 12.

^q Civil officers of justice from the Sanhedrim.

^r Jesus advanced forward towards his enemies with amazing composure and intrepidity; since he knew the uncommon circum-

stances of ignominy and horror that would attend his sufferings, as the Evangelist here intimates.

^s This was not a request, which would have been but little attended to by a raging multitude, but a command; for the same divine power that struck them to the ground, (v. 6.) withheld their hands from seizing the disciples, even after Peter had assaulted Malchus.

- 10 'none.' Then Simon Peter, having a sword, drew it, and struck a servant of the High-Priest, and cut off his right ear: The name of the servant was Malchus. Then Jesus said to Peter, Put up thy sword into the sheath:—the ^u cup which my Father hath given me, shall I not drink it?
- 12 Then the band, with the ^x captain, and the Jewish officers, took Jesus, and bound him:
- 13 and they led him away to ^y Annas first; for he was father-in-law to Caiaphas, who was the
- 14 High-Priest ^z that year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people. And

^u See above chap. XVII. 11, 12. Our Lord in that affectionate petition *v.* 11. undoubtedly had his eye on something much higher than the temporal preservation of his disciples; but that was included in it.

^v *i. e.* the cup of sufferings. Compare *Mat.* XXVI. 42. *Mark* X. 38. and note.

^x *i. e.* The Roman officer, who commanded the temple guard, *κατασχευή*, literally one who commanded a thousand men.

^y Annas, whom Josephus calls Ananus, had not only been High-Priest for several years, but had five sons who had been all successively raised to that high dignity; and now Caiaphas his son-in-law enjoyed it by his interest. Hence the Jews on

extraordinary occasions, probably, consulted him as their oracle, and therefore brought Jesus to *him* first, for his direction in so critical an affair. Besides, Annas's house perhaps stood in a street through which Jesus was to be conducted, in his way to Caiaphas. However, after Annas had given his advice, he immediately sent Jesus to Caiaphas's house, (*see v.* 24.) where all the transactions mentioned in *v.* 15—27. happened.

^z The High-Priests were frequently deposed in that age; twenty-seven having been deposed in one century out of twenty-eight, some of whom scarce bore the dignity a year. See *Joseph. Antiq.* L. XX. C. 9.

And ^a Simon Peter, ^b and another disciple, fol- 15
 lowed Jesus. That disciple was known to the
 High-Priest, and went in with Jesus into the
 palace of the ^c High-Priest: but Peter stood 16
 without at the door. The other disciple, there-
 fore, who was known to the High-Priest, went
 out, and spoke to her who kept the door, and
 brought Peter in. Then the damsel who kept the 17
 door saith to Peter, Art not thou also *one* of the
 disciples of this man? He saith, I am not. And 18
 the servants and officers stood there, having
 made a fire of coals, because it was cold; and
 they were warming themselves. And Peter was
 standing among them, warming himself. The 19
 High-Priest then questioned Jesus concerning
 his disciples, and concerning his doctrine. Jesus 20
 answered him, 'I spoke ^d openly and freely to
 ' the world; I have ^e always taught in the sy-
 ' nagogue, and in the temple, whither the Jews
 ' continually resort; and ^f have said nothing in 21
 ' secret. Why dost thou ask me? ask those who
 ' heard me, what I have spoken to them; be-
 ' hold, they know what I have said.' Now, 22
 when

^a See *Mat.* XXVI. 69. *ad fin.*
Mark XIV. 54, 66. *ad fin.* *Luke*
 XXII. 55—62, and notes *in loc.*

^b St. John speaks of himself
 here with his usual modesty: If
 Cesar is so much admired by the
 critics for mentioning himself
 with a good grace, in the third
 person; this Evangelist deserves
 a higher encomium, who omits
 his very name, when he speaks
 of himself.

^c *viz.* Caiaphas. See note on
 v. 13.

^d *παρρησια* includes both.

^e *viz.* As I had proper op-
 portunity.

^f *i. e.* I have promoted no
 pernicious doctrine in private;
 but what I said to my most inti-
 mate friends was perfectly agree-
 able to the tenor of my public
 discourses.

when He had spoken these *words*, one of the officers who stood by ^e gave Jesus a blow, saying, Dost thou answer the High-Priest thus? Jesus answered him, If I have spoken evil, bear testimony of the evil; but if ^h well, why dost thou strike me? (now, ⁱ Annas had sent him bound to Caiaphas the High-Priest.)

Now, Simon Peter stood, and was warming himself. ^k Therefore they said to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the High-Priest, who was a kinsman of him whose ear Peter had cut off, saith, Did not I see thee in the garden with him? Peter then denied it again;—and immediately the cock crowed ^l.

THEN they led Jesus from Caiaphas, to the hall of judgement: Now it was early in the morning ⁿ; and they themselves did not go into the judgement-hall, lest they should be defiled,

^e *edon; pantioua*, the *v. Tr.* limits this expression to a *slap on the face*; but as interpreters are not agreed on the precise meaning of the word, I have expressed it with a proper latitude.

^h *καλως*, what is *honest* and *fair*.

ⁱ See above *v. 13*. immediately after which, this verse seems to have been originally placed, but transposed since by some transcriber. Hence Cyril adds a sentence to the same purpose

to *v. 13*, which is approved of by Erasmus and Beza.

^k Observing what the damsel had said, *v. 17*.

^l According to our Lord's prediction, chap. XIII. 38.

^m Called the *Prætorium*, in which the Roman magistrate used to sit for the dispatch of public business. See note on *Mark XV. 1*.

ⁿ *viz.* The morning of the first day of unleavened bread, on which solemn sacrifices were offered.

defiled, but that they might eat the Passover. Pilate, therefore, went out to them, and said, 29 What accusation do you bring against this man? They answered and said to him, If this were 30 not ° a malefactor, we would not have delivered him up to thee. Then said Pilate to them, Do 31 you take him, and judge him according to your law. The Jews, therefore, said to him, It is not lawful for us to put any man to death: Thus the saying of Jesus which he spoke, sig- 32 nifying what death he should die ^p, was fulfilled. Then Pilate entered again into the judgement- 33 hall ^q, and called Jesus, and said to him, ^r Art thou the King of the Jews? Jesus answered 34 him, ^s Dost thou say this of thyself, or have ^t others told it thee concerning me? Pilate an- 35 swered, Am I a Jew? Thy own nation, even the Chief-Priests, have delivered thee to me.— What hast thou done? Jesus answered, ^u ^v My 36 ^w kingdom is not of this world. If my kingdom ^x was of this world, my servants ^y would fight, ^z that I might not be delivered to the Jews; ^a but

° *i. e.* a notorious offender who deserved capital punishment; which they had not a power to execute, without the concurrence of the Roman magistrate. See *v.* 31.

^p See chap. III. 14. XII. 32, 33.

^q Which he had quitted ^t to oblige the Jews, *v.* 29.

^r This was a proper question for Pilate, whose business it was to examine him concerning trea-

son to the Emperor.

^s It is not a temporal kingdom, which will interfere with that of Cesar, that I am going to establish; for if I had entertained such views, not only my disciples, but the Jewish populace, would have supported my cause.

^t *nyanZotto*, would struggle hard, instead of tamely submitting, as they now have done.

- ‘ but now, ‘ my kingdom is not from hence.’
 37 Pilate therefore said to him, Art thou a king then? Jesus answered, ‘ * Thou sayest that I am
 ‘ a king. For this end was I born, and for
 ‘ this cause I came into the world, that I might
 ‘ bear testimony to the truth. Every one who
 38 ‘ is of the truth heareth my voice.’ Pilate saith
 to him, What is truth?—And having said this,
 he went out again to the Jews; and he saith to
 39 them, I find in him no fault at all: But ye
 have a custom, that I should release to you one
 at the Passover; ‘ is it your desire, therefore,
 40 that I release to you the King of the Jews? Then
 they all cried out again, saying, ‘ Not this man,
 ‘ but Barabbas.’ Now Barabbas was a robber.
 CHAP. Then Pilate, therefore, took Jesus, ‘ and
 XIX. scourged him. And the soldiers, having platted
 2 a crown of thorns and put it on his head,
 3 clothed him in a purple robe, and said, Hail,
 King

* My dominion, *viz.* at present, is not extended over this world; but the time will come when I shall judge this world and all its sovereigns.

* i. e. *Thou sayest right*, I am a king in one sense; nor is it consistent with truth to deny it, for I came into the world to give testimony to the truth in general, and of my office in particular.

† i. e. obeys me, and pays an entire deference to my instructions.

* Our Lord probably made a pause here; and Pilate’s hurry and commotion would not allow him to wait for a proper answer: nor did he deserve it, on many accounts; particularly his unjust and mean compliance with the Jews, in condemning an innocent person who was guilty of no crime, as he owns in v. 38.

* *Consulted together*, i. e. have you consulted together; is it your unanimous request?

† i. e. Gave the soldiers orders to scourge him.

‘ This

King of the Jews ^c! And they beat him ^d. Pilate therefore went out again ^e, and saith to them, Behold, I bring him out to you, that ye may know that I find no fault in him ^f. Then Jesus came out, wearing the crown of thorns, and the purple robe. And *Pilate* saith to them, ^g Behold the man! When, therefore, the Chief-Priests and officers saw him, they cried out, saying, Crucify, crucify *him*! Pilate saith to them, Do you take and crucify him; for I find no fault in him. The Jews answered him, We have ^h a law; and by our law he ought to die, because he ⁱ made himself the Son of God.

When Pilate, therefore, heard this expression, ^k he was the more afraid; and he went again into the judgement-hall, and saith to Jesus, From whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Dost thou not

^c This was to ridicule his pretensions to royalty, which the Romans considered as an affront to their nation and Emperor.

^d With the reed or cane, which they gave him for a mock scepter, ἰδδεν σκηπτρα. See *Mark* XV. 19. and note.

^e Out of the *Prætorium*, into which the hypocritical Jews would not enter.

^f Notwithstanding I have scourged him, to bring him to a confession; which I think a sufficient punishment, in case he has offended you.

^g View him attentively; and you will pity him, for he has suffered enough already.

^h A divine law to regulate our religious worship, &c.

ⁱ i. e. Pretended to be the Son of God, in a peculiar sense, in which no creature can properly be.

^k For he thought Jesus a demi-god, according to the poetical fictions, and feared the consequences of being accessory to his death; he therefore asks him in v. 9. from whom he was descended.

- not speak to me? ¹ knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above; therefore, he that delivered me to thee hath the greater sin ^m.' From this time Pilate ⁿ sought to release him; but the Jews cried out, saying, If thou lettest this man go, thou art not the friend of Cesar: whoever maketh himself a king, ^o speaketh against Cesar.
- ¹³ When Pilate therefore heard that speech, he brought Jesus out, and sat down in the tribunal, in a place called ^p the Pavement, but in the Hebrew, Gabbatha. And it was the ^q Preparation of the Passover, and towards ^r the sixth hour. And he saith to the Jews, Behold
- ¹⁵ your King! But they cried out, Away, away with him! crucify him! Pilate saith to them, Shall I crucify your King? The Chief-Priests
- ¹⁶ answered, We have no king but Cesar. He delivered him, therefore, to them to be crucified.

Then

¹ This sufficiently shows, that Pilate had power to reverse any sentence passed by the Jewish council.

^m The Jews, who know the true God, are more culpable than thee; however, the principles of natural equity forbid thy giving up an innocent person to popular fury, so that thou art not guiltless.

ⁿ *i. e.* endeavoured to find means to release Jesus.

^o *i. e.* Acts in opposition to Cesar, ἀντιλεγαι.

^p λιθόστρωτος is the Greek name of it, from its mosaic pavement: the Hebrew name signifies an elevation, (from גָּבַח *elevarit*) it being an elevated tribunal in an open area without the palace, as it was in the presence of the Jews. See *v.* 14.

^q *i. e.* the sixth day of the week, which preceded the Paschal Sabbath, a day observed with peculiar solemnity.

^r See the note on *Mark XV.*

Then they took Jesus and led him away. And ¹⁷
 He, * carrying his cross, * went out to a place
 which is called in the Hebrew, GOLGOTHA,
 i. e. *The place* of a skull; where they crucified ¹⁸
 him, and two others with him; one on each
 side, and Jesus in the middle. Now, Pilate wrote ¹⁹
 a title, and put it on the cross; and the inscrip-
 tion was, JESUS OF NAZARETH,
 THE KING OF THE JEWS. And ²⁰
 many of the Jews read this title: for the place
 where Jesus was crucified, was near the city;
 and it was written in Hebrew, Greek, and La-
 tin ²¹. The Chief-Priests of the Jews, therefore,
 said to Pilate, Do not write, 'The King of the
 'Jews;' but that he said, I am King of the Jews.
 Pilate answered, What I have written, I have ²²
 written ²³. Then the soldiers, when they had
 crucified Jesus, took his garments, ^y and made
 four parts, to every soldier a part; and also the
 vest. Now the vest was without a seam, woven
 from

* i. e. a heavy part of the cross, or the transverse beam to which his arms were afterwards fastened. This was called *Antennæ* or *furca*; hence the criminal who carried it was called *furcifer*. Probably Symon the Cyrenian carried the *stipes* or upright beam.

^t Went out of Jerusalem; it being customary among the Jews and other nations to execute criminals without the gates of their cities.

^u It was written in *Latin* for the honour of the Roman em-

pire, in *Greek* for the information of Hellenists and other strangers, and in *Hebrew*, because it was the vulgar language of the place.

^x i. e. the inscription shall stand as it is; for I will not regard any such idle objections.

^y Or *divided* his upper garments into *four shares*, that each of the quaternion, or four soldiers employed on that occasion, might have his share; and threw his vest or under garment by itself, it being something curious in its make.

24 from the top throughout: they said, therefore, among themselves, Let us not tear it, but cast lots for it whose it shall be; thus the Scripture ^a was fulfilled, which saith, "They divided my garments among them, and cast lots for my vesture." The soldiers ^a therefore did these things.

25 Now, there stood by the cross of Jesus his mother, and his mother's sister Mary ^b *the wife*
26 of Cleopas, and Mary Magdalene. Jesus, therefore, seeing his mother, and the disciple whom he loved, standing by, saith to his mother,
27 Woman, behold thy son! ^c Then He saith to the disciple, Behold thy mother!—And from that hour, that disciple took her ^d to his own
28 house. After this, Jesus, knowing that all things were now accomplished, that the Scripture ^e
29 might be fulfilled, saith, I am thirsty. Now, there was set a vessel full of vinegar ^f; and they filled a sponge with vinegar, and set it upon
30 hyssop ^g, and put it to his mouth. When Jesus therefore

^a See *Psa.* XXII. 18.

^b *i. e.* They did these things according to the secret disposal of Providence; though with the utmost freedom, as to themselves.

^c Or perhaps the daughter of Cleopas, for neither is expressed in the original. She is supposed to be the mother of James, Joses, Simon, and Jude, who are therefore called our Lord's brethren, *i. e.* near relations.

^d By our Lord's committing his mother to the care of his beloved disciple, it is probable that Joseph was dead.

^e *i. e.* Took her to his own family, and looked upon her as his own mother.

^f Compare *Psa.* XXII. 15. and *LXIX.* 21.

^g See note on *Mat.* XXVII. 34. *Mark* XV. 36.

^h A stalk of hyssop, which was a kind of reed or cane.

therefore had received the vinegar, He said, IT IS FINISHED!—and bowing his head, He yielded up *his* spirit ^h.

Then the Jews, because it was the Preparation ³¹ tion, that the bodies might not remain ⁱ upon the cross on the sabbath day, (for that sabbath was a high day) entreated Pilate that their legs might be broken ^k; and *that* they might be taken away. The soldiers, therefore, came and ³² broke the legs of the first, and of the other who was crucified with him; but when they came to ³³ Jesus, and saw that He was dead already, they did not break his legs. However, one of the ³⁴ soldiers pierced his side with a spear, and immediately blood and water issued out ^l. And he ³⁵ that saw *it* has borne *this* testimony, and his testimony is true; and ^m he knoweth that what he saith is true, that ye may believe. For ³⁶ these things were done, so that the Scripture might be fulfilled, “A bone of him shall not
“ be

^h *παρέδωκε το πνεῦμα*. See note on Mark XV. 37.

ⁱ All night, which the Law forbade. Compare *Deut.* XXI. 22. 23.

^k This was a kind of *coup de grace*, the more effectually to dispatch them; crucifixion being a lingering death.

^l This was either the water inclosed in the *pericardium*; or the *crux*, which was now almost conglutinated, and separated from the *serum*. Either of these was a certain proof, that Jesus was dead; nor could he long have

survived such a wound, had he been alive. Hence St. John, who saw it, strongly asserts the certainty of Christ's death, as it was an important point; the reality of his resurrection depending upon it.

^m He is convinced himself of this remarkable circumstance, by the most certain evidence of his senses; and makes this declaration that you, into whose hands this history may come, may believe the reality of the death and resurrection of Christ.

37 “be broken.” And again another Scripture saith, “They shall look on him whom they pierced.”

38 **N**OW, after these things, ^p Joseph of Arimathea, who was a disciple of Jesus, but a concealed ^q one for fear of the Jews, entreated Pilate that he might take away the body of Jesus: and Pilate gave him leave. He went, therefore, and took away the body of Jesus.
 39 And Nicodemus, who ^r at the first came to Jesus by night, came also, and brought a mixture of myrrh and aloes, weighing about a hundred
 40 pounds. Then they took the body of Jesus, and ^s swathed it in linen with the spices ^t, according to the Jewish custom of burying. Now,
 41 there was a garden in the place where He was crucified; and in the garden a new sepulchre,
 42 in which no one had ever yet been laid. There they deposited Jesus, therefore, because of the Jewish

^p This was said of the Paschal lamb, which was a type of the Messiah's great sacrifice of himself. See *Exod. XII. 46.*

^q *Zech. XII. 10.*

^r See the notes on *Mark XV. 42—46. Luke XXIII. 50—53.*

^s *καρυπνιστος, occultus.*

^t *i. e.* at the beginning of our Lord's public ministry. See chap. III. 1, 2.

^u *ἰσθμῶν αἰτῶ λινῶν.* The orientals washed up their dead in a kind of linen rollers. This

shewed that those pious men had no thoughts of Christ's resurrection; since these swathes must have so entangled the body, as to prevent its rising, without a miracle to disengage it from them.

^v They put the spices with the body to preserve it from putrefaction, intending, after the Sabbath was over, to embalm it in a more exact manner. See *Luke XXIV. 1.*

Jewish ^a Preparation ; for the sepulchre was nigh at hand.

ON ^x the first *day* of the week, Mary Magda-^{CHAP.}
lene cometh to the sepulchre ^y early in the ^{XX.}
morning, while it was yet dark, and seeth the
stone taken away from the sepulchre. She there- ²
fore runneth, and cometh to Simon Peter, and
to that other disciple whom Jesus loved, and
saith to them, They have taken away the Lord
out of the sepulchre, and we know not where
they have laid him. Peter therefore ^z went out, ³
and that other disciple, and came to the sepul-
chre. Now, they ran both together ; and the ⁴
other disciple out-ran Peter, and came first to the
sepulchre ^a : And stooping down ^b, he saw the ⁵
linen clothes laid by ; however, he did not go
in. Then cometh Simon Peter following him, ⁶
and went into the sepulchre ; and he seeth the
linen clothes lie, and the napkin which was about ⁷
his head not lying with the linen swathes, but
^c folded up in a place by itself. Then that ⁸
other disciple, who came first to the sepulchre,
went

^a *i. e.* the Eve of the Sabbath, and the first day of unleavened bread.

^x See the notes on *Mat.* XXVIII. *Mark* XVI. *Luke* XXIV. and *W'est* on the Resurrection.

^y Or *over-early*, before the time appointed to meet Joanna and the other women.

^z They ran immediately out of the city, and never stopped till they arrived at the tomb.

VOL. I.

^a John's eager love for his master made him out-run Peter, though the latter set out first, as the text intimates.

^b In order to look into the tomb ; and he saw the *linen rollers*, *osona*, lying by.

^c This circumstance served to shew that the body was not carried away hastily, either by friends or enemies.

- 9 went in also; and he saw, and believed: For hitherto they ^d did not know the Scripture, *which intimated* that he must rise from the dead.
- 10 Then the disciples went away again ^e to their
- 11 companions. Now, Mary stood without near the sepulchre, weeping; and as she wept, she
- 12 stooped down towards the sepulchre ^f, and seeth two angels in white *garments*, sitting, one at the head, and the other at the feet ^g, where the
- 13 body of Jesus had been laid. And they say to her, Woman, why dost thou weep? She saith to them, Because they have taken away my Lord, and I know not where they have laid him.
- 14 And as she was saying these words, ^h she turned back, and saw Jesus ⁱ standing; and knew not
- 15 that it was Jesus. Jesus saith to her, Woman, why dost thou weep? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou hast carried ^k him from hence, tell me

^d *i. e.* They did not, until now, know the meaning of those various intimations of SS. to which Jesus had so often referred, to convince them that he was to rise from the dead. See *Mat. XVI. 21. Luke XVIII.*

31—34.

^e Or *to their own home*; *v. Tr.* *εἰς οἶκον αὐτῶν.*

^f To look into it; being still dubious what was become of the body.

^g *viz.* Of that niche, hewn in the sepulchre, in which the body of Jesus had been deposited; for the ancient sepulchres

consisted of several such niches, so that whole families were interred in one sepulchre, or cave.

^h Or looked behind her, (see *v. 16.*) probably, hearing a sudden noise, or seeing a glimpse of somebody coming in.

ⁱ As he *stood erect*, she little suspected that it was Jesus, whom she did expect to have found lying in the tomb.

^k She does not mention Jesus by name; it being natural for her to suppose, that every one must know the person she meant, of whom her own thoughts and heart were so full.

^l Our

me where thou hast deposited him, and I will
take him away. Jesus saith to her, ¹ Mary! ¹⁶
She turneth herself, and saith to him, Rabboni! ^m
that is to say, Master. Jesus saith to her, ⁿ 'Do ¹⁷
' not touch me; for I am not yet ascended to
' my Father: but go to my brethren, and say
' to them, "I ascend to my Father and your
" Father, even to my God and your God."
Mary Magdalene came and told the disciples that ¹⁸
she had seen the Lord, and that he had spoken
these words to her.

Then in the evening of the same day, the ¹⁹
first of the week, the doors, where the disciples
were assembled, being shut for fear of the Jews,
Jesus came and stood in the midst, and saith to
them, Peace to you! ^o And having said this, ²⁰
He shewed them ^p his hands and his side. The
disciples therefore rejoiced when they saw the
Lord. Then Jesus said to them again 'Peace ²¹
' to you! As the Father hath sent me, so also
' do

¹ Our Lord, in v. 15, probably spoke low, or in a different way from what he usually did; but here he accosts her in a familiar tone, and she immediately recognizes his well-known voice.

^m The mixture of unutterable passions that agitated her mind would permit her to say no more; but she immediately prostrated herself to embrace his feet.

ⁿ *g. d.* Do not stay here to embrace me, either to confirm thy faith, or to pay homage to

me, both which thou wilt have other opportunities to do; for I am not yet finally withdrawn from your world, and ascended to my Father: *But go* immediately, &c.

^o The learned reader will perceive, that I have rendered this and the following verses much more literal, and at the same time less equivocal, than the *v. Tr.*

^p Probably, the scars in his hands, &c. were retained on purpose, to assure the disciples of the identity of his body.

- 22 'do I send you.' And having said this, He
breathed upon, and said to, them, 'Receive the
23 'Holy Spirit! ' Whose soever sins ye remit,
' they are remitted to them; *and* whose soever
24 'sins ye retain, they are retained.' But Thomas,
called 'Didymus, one of the Twelve, was not
25 with them when Jesus came. The other dis-
ciples therefore said to him, We have seen the
Lord! But he said to them, 'Unless I shall see
'in his hands the mark of the nails, and shall
'put my finger upon 'the print of the nails,
'and put my hand upon 'his side, I will not
26 'believe.' And after eight days, his disciples
were again within, and Thomas with them :
then Jesus came (the doors being shut) and stood
27 in the midst, and said; 'Peace to you!' Then
He said to Thomas, 'Reach hither thy finger,
'and behold my hands; and reach thy hand
'hither, and put it on my side: and be not in-
28 'credulous, but 'believe.' And Thomas an-
swered, and said to him, 'My LORD, and
29 'my GOD!' Jesus saith to him, 'Thomas,
'thou hast believed because thou hast seen me':
'*Y* blessed *are* they who have not seen, and yet
'have believed.' Jesus

19. 'See the note on *Mat.* XVI.

Gr. i. e. a *Twin-brother*, δίδυμος

'I have rendered *in* upon *in* both these plates, and not *into*; *v. Tr.* Compare chap. VIII. 6. *in* *the* *ground*. Luke XV. 22. *in* *the* *ground*, upon *his* *hand*.

i. e. On that day seven-

night, the first day of the week, when the disciples were assembled, as before, *v.* 19.

Or become a faithful believer,

γὰρ—πιστός.

* And hast had these sensible demonstrations of my resurrection.

Y Happy they, who are not such sceptics as thou hast been, in a point so well attested!

* Literally

Jesus, indeed, performed many other miracles^a 30
in the presence of his disciples, which are not
written in this book: But these are written, 31
that ye may believe that Jesus is the Messiah,
the Son of God; and that believing, ye might
have life through his name.

AFTER these things, Jesus shewed him-^{CHAP.}
self again to the disciples at the sea of ^{XXI.}
Tiberias; and He appeared in this manner. Si-
mon Peter, and Thomas called Didymus, and
Nathanael of Cana in Galilee, and *the sons* of
Zebedeus, and two others of his disciples, were
together. Simon Peter saith to them, I am go-
ing to fish: they say to him, We also will go
with thee. They went out^c immediately, and
entered into a ship; and they caught nothing
that^d night. And when the morning was now
come, Jesus stood on the shore; nevertheless,
the disciples knew not that it was Jesus. Then
Jesus saith to them, ^e Children, have ye any
thing

^a Literally *signs, σημεια*.

^b See chap. XXI. 25. and
note.

^c Some learned men are of
opinion, that this whole chapter
was written by some of the El-
ders of the church at Ephesus,
and added to this Gospel by
the approbation of the rest; as
being agreeable to the relations,
which they had heard from the
mouth of St. John: But Dr.
Mill (*Prolegom.* p. 245.) has
taken great pains to prove the

authenticity of it.

^c Out of the house, where
they were met together.

^d All the night; that being
the properest season to catch
some kind of fish.

^e This was not an expression
of tenderness, as the word *chil-
dren* seems to intimate; for Je-
sus had not yet made himself
known: but is here used as a
familiar appellation, as we say
my lads, which is the exact sig-
nification of the word *παιδια*.

- 6 ' thing to eat ? They answered him, No. And He said to them, Cast the net on the right side of the ship, and ye shall find *some*. They cast it therefore, and now were not able to draw it,
- 7 on account of the multitude of fishes. * Therefore, that disciple whom Jesus loved saith to Peter, It is the Lord ! Therefore Simon Peter, hearing that it was the Lord, ^h girded on *his* upper garment, (for he was stripped) and threw
- 8 himself into the sea. But the other disciples came in the vessel (for they were not far from land, but about two hundred cubits ⁱ) dragging
- 9 the net full of fishes. As soon then as they were come to land, they saw ^k a fire of burning
- 10 coals made, and fish laid on it, and bread. Jesus saith to them, Bring some of the fish which
- 11 ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty-three ; and though there was so many, yet the net was not torn.

Jesus

^{1. 6} *Any meat,* v. Tr. το πρῶτον φάγας. g. d. Have you taken fish enough to furnish out a meal. See below, v 6.

² Upon this miraculous draught, John, recollecting a similar instance before, (*Luke V. 4—10.*) immediately knew Jesus.

^h The learned reader will see the justness of rendering the words *ἠνδράς* and *γυμνός*, as I have done, here ; as to the latter, let him compare 1 Sam. XIX. 24. 2 Sam. VI. 20. *Abi* XIX. 16, &c.

^{i. e.} About a hundred yards.

^k I think it more natural to suppose that Peter, whose eager officiousness made him swim ashore, (v. 7.) had prepared the fire, &c. especially as Jesus had asked them (v. 5.) for something to eat ; than that our Lord had done it miraculously, as most commentators understand it. There was probably some materials for a fire, and a little provision, left on shore by the disciples, for their refreshment.

Jesus saith to them, Come, ¹ eat. And none ¹²
 of the disciples presumed to ask him, ^m Who
 art thou? knowing that it was the Lord. Jesus ¹³
 then cometh, and taketh bread, and giveth *it*
 to them, and fish likewise. This was now the ¹⁴
 third time that Jesus shewed himself to his dis-
 ciples ⁿ, after he was risen from the dead.

When, therefore, they had ^o eaten, Jesus saith ¹⁵
 to Simon Peter, 'Simon *son* of Jonas, dost thou
 ' love me ^p more than these?' he saith to him,
 Yes, Lord! thou knowest that I love thee. Jesus
 saith to him, 'Feed my ^q lambs!' He saith ¹⁶
 to him again the second time, 'Simon *son* of
 ' Jonas, dost thou love me?' he saith to him,
 Yes, Lord! thou knowest that I love thee. Jesus
 saith to him, 'Feed my sheep!' He saith to ¹⁷
 him

¹ As this was in the morning, I would not render *ἀποθῆναι* dine; especially as Homer sometimes uses *ἀφ' ἡσ* to signify a morning-meal, or, as we call it, a breakfast.

^m They thought it more respectful to let him make himself known gradually, (for some, probably, doubted whether it was Jesus) than to say abruptly, *Who art thou?* art thou Jesus our Lord and master, or some other person resembling him?

ⁿ i. e. To such a number of his disciples at once; or after his resurrection was publicly known; viz. the first time was when Thomas was absent, (ch. XX. 19.) the second time to the Eleven when Thomas was with

them, (chap. XX. 26.) and the third time now at the sea of Tiberias. The preceding appearances to the women, and to one or two of the disciples, are omitted here; so that the words must be understood with the above limitations.

^o *ἐσθίειν*. See the note (1) on v. 12.

^p The original words, *ἠγάπῃς ταῦτα*, are ambiguous, signifying either *Dost thou love me more than these nets, &c. so as to prefer my service to thy ordinary occupation?* or *Dost thou love me more than these, thy brethren, do?*

^q i. e. the weakest and feeblest of my flock.

^r Intimating

- him the third time, ' Simon *son* of Jonas, dost
 ' thou love me ?' Peter was grieved, because He
 said to him the third time, Dost thou love me ;
 and he saith to him, Lord, thou knowest all
 things ; thou knowest that I love thee. Jesus
 18 saith to him, ' Feed my sheep ! Verily, verily,
 ' I say to thee, When thou wast young, thou
 ' didst gird thyself, and walk whither thou
 ' wouldest ; but when thou art grown old, thou
 ' shalt stretch out thy hands, and another shall
 ' gird thee, and carry *thee* whither thou wouldest
 19 ' not.' This He said, ' signifying by what
 death he should glorify God. And having spoken
 these words, He saith to him, ' Follow me ' !'
 20 But Peter, turning about, seeth the disciple whom
 Jesus loved, (who also reclined on his bosom at
 supper and said, Lord, which is he that betray-
 21 eth thee,) following him ; Peter seeing him,
 saith to Jesus, Lord, ' but what *of* this man ?
 Jesus saith to him, ' ' If it be my will that he
 should stay until I come, what *is that* to thee ?
 ' Follow

* Intimating that he should suffer martyrdom, and die with his hands stretched out on the cross ; which happened about forty years after this, and consequently when Peter was an old man.

* *q. d.* Follow me, as I walk along, in token that thou art ready to follow my example, even to the death of the cross, notwithstanding thy former denial of me.

* *τίσος ἐστίν ;* i. e. What is to

become of this disciple ? must he likewise suffer martyrdom ? since he likewise follows, though he is not commanded to do it.

* *q. d.* If it be my pleasure that he should remain alive, till I come to execute vengeance on my enemies by the destruction of Jerusalem, &c. it is no concern of thine. Prepare for thy own sufferings, and pry not with vain curiosity into future events.

‘ Follow thou me.’ This saying, therefore, was reported among the brethren, That this disciple should not die: But Jesus did not say to him, He is not to die; but, If I will that he stay until I come, what *is that* to thee?

THIS is the disciple who testifieth concerning these things, and wrote ^x these words; and we know that his testimony is true. There are also many other things that Jesus did, which, if they should be written one by one, I suppose that ^y the world would not receive the books which would be written. Amen.

^x ταῦτα, *hæc verba*; i. e. the historical facts, &c. recorded in this Gospel. *q. d.* As he who wrote was an eye-witness of them, *we* [I] are certain that they are true, and declare them as such to the world with the most solemn assurances, and from the clearest evidence.

^y ὁ κόσμος, signifies not only the *material world*, but also the *men of the world, or worldlings*, in several places in this Gospel and the Epistles of *John*, (chap. I. 10. XV. 18, 19. XVII. 14, 25. I *John* IV. 5, &c.) and *κοσμος*, which is rendered *to contain*, *v. Tr.* signifies *to receive*, being used in that sense, *Mat.*

XIX. 11, 12. 2 *Cor.* VII. 2. The sense of the passage therefore seems to be this: ‘ If even all the miracles which Jesus performed were to be recorded one by one, (*γραφήσαι καὶ ἵν*) I am apt to think that the *profane world* would not receive them; but these which are written are sufficient to convince every ingenuous mind, that Jesus is the Messiah.’ See chap. XX. 30, 31. I prefer this sense to the hyperbolic one, which has been frequently cavilled at by *worldlings* and *infidels*, though it is adopted by all the Translations that I have seen.

End of the FIRST VOLUME.

T H E
NEW TESTAMENT:

Carefully collated with the Greek, and corrected;

DIVIDED and POINTED

According to the various Subjects treated of by the

INSPIRED WRITERS,

With the common Division into

CHAPTERS and VERSES in the Margin;

And illustrated

With NOTES Critical and Explanatory.

V O L. II.

By *RICHARD WYNNE*, A. M.

Rector of *St. Alphage, London*, and Chaplain to the Right
Honourable the Earl of *Dummore*.

Ορθοτομουντα τον λογον της αληθειας. 2 Τιμ. Β. 11.

‘*Rightly dividing the Word of truth.*’ 2 Tim. II. 15.

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1764

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this Volume every Chapter begins.**

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THE

THE NEW TESTAMENT.

The ACTS of the APOSTLES.

It is allowed by all antiquity, that St. Luke was the Author of the Acts of the Apostles: and it is probable that this history made, as it were, a second part of Luke's Gospel; since the latter in all the copies has the author's name prefixed, whereas the former is left without a title in all the ancient MSS. Besides, this book is expressly ascribed in the Syriac version to St. Luke, whom the Translator seems to call his Master. It was probably published about the same time with his Gospel, viz. A. D. 63, at which period this history ends; for it is reasonable to suppose that it would have been continued farther, if it had been written later. If we attend to the con-

tents of this book, we shall find that the design of the Evangelist, who is supposed to have been a heathen by birth, was not only to write a history of the church for the first thirty years, but also to give an authentic account of the effusion of the Holy Spirit, by which the truth of Christianity was established; and to impart to the world the claim of the Gentiles to the church of Christ, which was contested by the Jews about that time.' Hence he relates the conversion of the Samaritans, (Acts VIII.) the history of Cornelius, (chap. X. XI.) and the decree of the first Council held at Jerusalem, concerning the Levitical law, chap. XV. &c.

CHAP. I. **T**HE former treatise ^a I composed, O Theophilus, concerning all that Jesus ^b began both to do and teach, even to the day in which he was taken up, after He had by the Holy Spirit given a charge to the Apostles, whom he had chosen; to whom also he presented himself alive, after his passion, by many infallible proofs ^c; being seen by them forty days, and speaking of the things concerning the kingdom of God ^d. And ^e having assembled

^a This former Treatise was the Gospel written by St. Luke, and dedicated by him to Theophilus. Compare Luke I. 1—4.

^b To begin to do a thing is a common Greek idiom for doing or undertaking a thing. Compare Mat. XII. 1. Mark VI. 2,

&c.

^c τεκμηρια, i. e. evident testimonials or indubitable evidences.

^d Which was shortly to be erected by their preaching, &c.

^e συναλιζομενος. vide Rappellum ex Xen. p. 146. Herodot. p. 320, & seq.

^f These

sembled them together, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*¹, ye have heard from me: For John, indeed, baptized 5
 with water; but ye shall be baptized with the Holy Spirit within these few days. 6
 When therefore they were assembled together, they asked him, saying, 'Lord, wilt thou^h at this
 ' time restore the kingdom to Israel?' But He 7
 said to them, 'It is not for you to know those
 ' times or seasons, which the Father hath re-
 ' served in his own power. But ye shall receive 8
 ' the power of the Holy Spirit, which is coming
 ' upon you; and ye shall be my witnesses both in
 ' Jerusalem, and in all Judea, and in Samaria,
 ' and to the remotest part of the earth.' And 9
 having spoken these things, while they were
ⁱ looking on, He was taken up; and a cloud re-
 ceived him out of their sight. And as they 10
 were attentively looking^k towards heaven, while
 He went up, behold, two^l men in white rai-
 ment stood near them; who also said, 'Ye men 11
 ' of Galilee, why do ye stand gazing up to
 ' heaven? this Jesus, who is taken up from you
 ' into

¹ These words, though omitted in the original, are plainly implied; such a change of person being frequent in the N. T. and other ancient writers, though unusual in modern and Western authors.

² Luke here resumes the thread of the story related in his Gospel chap. XXIV. 50.

^h *q. d.* Wilt thou break the Roman yoke, and erect the kingdom of the Messiah over Israel *at this time*, i. e. when the Spirit was poured on them in so extraordinary a manner.

ⁱ *Βλεπόμενοι*, 'Behold,' *v. Tr.*

^k *ἀσπάζομενοι*.

^l i. e. two angels in human form.

‘ into heaven, shall so come in the same manner
 12 ‘ as ye have seen him going into heaven.’ Then
 they returned to Jerusalem, from the mount
 called Olivet, which is a sabbath-day’s journey ^m
 from Jerusalem.

13 And when they had entered *the city*, they
 ascended to an upper room, where abode both
 Peter, and James and John, and Andrew, Phi-
 lip and Thomas, Bartholomew and Matthew,
 James *the son* of Alphaeus, and Simon Zelotes,
 14 and Judas ⁿ *the brother* of James. All these
^o unanimously persevered in prayer and suppli-
 cation, with the women, and Mary the mother
 of Jesus, and with his brethren.

15 **N**OW, in these days Peter, rising up in the
 midst of the disciples, said: (the number
 of the ^p persons together was about a hundred
 16 and twenty) ‘ Men *and* brethren ^q! It was ne-
 cessary that this Scripture should be fulfilled,
 ‘ which the Holy Spirit spoke by the mouth of
 ‘ David ^r concerning Judas, who became the
 17 ‘ guide of those that seized Jesus; for he was
 ‘ numbered with us, and had obtained part of
 18 ‘ this ministry. Now, this man purchased ^s a
 ‘ field,

^m About an English mile.
 See the notes on Luke XXIV.
 46. Job XL. 28.
 Or *Judas*, as he is called in
 the title of his Epistle, *1 Pet.*
 5. 13. *Ἰουδᾶς ἀδελφὸς Ἰακώβου*
ματθ.

^p Literally *names*, but *names* *persons*, (see Rev.
 III. 4. XI. 13.) which best suits

the English idiom.

^q Or rather *brethren*, *ἀδελφοί*
αδελφοί, the latter being taken
 adjectively in this place, for
 which reason I shall render it so
 in the sequel.

^r i. e. was the occasion of
 purchasing. Compare *Rom.* XIV.
 15. *1 Cor.* VII. 16.

‘ field with the reward of iniquity; and ‘ falling
 ‘ down on his face, he burst asunder in the
 ‘ middle, and all his bowels gushed out.’ (‘ And 19
 it was known to all the inhabitants of Jerusa-
 lem; so that, in their tongue ¹⁹, that field is called
 AKELDAMA, that is, The Field of Blood.) ‘ For 20
 ‘ it is written in the book of Psalms ²⁰, “ Let his
 “ habitation be desolate, and let there be no
 “ inhabitant in it.” And ²¹, “ His office let ano-
 “ ther take.” It is necessary therefore, that ²¹ of
 ‘ the men who have been conversant with us
 ‘ during all the time in which the Lord Jesus
 ‘ ²² went in and out among us, beginning from 22
 ‘ the baptism of John, even to the same day in
 ‘ which He was taken up from us, one of
 ‘ these should be made a witness with us of
 ‘ his resurrection.’ And they set up ²³ two, Jo-
 seph called Barsabas, who was surnamed Justus;
 and Matthias. And praying, they said, ‘ Thou, 24
 ‘ Lord, who knowest the hearts of all, show
 ‘ which of these two thou hast chosen, to take 25
 ‘ part.

¹⁹ πρηνὲς γενομένης. See note on
 Mat. XXVII. 5. The halter
 probably broke; or else some
 Jew cut him down, to conceal
 the suicide.

²⁰ I have, according to the
 opinion of the best critics, in-
 cluded this verse in a parenthesis,
 as being the words of the histo-
 rian, and not of Peter.

²¹ The Syro-Chaldaic, which
 was at that time the vulgar lan-
 guage of the Jews.

²² Plin. LXIX. 25. CIX. 8.
 Thus while David prophesied

of the calamities that should
 befall his persecutors, it was prob-
 ably revealed to him that the
 enemies and persecutors of
 Christ should inherit those curses
 in all their terror, and be yet
 more miserable than those on
 whom they were immediately
 to fall.

²³ τὸν συνάδελφον. *Who have
 accompanied, v. Tr.*

²⁴ i. e. lived familiarly with
 us.

²⁵ As candidates for the Apost-
 leship, *ἐκλεκτοί*.

‘ part of this ministry and Apostleship, from
 ‘ which Judas by transgression is fallen, that he
 26 ‘ might go to his own place ^b.’ Then they
 gave out their lots, and the lot fell upon Mat-
 thias; and he was numbered with the eleven
 Apostles.

CHAP. II. **A**ND when the day of Pentecost ^c was
 11. completely arrived, they were all ^d with
 2 unanimous affection in the same place. And
 on a sudden there came a sound from heaven,
 as of a rushing violent wind, and it filled all
 3 the house where they were sitting. And there
 appeared to them ^e divided tongues, as *it were*
 4 of fire; and it ^f rested upon each of them. And
 they were all filled with the Holy Spirit, and
 began to speak in ^g other tongues, as the Spi-
 5 rit gave them utterance ^h. Now, there were
 sojourning

^b To that place which God, in his righteous judgment, has appointed for the perpetrators of such enormous crimes, in the invisible world.

^c This festival, to which vast numbers resorted, began that year on Saturday evening, according to the Jewish computation; and as the disciples were now assembled on the Sunday morning following, it might be said to be *completely arrived*, *συμπληρωσθαι*.

^d *ἑνωμένους*. They were unanimously assembled in the upper room mentioned above,

where they used to meet, particularly on the Lord's day.

^e *i. e.* Pyramidal flames, which were so parted as to end in several points, as an emblem of the diversity of languages with which they were endowed, immediately after this miraculous appearance.

^f *i. e.* one of the *tongues* or flames.

^g *i. e.* Different languages from what they had ever spoke, or understood, before.

^h *ἐδίδου αὐτοῖς ἀποφθγγισθαι*, *i. e.* gave them a power of expressing themselves.

ⁱ *Dwell*.

ⁱ sojourning at Jerusalem pious Jews, out of every nation under heaven. And when this report was spread abroad, the multitude came together; and they were confounded, because every one heard them speak in his own dialect. And they were all struck with amazement, and wondered, saying one to another, Behold, are not all these, who are speaking, Galileans? and how do we hear *them*, every one *of us*, in our own ^k native language? Parthians, and Medes, and ^l Elamites, and the inhabitants of Mesopotamia, and Judea, and Cappadocia, of Pontus and Asia, Phrygia and Pamphylia, of Egypt and the parts of Libya which are about Cyrenè, and Roman Sojourners, Jews and Proselytes, Cretans and Arabians, we ^m hear them speaking in our own tongues the wonderful works of God. And they were all amazed and ⁿ perplexed, saying one to another, What can this mean? But others, mocking, said, These men are filled with ^o sweet wine.

But Peter, standing up with the eleven, raised his

ⁱ *‘‘ Dwelling, ’’* v. Tr. but it is plain that these devout Jews were not inhabitants of Jerusalem, but resorted thither from all parts where they were dispersed, to the festival.

^k *‘‘ In which we were born, ’’* v. Tr. but this literal rendering of the phrase does not well suit our idiom.

^l Or *Persians*; for Persia is called *Elam* in SS.

^m *We*, whether native Jews, Proselytes, or descendants from Jewish parents, dispersed in the countries here specified.

ⁿ Literally *doubted*, *διηπορευον*.

^o *γλυκους*. There was no new wine or must at the feast of Pentecost; but the ancients had a method of preserving their wine sweet a long time, and such wines were very intoxicating.

his voice, and said to them, ' Ye ^p men of Ju-
 ' dea, and all ye inhabitants of Jerusalem, let
 ' this be known to you, and ^a attend to my
 15 ' words! For these are not drunk, as ye sup-
 ' pose; since it is but the ^r third hour of the
 16 ' day. But this is ^a what was spoken by the
 17 ' prophet Joel: " And it shall come to pass in
 " the last days ^t, saith God, that I will pour
 " out of my Spirit upon all flesh ^u; and your sons
 " and your daughters shall prophesy, and your
 " young men shall see visions, and your old
 18 " men shall dream ^x dreams: Yea, in those days
 " I will pour out of my Spirit upon my servants
 " and upon my handmaids, and they shall pro-
 19 " phesy. And I will shew ^y prodigies in hea-
 " ven above, and signs upon the earth beneath;
 20 " blood, and fire, and ^z a cloud of smoke. ^a The
 " sun shall be turned into darkness, and the
 " moon

^p Or rather *Jerus*, ἀρχαῖς Ιουδαίου, whether natives of Judea, or foreigners who profess the Jewish religion.

^a Literally *listen*, or *give ear*, ἀκούετε.

^r About nine of the clock in the morning. Josephus tells us, that the Jews did seldom eat or drink any thing, on feast days, till noon.

^t This is that great event foretold by Joel, chap. II. 28—32.

^u This was a phrase commonly used by the Jews to denote the times of the Messiah, when the Gospel, or *last dispensation* of divine grace, was to be published.

^u i. e. all nations, without distinction of Jew or Gentile.

^x viz. Divinely inspired and significant dreams.

^y τὰρα. This refers to the prodigies and signs which preceded the destruction of Jerusalem, and the blood and desolation that attended it. See *Joseph. B. Jud.* L. VI. C. 5. L. IV. C. 4. and *Tacit. Hist.* L. V. C. 13.

^z Or *vapour*, ἀτμός, which shall ascend from the ruins of your cities.

^a These phenomena seem to refer to the end of the world, and the final judgment.

" moon into blood; before that great and ^b ill-
 " lustrious day of the Lord come. And it shall 21
 " come to pass, *that* whoever ^c will call on
 " the name of the Lord, shall be saved." Ye 22
 " men of Israel, hear these words! Jesus of
 " Nazareth, a man ^d recommended to you by
 " God, by ^e powerful operations, and wonders,
 " and signs, which God wrought by him in the
 " midst of you, as ye yourselves also know: Him 23
 " you seized, being delivered up by the deter-
 " minate counsel and prescience of God, and,
 " by the hands of sinners, have crucified and
 " slain; whom God hath raised up, having 24
 " loosed the ^f pains of death; as it was not pos-
 " sible that He should be held under by it. For 25
 " David saith concerning Him ^g, " I have re-
 " garded the Lord as always before me; for he
 " is at my right hand, that I should not be
 " moved: therefore my heart rejoiced, and my 26
 " tongue exulted; moreover, my flesh also
 " ^h shall rest in hope: because thou wilt not 27
 " leave my soul in ⁱ H A D E S; nor wilt thou
 " suffer

^b *ἐπιφάνει*. The day in which he will appear to judge the world, and to display his justice, &c.

^c Or *invoke the name*, &c. i. e. whoever shall embrace the Gospel, and worship the Lord according to that perfect dispensation.

^d *ἀποδεικνύμενος*, i. e. pointed out to you by miracles, &c.

^e *δυναμεις*, i. e. miraculous powers.

^f i. e. The state of confine-

ment, to which the pains of death had brought him.

^g This passage (*Psa.* XVI. 8. & *seq.*) is here quoted in the words of the Greek translation, which is something different from the Hebrew original.

^h *Θούλῃς ἀνέσθαι, κατὰ κράτος*, in the grave, as the ^c prisoner of ^c hope.

ⁱ i. e. In the invisible world, or state of separate spirits, and not *hell*, the place of torments.

^k Literally,

- 27 " suffer thy Holy One to see corruption.
 28 " Thou hast made known to me the ways of
 " life ; thou wilt fill me with ¹ joy in thy pre-
 29 " sence." ^m Brethren ! ⁿ permit me to speak
 " freely to you concerning the patriarch David,
 " that he is both dead and buried ; and his se-
 30 " pulchre is among us to this day. Therefore
 " being a prophet, and knowing that God had
 " sworn to him with an oath, That of the fruit
 " of his loins, he would, according to the flesh,
 31 " raise up the Messiah to sit on his throne ; he,
 " foreseeing *this*, spoke of the resurrection of
 " Christ, *viz.* that his soul should not be left in
 32 " HADES, nor his flesh see corruption. This Je-
 " sus God hath raised up, of which we all are
 33 " witnesses. Being exalted, therefore, to the
 " right hand of God, and having received the
 " promise of the Holy Spirit from the Father,
 " He hath shed forth this, which you now see
 34 " and hear. For David is not ascended into
 " heaven : but he saith, " The LORD said
 " to my Lord, Sit thou on my right hand,
 35 " until I make thine enemies thy footstool .
 36 " Therefore, let all the house of Israel assuredly
 " know,

^{*} Literally, *give—to see, &c.*
δοσις ιδειν.

¹ I have rendered *μετα του προσωπου σου* more agreeable to the Hebrew original, than the Greek translation.

^m *Αδελφοι αδελφοι.* See note (†) on chap. i. 16.

ⁿ *εξου επιεν μετα παρηγοιας,*

which some render, *I may tell you with assurance.*

^o See *Psa. CX. 1. i. e.* Until I lay them prostrate at thy feet, that thou mayest trample upon them as entirely subdued. It was a custom among the ancients to trample upon the vanquished, dead or alive.

' know, that God hath made this Jesus; whom
' ye have crucified, Lord and ^p Messiah.'

Now when they heard *these words*, they were 37
pierced to the heart, and said to Peter, and the
rest of the Apostles, ' Brethren, what shall we
' do?' Then Peter said to them, ' Repent, and 38
' be baptized every one of you in the name of
' Jesus Christ, ^a for the remission of sins; and
' ye shall receive the gift of the Holy Spirit.
' For the promise ^r is to you, and to your chil- 39
' dren, and to ^s all those who are afar off,
' even as many as the Lord our God shall
' call.' With many other words besides, he 40
testified and exhorted, saying, ' Save yourselves
' from this perverse generation!' Then those 41
who gladly ^u received his word were baptized;
and that very day, about three thousand souls
were added to them *.

And they continued steadfast in the doctrine 42
and ^v fellowship of the Apostles, and in break-
ing

^r i. e. Anointed or Christ, in the Gospel.
Χριστος.

^a i. e. That your sins may be forgiven; for without baptism, where it may be had, there is no remission of sins, or title to the new Covenant of Grace.

^s Of forgiveness of sin by baptism, and the happy consequences of it, viz. the Divine favour, and sanctifying influences of the Spirit.

^u i. e. The remotest nations and latest posterity, who will listen to the voice of God calling them to repentance, &c.

^t i. e. Renounce that obstinate infidelity in which you are joined with those who crucified the Messiah, that you may escape the temporal and eternal destruction that awaits them.

^u Or with readiness of mind, *ασμενως.*

^v i. e. the disciples, or Christians.

^v In the most intimate friendship and communion; for they not only lived in one society, and partook of the Eucharist together, but sold their possession,

- 43 ing of bread, and in prayers. Then fear came
 upon every soul: and many miracles and signs
 44 were wrought by the Apostles. And all who
 believed were in the same place; and they had
 45 all things in common, and sold their possessions
 and effects, and divided them ² to all, as every
 46 one had necessity. And they continued unani-
 mously in the temple every day ³; and breaking
 bread from house to ^b house, they partook of
 their food with gladness and simplicity of heart,
 47 praising God, and being in favour with all the
 people. And the Lord daily added to the church
 those who were saved ^c.

CHAP. III. **N**OW, ^d about that time, Peter and John
 went up to the temple, at the hour of
² prayer, *viz.* the ^e ninth. And a certain man,
 who had been lame from his mother's womb,
 was carried *thither*, whom they laid daily at
 the gate of the temple which is called ^f Beautiful,
 to

sions, and put the money in the common stock. Peculiar reasons made this community of goods eligible, at that time; but it plainly appears from many other passages in the N. T. that it was never intended for a general practice.

² *i. e.* the price of their estates, &c.

³ καὶ ἡμέραν, during the appointed hours of daily prayers.

^b Each family making entertainments for their brethren, and hospitably receiving the sojourners at Jerusalem, with disinterestedness, devotion, and sincerity of heart.

^c σωζομενους. Saved from the approaching destruction of the Jewish nation, and from future endless punishment.

^d ὡς το αὐτο. 'Together,' *v. Tr.* See Grotius *in loc.*

^e The ninth Jewish hour answers, nearly, to three of the clock in the afternoon, which was the time of the evening sacrifice, prayers, &c.

^f This *Beautiful* gate, which was added by Herod to the court of the Gentiles, was thirty cubits high, and fifteen broad, and made of Corinthian brass of curious workmanship.

^g αἰθριας

to ask alms of those who entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. But Peter, with John, looking attentively upon him, said, 'Look on us!' And he^s fixed his eyes upon them, expecting to receive something from them. Then Peter said, 'Silver and gold have I none; but what I have, that I give thee: In the name of Jesus Christ^h the Nazarene, rise up, and walk!' And taking him by the right hand, he raised him up; and immediately his feet and ankle-bones were strengthened. And, leaping up, he stood and walked, and entered with them into the temple, walking, andⁱ exulting, and praising God. And all the people saw him walking, and praising God; but knowing that this was he who had been sitting, for alms, at the Beautiful gate of the temple, they were filled with astonishment and ecstasy at that which had befallen him.

And while the lame man, who was healed, was laying hold of Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering. And Peter, seeing this, answered the people^k, — 'Ye men of Israel, why do ye wonder at this? or

^s ἀποδοῦναι—παραδοῦναι.
^h ναζωραῖος, the Nazarene, whom the Jews have rejected, &c.
ⁱ Compare Isa. XXXV. 6, which is thus paraphrased by Pope.

— 'The lame his crutch forgo,
' And leap exulting, like the bounding roe.'
^k Who were earnestly enquiring into the circumstances of the cure.

- * or why do ye look so earnestly on us, as if
 * by our own power or piety we had caused this
 13 * man to walk? The God of Abraham, and of
 * Isaac, and of Jacob,—the God of our fathers
 * hath glorified his Son Jesus; whom ye de-
 * livered up, and denied ¹ in the presence of
 * Pilate, when he was determined to release *him*.
 14 * But ye denied the HOLY and the JUST ONE,
 * and desired that a murderer ^m might be granted
 15 * to you, and killed ⁿ the Prince of life; whom
 * God hath raised from the dead, of which we
 16 * are witnesses. And his name ^o (through faith
 * in his name) hath strengthened this man
 * whom ye see and know; yea, the faith which
 * is by him ^p, hath given him this perfect found-
 17 * ness in the presence of you all. And now,
 * brethren, I am sensible that ye did *it* through
 18 * ignorance, as *did* also your ^q Rulers. But
 * God hath thus accomplished those things, which
 * he had foretold by the mouth of all his pro-
 * phets, *viz.* That the Messiah should suffer.
 19 * Repent therefore, and be converted, that so
 * your sins may be blotted out; that the ^r times
 * of

¹ i. e. *rejected or renounced*.

^m *viz.* Barabbas.

ⁿ Him to whom ^a the Father
 * had given to have life in him-
 * self, and had appointed to
 conduct his followers to life
 and glory. There is a fine
 contrast here between the *Prince*
of life, and the murderer, or
destroyer of life, for whom they
 had interceded.

^o The construction of this
 verse in the original is some-
 thing perplexed; but I think
 the sense is rendered plainer by
 the parenthesis.

^p *viz.* Christ; i. e. faith in
 God through Christ.

^q By whom you were led on
 and incited to do it.

^r i. e. The time of the con-
 version of the Jews, which will
 probably

' of refreshment may come from the presence
 ' of the Lord, and that he may send Jesus 20
 ' Christ, who was before preached ' to you ;
 ' whom, indeed, heaven must receive, until 21
 ' the times of restitution of all things, concern-
 ' ing which ' God hath spoken by the mouth of
 ' all his holy prophets, from ' the beginning of
 ' time. For Moses said to the fathers, " The 22
 " Lord your-God shall raise up a Prophet to
 " you, among your brethren, like me ; Him ye
 " shall * hear in all things, whatever he shall
 " say to you. And it shall come to pass, *that* 23
 " every soul, who will not hear that Prophet,
 " shall be destroyed from among the people."
 ' Yea, and all the prophets from ' Samuel, and 24
 ' those who follow after, as many as have
 ' spoken, have also foretold these days. Ye 25
 ' are the children of the prophets, and ' of the
 ' Covenant which God constituted with our fa-
 ' thers, saying to Abraham, " * And in thy seed
 " shall

probably be attended with joy
 and prosperity ; and will open
 a speedy way to the restitution
 of all things, by our Lord's
 descent from heaven, &c.

* Several ancient MSS. read,
 and the Fathers quote, *πρὸς-
 χρισματος*, before appointed to
 judge the world, &c. instead of
προκακηρυγματος.

' *viz.* The great day, when
 God will rectify all the seeming
 irregularities of his present dis-
 pensations.

" *απ' αἰῶνος*. The generality
 of the prophecies, in all ages,

refer to these important events.
 Compare *Luke* i. 70.

* *i. e.* You shall hearken to
 his words, and obey his pre-
 cepts. See *Deut.* XVIII. 15,
 18, 19.

' He was the earliest pro-
 phet, next to Moses. Compare
 1 *Sam.* II. 10. 2 *Sam.* XXIII.
 3—5.

* *i. e.* Heirs of the covenant,
 as being descendants from the
 Patriarchs, with whom it was
 made.

* Compare *Gen.* XII. 3.
 XVIII. 18. XXII. 18.

' *i. e.*

“ shall all the families of the earth be blessed.”

- 26 ‘ To you first, God, having raised up his Son
 ‘ Jesus, sent him to bless you ; ^b every one of
 ‘ you turning from your iniquities.’

CHAP. IV. **A**ND while they ^c were speaking to the
 people, the Priests and ^d the Captain of the
 temple, and the Sadduces, came upon them ;
 2 being grieved that they taught the people, and
 preached, ^e through Jesus, the resurrection from
 3 the dead. And they laid hands on them, and
 put them in custody until the next day ; for it
 4 was now evening. However, many of those,
 who had heard the word, believed ; and the
 number of the men was about five thousand ^f.
 5 Now, it came to pass on the next day, that their
 6 Rulers, and Elders, and Scribes, and Annas the
 High-Priest, and Caiaphas, and John, and A-
 lexander, and as many as were of the kindred
 of the High-Priest, were assembled together at
 7 Jerusalem. And having set them in the midst ^g,
 they questioned them, saying, By what power,
 8 or in what name, have ye done this ? Then Pe-
 ter, filled with the Holy Spirit, said to them,
 ‘ Ye Rulers of the people, and Elders of Is-
 9 rael ! if we are this day examined concerning
 ‘ the

^b *i. e.* every one among you,
 who turns from sin, shall be
 entitled to his blessing : *as to*
αποστρεφειν μαλλον, &c. ‘ in turn-
 ing away every one of you from
 ‘ his iniquities,’ says the *v. Tr.*
 which could not be literally true.
 * Peter and John.

^d See note on Luke XXII. 52.

^e *i. e.* the resurrection ex-
 emplified in the person of Jesus.

^f Including those who had
 been converted before.

^g Of the assembly, or Sanhe-
 drim, where criminals used to
 stand to be tried.

the good deed done to the impotent man, by
 ' what means he is cured ; be it known to you 10
 ' all, and to all the people of Israel, that by the
 ' name of Jesus Christ the Nazarene, whom ye
 ' crucified,—whom God hath raised from the
 ' dead,—*even* by Him doth this man stand
 ' here before you, ^b sound. This is the ⁱ stone 11
 ' that was set at nought by you builders, which
 ' is become the head of the corner. And there 12
 ' is salvation in no other ; neither is there any
 ' other name under heaven given among men,
 ' in which we must be saved.'

Now, when they saw ^k the boldness of Peter 13
 and John, and perceived that they were ^l mean
 and illiterate men, they were astonished; and
 they knew them, that they had been with
 Jesus. But, seeing the man who was cured 14
 standing with them, they had nothing to say
 against it. Then having commanded them to 15
 go aside out of the Council, they conferred
 among themselves, saying, What shall we do 16
 to these men ? for that indeed a signal miracle
 hath been done by them, *is* manifest to all the
 inhabitants of Jerusalem ; and we cannot deny
it. But, that it may not spread farther among 17
 the people, let us strictly threaten them that
 they speak no more to any man in this Name.

And

^a Or *in perfect health* and vigour, *by* *him*.

ⁱ Compare *Psa.* CXVIII. 22.

^k Or *freedom of speech*, *παρρησια*.

^l *ἰδιώται*, i. e. men of private
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stations ; but the word does not import any want of natural good sense, nor *ignorance* of the matter in debate, as the *W. Tr.* intimates.

18 And having called them, they gave them charge
 not to speak at all, or teach, in the name of
 19 Jesus. But Peter and John, answering them, said,
 ‘ Whether it be right in the sight of God, to
 ‘ hearken ^m to you rather than to God, judge
 20 ‘ ye. For we cannot but speak the things
 21 ‘ which we have seen and heard.’ Then, having
 further threatened them, they let them go;
 finding nothing for which they might punish
 them, because of the people, since all glorified
 22 God for that which was done: for the man was
 above forty years old, on whom this miracle of
 healing was wrought.

23 And being dismissed, they went to their own
 company, and related all that the Chief-priests
 24 and Elders had said to them. And when they
 heard *it*, they raised their voice with one accord to
 God, and said, ‘ Lord, thou *art* the God, who
 ‘ made heaven and earth, and the sea, and
 25 ‘ all things that are in them! who, hast said,
 ‘ by the mouth of thy servant David,’ “ “ Why
 “ did the heathen rage, and the people imagine
 26 “ vain things? The kings of the earth stood
 “ up, and the rulers were gathered together,
 “ against the Lord, and against his ^o Anointed.”
 27 ‘ For, of a truth, against thy holy Son Jesus
 ‘ whom thou hast anointed, both Herod and
 ‘ Pontius Pilate, with the Gentiles and the
 ‘ people of Israel, ^p were gathered together,
 28 ‘ to do whatever thy hand and thy counsel had
 “ determined

^m Or *obey you*, &c. ὑπακούετε αὐτοῖς.

ⁿ See *Psa.* II. 1, 2.

^o χριστός, *Christ*, or *Messiah*.

^p Or *combined together*.

‘determined before to be done’.^a And now,²⁹
 ‘O Lord,’ regard their threatenings! and grant
 ‘to thy servants, that they may speak thy
 ‘word with all boldness and freedom’;^b by³⁰
 ‘stretching out thy hand, so that cures, and
 ‘signs, and miracles may be performed by the
 ‘name of thy holy son Jesus.’ And while³¹
 they were praying, the place in which they
 were assembled was shaken; and they were
 all filled with the Holy Spirit, and spoke the
 word of God with boldness.

NOW, the multitude of believers were of one³²
 heart, and of one soul: nor did any one
 call any of his possessions his own^c; but all
 things were in common among them. And³³
 with great power did the Apostles give the testi-
 mony of the resurrection of the Lord Jesus;
 and great grace was upon them all. Neither³⁴
 was there any indigent person among them;
 for as many as were possessors of lands or
 houses, having sold them, brought the prices of
 the things which were sold, and laid *them*³⁵
 down at the feet of the Apostles; and distribu-
 tion was made to every one, according as he
 had need.

Now Joses, who by the Apostles was surnamed³⁶
 Barnabas, (that is, being interpreted, The son
 of consolation) a Levite, a native of Cyprus,
 being possessed of an estate, sold *it*, and brought³⁷
 the

^a See note on Luke XXII. 22.

^b Literally *look upon, wide*.

^c *μετα παρρησίας πωσας.*

^d See note on chap. II. 44.

the money, and laid *it* at the feet of the Apostles.
 CHAP. V. But a certain man named Ananias, with Sapphira his wife, sold an estate, and secreted *part* of the price, his wife also being conscious of *it*; and bringing a certain part, he laid *it* at the feet of the Apostles. But Peter said, O Ananias, why hath Satan filled thy heart that thou shouldest lie to the Holy Spirit, and secret *part* of the price of the land? While it remained, was it not thine? and when it was sold, was it not in thine own power? why didst thou propose this thing in thine heart? Thou hast not lied to men, but to God. Then Ananias, hearing these words, fell down, and * expired. And great dread came on all who heard these things. And the young men arose, and † bound him up; and carrying *him* out, they buried *him*. Now it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter said to her, Tell me whether ye sold the land for so much? And she said, Yes, for so much. Then Peter said to her, How is it that ye have agreed together to tempt the Spirit of the Lord?—Behold, the feet of those who have buried thy husband *are* at the door, and shall carry thee out! Then she fell down immediately at his feet, and expired.

* Hence it evidently appears that Christian converts were not obliged to sell their estates, for the benefit of the poor.

† *ἐκένθηξεν*. such a severity was but just, considering his compli-

cated guilt of hypocrisy, covetousness, fraud, impiety, &c.

† Or *wrapped him up* in his mantle, without any funeral ceremony.

pired. And the young men, coming in, found her dead; and, carrying *her* out, they buried *her* by her husband. And a great awe came 11 upon the whole church, and on all who heard these things.

And many signs and wonders were wrought 12 by the hands of the Apostles, among the people: and they were all unanimously in Solomon's portico; but none of the rest pre- 13 sumed to join himself to them: However, the people magnified them. And believers 14 were the more ² added to the Lord, multitudes both of men and women; so that they 15 brought out the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter, as he came by, might over- 16 shadow some of them. There came also a multitude from the cities round about to Jerusalem, bringing the sick, and those who were troubled with impure spirits; who were all healed.

Then the High-Priest rose up, and all those 17 who were with him, which was the sect of the Sadduces; and they were filled with indignation, and laid their hands on the Apostles, 18 and put them in the common prison. But in 19 the night, an angel of the Lord, opened the doors of the prison; and bringing them out, said, Go, and, standing in the temple, speak to the 20 people all the words of ² this life. And having 21 heard

² *i. e.* more willingly, and in greater numbers, *μαλλον*. in which *life*, and immortality are brought to light.

² *i. e.* this glorious gospel,

- heard *him*, they went into the temple early in morning, and taught. But the High Priest being come, and those who were with him, they called the ^b council together, even the whole senate of the children of Israel, and sent to the prison to have them brought forth.
- 22 But when the officers came, they found them not in the prison; then returning, they made their
- 23 report, saying, The prison, indeed, we found shut with all security, and the keepers standing without, before the doors; but, when we had
- 24 opened *them*, we found no one within. Now, when the High-Priest, and the Captain of the temple, and the Chief-priests, heard these things, they doubted concerning them, what this could
- 25 be. But one came and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
- 26 Then the Captain went with the officers, and brought them, not by violence, for they feared the people, lest they should be stoned.
- 27 And having brought them, they set *them* before the Sanhedrim. And the High-priest asked
- 28 them, saying, Did we not strictly charge you, that ye ~~should~~ not teach in this Name? and, behold, ye have filled Jerusalem with your doctrine, and would fain bring the blood of
- 29 this man upon us^c. Then Peter and the *other* Apostles answering said, ' We ought to
' obey

^b Or the *Sanhedrim*, and all the *Elders of Israel*.

^c i. e. by incensing the po-

pulace against us, to stone, or tear us to pieces.

^d Literally

‘ obey God rather than men. The God of 30
 ‘ our fathers hath raised up Jesus, whom ye
 ‘ slew, and hanged on a tree; him hath God 31
 ‘ exalted at his right hand, a Prince and a Sa-
 ‘ viour; to give repentance to Israel, and for-
 ‘ giveness of sins. And we are his witnesses 32
 ‘ of these things, and the Holy spirit also, whom
 ‘ God hath given to those that obey him.’

Now when they heard *this*, they were ^d en- 33
 raged, and consulted how they might put them
 to death. Then a certain Pharisee, named 34
 Gamaliel, a Doctor of the Law, in great esteem
 among all the people, rose up in the council,
 and commanded to put the Apostles out for a
 little time; and he said to them, ‘ Ye men of 35
 ‘ Israel! take heed to yourselves, what ye are
 ‘ about to do with regard to these men. For 36
 ‘ before these days Theudas arose, pretending
 ‘ that he was some extraordinary person, to
 ‘ whom a number of men, about four hundred
 ‘ adhered; who was slain, and all that ^e obeyed
 ‘ him were dispersed, and came to nothing.
 ‘ After him arose Judas the Galilean, in the 37
 ‘ days of the ^f enrollment, and drew a mul-
 ‘ titude of people after him; he also was de-
 ‘ stroyed, and all who obeyed him were dis-
 ‘ persed. And ^g in the present case, I say to 38
 ‘ you, Refrain from these men, and let them
 ‘ alone;

^d Literally, *grinded their teeth*,
 διατριβή.

^e Or *were persuaded* to follow
 him, πεισθέντες.

^f When the Jews were regist-

red by the Romans, in order to
 be taxed.

^g τα νυν, i. e. with regard to
 the affair now under considera-
 tion.

- 39 ' alone ; (for if this counsel, or this work, be
 ' of men, it will come to nothing ; but if it be
 ' God, ye cannot^h defeat it.) Lest ye be found
 40 ' ⁱ opposers of God.' Then they^k agreed to
 him : and having called in the Apostles, and
 scourged *them*, they charged them not to speak
 41 in the name of Jesus, and released them. And
 they departed from the presence of the council,
 rejoicing that they were counted worthy to be
 exposed to infamy for the sake of his name.
 42 And they ceased not to teach and preach Jesus
 the Messiah daily in the temple, and from house
 to house.

CHAP. VI. **N**OW in those days, the number of the
 disciples being multiplied, there arose a mur-
 muring of the ^l Grecians against the ^m Hebrews ;
 because their widows were neglected in the daily
 2 ministrationⁿ. Then the Twelve, having called
 together the multitude of the disciples, said, ' It
 ' is not agreeable that we should leave the word
 3 ' of God, and wait at tables. Therefore, bre-
 ' thren, look out from among yourselves seven
 ' men of an ^o attested character, full of the
 ' Holy

^h καταλυν signifies literally
to dissolve.

^l ἑτερομαχοί, to fight against
God, &c. &c.

^k Or yielded to his advice, as-
sented to what he said.

^l Or *Hellenists*, i. e. foreign
Jews, who used the Greek lan-
guage in their synagogues, &c.
and had been converted to

Christianity.

^m Or Natives of Judea, who
used the Hebrew or Syriac lan-
guage.

ⁿ i. e. in the distribution of
the charities appropriated to
the poor.

^o μαρτυρομενους, idoneo testi-
monio ornatos.

' Holy Spirit and wisdom, whom we may ^p ap-
 ' point over this business. But we will constantly 4
 ' attend to prayer, and to the ministry of the
 ' word.' And the speech was agreeable to the 5
 whole multitude. And they chose ^q Stephen,
 a man full of faith and of the Holy Spirit, and
 Philip, and Prochorus, and Nicanor, and Ti-
 mon, and Parmenas, and Nicolas of Antioch
 a proselyte; whom they presented to the Apost- 6
 les: And they, having prayed, laid *their* hands
 upon them. And the word of God increased, 7
 and the number of the disciples in Jerusalem
 was greatly multiplied, and a great many of
 the priests became obedient to the faith.

NOW Stephen, being full of faith and 8
 power, performed great wonders and mi-
 racles among the people. Then there arose 9
 some of the synagogue, which is called *that* of
 the 'Libertines, and Cyrenians, and Alexandrians,
 and those of Cilicia, and Asia, disputing with
 Stephen. And they were not able to stand 10
 against the wisdom and the spirit, with which
 he spoke. Then they suborned men, who said, 11
 We have heard him speak blasphemous words
 against Moses, and God. And they stirred up 12
 the

^p Or *set over*. Several English Editions of the N. T. instead of *We*, have *Ye may appoint*; which appears to have been a wilful corruption, first introduced during Cromwell's Protectorship, in favour of Lay-ordination.

^q *i. e.* elected to be *Deacons*;

so called because it was their office to *minister, diaconess*, to the poor.

^r *i. e.* the children of *Freed-men*, or emancipated Jewish captives; who had been carried to Rome, but afterwards set at Liberty.

^s *i. e.*

the people, and the Elders and Scribes; and coming upon *him*, they seized him, and brought *him* to the Sanhedrim: And they set up false
 13 witnesses, who said, This man is incessantly speaking blasphemous words against this Holy
 14 Place and the Law. For we have heard him say, that this Jesus of Nazareth will destroy this place, and change ^c the customs which
 15 Moses delivered us. And all who were sitting in the council, looking attentively on him, saw his countenance like the face of an angel ^c.

CHAP. VII. Then the High-Priest said, Are these things
 2 so ^u? And he said, ^c Men, brethren, and fathers, hear *me*! The God of glory appeared
^c to our father Abraham, while he was in Mesopotamia, before he dwelled in Haran, and
 3 ^c said to him ^z, “Get thee out of thy country, and from thy kindred, and come into a land
 4 “which I will shew thee.” ^c Then departing from the land of the Chaldeans, he dwelled
^c in Haran; and from thence, after his father died, He ^y removed him into this land which
 5 ^c ye now inhabit. And He gave him no inheritance in it, not even to set his foot on ^z; yet
^c He promised to give it to him for a possession, even to his seed after him, when he had
 6 ^c no child ^a. And God spoke thus, “That
 “his

^c *i. e.* The rites and ceremonies of the temple-worship.

^c His face, probably, shone with a supernatural splendor, like that of Moses, *Exod.* XXIV.

29.

^u *i. e.* As the witnesses have deposed.

^z See Gen. XII. 1.

^y *i. e.* God caused him to remove.

^z *i. e.* the dimension of the sole of his foot, *ἑνὸς ποδὸς, vestigium pedis.*

^a And, humanly speaking, was not likely ever to have any issue.

^b *i. e.*

“ his seed should sojourn in a foreign land;
 “ and they shall enslave, and treat them ill
 “ four hundred years. And the nation, by 7
 “ which they shall be enslaved, I will judge,
 “ said God; and afterwards they shall come
 “ out, and serve me in this place.” And He 8
 “ gave him the covenant of Circumcision; and so
 “ he begat Isaac, and circumcised him on the
 “ eighth day: And Isaac *begat* Jacob, and Jacob
 “ the twelve patriarchs. And the patriarchs, 9
 “ moved with envy, sold Joseph into Egypt:
 “ However, God was with him, and deliver- 10
 “ ed him out of all his afflictions, and gave
 “ him favour and wisdom in the sight of Pharaoh
 “ king of Egypt; and he constituted him gover-
 “ nor over Egypt, and all his house. Now, a fa- 11
 “ mine came upon the whole land of Egypt,
 “ and Canaan, with great affliction; and our
 “ fathers did not find sustenance. But Jacob, 12
 “ hearing that there was corn in Egypt, sent
 “ out our fathers ^b first: And the second *time*, 13
 “ Joseph was made known to his brethren;
 “ and the family of Joseph was discovered to
 “ Pharaoh. Then Joseph sent, and invited his 14
 “ father Jacob, and all his kindred to him,
 “ amounting ^c to seventy-five Souls. Jacob then 15
 “ went down to Egypt, and he and our fathers
 “ died *there*; And they were carried from thence 16
 “ to Sychem, and laid in the sepulchre, which
 “ ^d Abraham had bought for a Sum of money
 of

^b *i. e.* the ten Patriarchs. his children, who are enumerated in *Gen.* XLVI. 26, 27.
^c Including eleven wives, and exclusive of Jacob, Joseph and ^d This passage has suffered something

17 ' of the sons of Hamor, *the father* of Shechem.
 ' But as the time of the promise, which God
 ' had sworn to Abraham, drew near, the
 18 ' people increased and multiplied in Egypt, un-
 ' til another king arose who had not known
 19 ' Joseph. He, forming crafty designs against
 ' our nation, treated our fathers ill ; by causing
 ' their infants to be exposed, that their race
 20 ' might perish. At which time, Moses was born ;
 ' and he was * exceeding beautiful, and was
 ' nursed in the house of his father three months :
 21 ' and being exposed, the daughter of Pha-
 ' roah took him up, and educated him † for
 22 ' her own son. And Moses was instructed
 ' in all the ‡ wisdom of the Egyptians, and
 23 ' was mighty in words and in works. But
 ' when he was arrived at the full age of forty
 ' years, it came into his heart to visit his brethren,
 24 ' the children of Israel. And ^h seeing one of
 ' *them* injured, he defended *him*, and aveng-
 ' ed him that was oppressed, smiting the
 25 ' Egyptian : And he supposed that his brethren
 ' would

something by the addition or omission of transcribers ; for the field and sepulchre at Sychem, in which Joseph and the patriarchs were buried, was purchased by Jacob ; though Jacob himself was buried in the cave of Machpelah which Abraham had purchased of Ephron the Hittite. Some other inaccuracies in this discourse of Stephen, I am persuaded, are owing to the same cause ; for it appears from the

various readings, that the N. T. is not free from slight errors of Transcribers.

* *αἰὶνος τοῦ Θεοῦ*, Literally *fair to God*, or divinely fair.

† *i. e.* As her adopted son.

‡ Geography, Geometry, Arithmetic, Astronomy, Natural History, Physic, and Hieroglyphics, are all mentioned by ancient authors as branches of the Egyptian learning.

^h See *Exod.* II. 11, 12.

¹ *δι᾽ ὅσον*.

' would have understood, that God, ⁱ would
 ' deliver them by his hand ; but they did not
 ' understand *it*. And, the next day, he ^k saw 26
 ' them ^l as they were quarrelling, and would
 ' have persuaded them to peace, saying, Men,
 ' ye are brethren ; why do you injure one
 ' another ? But he, who injured his neighbour, 27
 ' thrust him away, saying, Who made thee a
 ' ruler and a judge over us ? Dost thou intend 28
 ' to kill me, as thou didst kill the Egyptian
 ' yesterday ? Then Moses fled at this saying, 29
 ' and became a sojourner in the land of Midian ;
 ' where he begat two sons. And when forty 30
 ' years were fulfilled, an angel of the Lord ap-
 ' peared to him in the wilderness of mount
 ' Sinai, in a flame of fire in a bush. And Moses 31
 ' seeing *it*, wondered at the vision ; and as he
 ' drew near to observe *it*, the voice of the Lord
 ' came to him, *saying*, " I *am* the God of 32
 " thy fathers, the God of Abraham, and the
 " God of Isaac, and the God of Jacob." But
 ' Moses trembled, and durst not behold ^m.
 ' Then the Lord said to him, " Loose ⁿ thy 33
 " shoes from thy feet ; for the place on which
 " thou standest is holy ground. I have surely seen 34
 " the ill treatment of my people, who are in E-
 " gypt ; and I have heard their groaning, and am
 " come

ⁱ δίδωμι αὐτοῖς σωτηρίαν, lite-
 rally, *would give them salvation*,
 i. e. deliverance from slavery.

^k ὤφθη, *was seen* by them.

^l i. e. the two Israelites who
 were fighting.

^m Or, survey it attentively,

as he designed.

ⁿ It was a ceremony of respect
 in the east, to put off the shoes
 or sandals when approaching a
 superior, lest any of the dirt
 cleaving to them should be
 brought near him.

- “ come down to deliver them : And now,
 35 “ come, I will send thee to Egypt.” “ This
 “ Moses, whom they rejected, saying, Who
 “ made thee a ruler and a judge?—Him did God
 “ send, by the hands of the angel who appeared
 “ to him in the bush, *to be* a Ruler and a Deli-
 36 “ verer *. He led them out, doing wonders and
 “ signs in the land of Egypt, and in the Red
 “ sea, and in the wilderness for forty years.
 37 “ This is that Moses who said ^p to the children
 “ of Israel,” “ A prophet shall the Lord your
 “ God raise up to you of your brethren, like
 38 “ me; Him shall ye hear.” “ This is he,
 “ ^q who was in the assembly in the desert, with
 “ the angel who spoke to him on mount Sinai,
 “ and *with* our fathers; who received the ^r Lively
 39 “ Oracles, to give to us. To whom our fathers
 “ would not be obedient; but ^s thrust *him* from
 “ them, and, in their hearts, returned to Egypt,
 40 “ saying to Aaron, “ Make us gods to go before
 “ us; for this Moses who brought us out of the
 “ land of Egypt,---we know not what is become
 41 “ of him.” “ And they made a calf in those
 “ days; and offered sacrifice to *that* idol, and
 “ rejoiced in the works of their own hands.
 42 “ But God ^t turned, and gave them up to
 “ worship the host of heaven; as it is written
 “ in

* Or Redeemer, *λυτρωτην*.

happiness.

^p In Deut. XVIII. 15.

^q Or, *rejected*, *απωσαστο*, See above ver. 27.

^r *viz.* Moses who received the law on mount Sinai.

^s *i. e.* as it were turned his face away, being provoked by their idolatry, and at length gave them up, &c.

^t Those oracles, which are full of Divine *life* and energy, and lead us to eternal *life* and

' in the book of the prophets ", " O house
 ' of Israel, did ye offer ^x to me victims, and sacri-
 ' fices, by the space of forty years in the de-
 ' sert? And ye have taken up the tabernacle of
 ' ^y Moloch, and the star of your god Remphan, 43
 ' figures which ye made, that ye might worship
 ' them; and I will carry you away beyond
 ' Babylon ^z." Our fathers had the tabernacle of 44
 ' the testimony in the wilderness, as He who
 ' spoke to Moses, that he should make it
 ' according to the model which he had seen,
 ' had appointed. Which also our fathers, ha- 45
 ' ving received, brought in with Joshuah to the
 ' possession of the Gentiles, whom God drove
 ' out before the face of our fathers until the
 ' days of David; who found favour before 46
 ' God, and desired to find a ^a dwelling for the
 ' God of Jacob. But Solomon built him a 47
 ' house. However, the Most High doth not 48
 ' dwell in temples made with hands; as the
 ' prophet ^b saith, " Heaven is my throne, and
 ' the earth my footstool: what house will 49
 ' ye build me, saith the Lord? or what is the
 ' place

^u See *Amos* V. 25—27.

^x i. e. to me alone. *And*, since, that time, *you have taken* up.

^y Probably the Sun was represented by *Moloch*, and some planet, either Saturn, Venus, or the moon, by *Remphan*, called *Chion* in the O. T.

^z In countries farther distant than those inhabited by the cap-

tives, who were carried away from Damascus. Compare *Amos* V. 27.

^a *οικουμος*, not a 'tabernacle.' v. Tr. but a more stable and magnificent dwelling; (Compare 2 *Sam.* VII. 2. & seq. and *Psa.* CXXXII. 1—5.) though the offer he made was rejected, 1 *Chron.* XXVIII. 3.

^b *Isaiah*, Chap. LXVI. 1.

- 50 “ place of my rest? Hath not my hand made
 “ all these things?”
- 51 ‘ O Ye stiff-necked, and uncircumcised in
 ‘ heart and ears! ye always resist the Holy
 52 ‘ Spirit; as your fathers *did*, so *do* ye. Which
 ‘ of the prophets did not your fathers persecute?
 ‘ —They even killed those who foretold the
 ‘ coming of the JUST ONE, of whom ye have
 ‘ now become the betrayers and murderers;
 53 ‘ who have received the Law by ‘ the ministration
 54 ‘ of angels, and yet have not kept *it*.’ When
 they heard these things, they were ^d enraged,
 55 and ^d gnashed on him with *their* teeth. But he,
 being full of the Holy Spirit, looked up sted-
 fastly towards heaven, and saw the glory of
 God, and Jesus standing on the right hand of
 56 God; and he said, ‘ Behold, I see the heavens
 ‘ opened, and the Son of man standing at the
 57 ‘ right hand of God!’ Then crying out with
 a loud voice, they stopped their ears, and rushed
 58 on him all at once; and having cast *him* out of
 the city, they stoned *him*; and the ‘ witnesses
 laid down their clothes at the feet of a young
 59 man, whose name was Saul. And they
 stoned Stephen, ‘ while he invoked, and said,
 60 ‘ Lord Jesus, receive my spirit!’ Then kneeling
 down, he cried with a loud voice, ‘ O Lord,
 ‘ lay

^c Or, *through ranks*, *ἐν δα-
 ταις*, of angels, who graced
 the solemnity. Compare *Deut.*
XXXIII. 2.

^d *δυναμὴ*, — *ἐν πυρὶ*, *frede-
 bant* — *ἡδονή*.

^e Whose hands were first upon
 him to put him to death, strip-
 ping off their upper garments,
 laid them down, &c.

^f ‘ Calling, &c. and saying,’
v. Tr. is something equivocal.

^g Or,

'² lay not this sin to their charge !' And having said this, he fell asleep. Now, Saul^b was con-^{CHAP. VIII.} senting to his death. And, at that time, there was a great persecution against the church which was at Jerusalem ; and they were all, except the Apostles, dispersed through the regions of Judea and Samaria. And devout men carried Stephen² *to his burial* ; and they made great lamentation over him. But Saul ravaged³ the church, entering into houses, and dragging men and women, *whom* he committed to prison. There-⁴ fore^k they, who were dispersed, went about preaching the glad tidings of the word.

NOW, Philip¹ went down to the city of⁵ Samaria, and preached Christ to them. And the people unanimously attended to those⁶ things which were spoken by Philip, as they heard and saw the miracles which he performed. For impure spirits, crying with a loud voice,⁷ came out of many who were possessed ; and many who were paralytic and lame, were healed. And there was great joy in that city. But a^{8, 9} certain man called Simon, was before in that city practising magic, and filling the people of Samaria

² Or, *charge not this sin to their account.*

^b The young man mentioned above, *v.* 58. *was well pleased,* *καὶ συνεδόκει,* that he was slain.

¹ Like a beast of prey, *καυμαῖστο.* *Vide Wolfii Cur. Philol. in loc.*

^k Because of this persecution, the Christians were dispersed, and spread the *glad tidings of the Gospel*, *εὐαγγέλιον*, far and wide.

¹ Probably, the Deacon. See chap. VI. 5.

10 Samaria with astonishment ; pretending that he
 was some extraordinary person. To whom they
 all gave attention, from the least to the greatest,
 saying, This man is the great power of God.
 11 And they paid regard to him, because he had
 for a long time astonished them with magi-
 12 cal arts. But when they believed Philip, who
 preached the glad tidings of the kingdom of
 God and of the name of Jesus Christ, they were
 13 baptized both men and women. And Simon
 himself ^m also believed; and being baptized, he
 continued with Philip, and saw with astonish-
 ment the miracles and signs which were wrought.
 14 Now, the Apostles who were at Jerusalem,
 hearing that Samaria had received the word of
 15 God, sent Peter and John to them ; who, when
 they were come down, prayed for them, that
 16 they might receive the Holy Spirit : for he was
 not yet fallen on any of them ; only they were
 17 baptized in the name of the Lord Jesus. Then
 they laid *their* hands on them, and they received
 18 the Holy Spirit. Now, when Simon saw that,
 by the laying on of the hands of the Apostles,
 the Holy Spirit was given ; he offered them mo-
 19 ney, saying, Give me also this power, that on
 whomsoever I lay hands, he may receive the
 20 Holy Spirit. But Peter said to him, ‘ May thy
 ‘ money perish with thee ⁿ ! since thou hast
 ‘ imagined

^m Perhaps, he thought Philip
 an abler magician, and hoped
 by pretending to be his disciple
 to learn his superior arts. See

21. 19.

ⁿ Or, let thy money go with
 thee to perdition.

' imagined that the ° free gift of God might be
 ' purchased with money. Thou hast neither 21
 ' part nor lot in this matter ; for thy heart is
 ' not upright in the sight of God. Repent 22
 ' therefore of this thy wickedness, and beg of
 ' God, (if perhaps) the thought of thy heart
 ' may be forgiven thee : for I perceive that thou 23
 ' art in the gall of bitterness, and the bond of
 ' iniquity.' Then Simon answering, said, Do 24
 ye pray for me to the Lord, that none of these
 things which ye have spoken may come upon
 me.

Therefore having testified and preached the 25
 word of the Lord, they returned to Jerusalem,
 and preached the Gospel in many villages of
 the Samaritans.

Now, an angel of the Lord spoke to Philip, 26
 saying, ' Arise, and travel toward the south, by
 ' the road that goeth down from Jerusalem to
 ' Gaza, which is desert.' And he arose and 27
 went *thither* : and, behold, a certain Ethiopian
 eunuch, ^p of great authority under Candacè
 queen of the Ethiopians, that was over all her
 treasure ; who had come to Jerusalem to wor-
 ship, and was returning ; sat in his chariot read- 28
 ing the prophet *Isaiah*. Then the Spirit said to 29
 Philip, ' Approach, and join thyself ^q to this cha-
 ' riot.' And Philip running to him, heard him 30
 reading the prophet *Isaiah*, and said, Dost thou
 understand

° *δωρεαν*.

^p *δυναστικός*, a grandee of her
 court, as appears by his office.

^q *i. e.* Join company with
 the person in this chariot.

- 31 understand what thou art reading? And he said,
How can I, unless some one should guide me?
and he requested Philip to come up, and sit
32 with him. Now, the passage of Scripture which
he read was this, " ^r He was brought to the
" slaughter as a sheep; and as a lamb dumb
" before his shearer, so he opened not his
33 " mouth. In his humiliation his judgement was
" taken away ^s, and ^t who shall declare his ge-
" neration? ^u for his life is taken away from the
34 " earth." The eunuch then, answering Philip,
said, I pray thee, of whom doth the prophet
say this? of himself, or of some other person?
35 And Philip opening his mouth, and beginning
from this Scripture, preached the glad tidings of
36 Jesus to him. As they were going by the way,
they came to a certain water; and the eunuch
said, See, *here is water*! what hinders my be-
37 ing baptized? Then Philip said, If thou believest
with all thine heart, ^v thou mayest. And he
answering, said, I believe that Jesus Christ is
38 the Son of God. And he ordered that the
chariot should stop; and they went down into
the water, both Philip and the eunuch; and he
39 baptized him. And when they were come up
out of the water, ^w the Spirit of the Lord caught
away

^r *Isa.* LIII. 7, 8. This passage is exactly quoted from the LXX. and differs a little from the present Hebrew copies.

^s *i. e.* He was oppressed when he was judged by Pilate, &c. Compare *Job* XXVII. 2.

^t *i. e.* who can describe the hardened wickedness of that generation, among whom he appeared.

^u Or, *it may be lawfully done, &c.*

^w The Alexandrian, and several

away Philip, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at ¹ Azotus; and going from thence, he preached in all the cities, until he came to ² Cefarea.

BUT Saul, still breathing out threatenings ^{CHAP.} and slaughter against the disciples of the ^{IX.} Lord, came to the High-Priest, and requested letters from him to the synagogues at Damascus^a, that if he found any who were of that Way, whether they were men or women, he might bring them bound to Jerusalem. And as he travelled, and was now come near Damascus, on a sudden a ^b light from heaven shone around him. And he fell to the ground, and heard a voice saying to him, 'Saul, Saul! why dost thou persecute me?' But he said, Who art thou, Lord? And the Lord said, 'I am Jesus whom thou persecutest. ^c *It is hard for thee* ' to

veral other MSS. read, πνευμα αγιον επηεν επι τον ευρουχον, αγγελος δε Κυριου ηρπασε, κ. τ. λ. *The Holy Spirit fell upon the eunuch; but an angel of the Lord snatched Philip away.* This new Convert, being thus endowed, is said to have planted a church in Ethiopia.

¹ Or Ashdod, which had been formerly one of the five governments of the Philistines.

² A city on the coast of the Mediterranean, anciently called Stratonice. This was at a great distance from Cefarea Philippi,

which was situated in the tribe of Naphthali, near the sources of Jordan. See note on *Mark* VIII. 27.

^a This was the capital of Syria, where a vast number of Jews resided.

^b A dazzling effulgence, like a flash of lightning, περιηστραψεν.

^c This was a proverbial expression, alluding to an unruly ox that kicks against his driver, whom he cannot hurt, but spends his impotent rage in vain.

- 6 ' to kick against the goads.' And he, trembling and amazed, said, Lord, what wilt thou have me to do? And the Lord *said* to him, ' Arise, and go into the city; and it shall be told thee
- 7 ' what thou must do.' And the men who travelled with him stood ^d amazed, hearing indeed
- 8 the voice ^e, but seeing no one. Then Saul arose from the earth; and though his eyes were open, he saw no man: but they led him by the
- 9 hand, and brought him to Damascus. And he was three days without sight, and did neither
- 10 eat nor drink ^f. Now there was a certain disciple at Damascus, whose name was Ananias; and the Lord said to him in a vision, Ananias!
- 11 And he said, Behold, I *am here*, Lord! And the Lord *said* to him, ' Arise, and go to that which
- ' is called Straight-street, and enquire in the
- ' house of Judas, for one called Saul of Tar-
- 12 ' sus; for, behold, he is praying, and hath
- ' seen in a vision a man whose name is Ananias,
- ' coming in, and laying *his* hand upon him,
- 13 ' that he might recover his sight.' Then Ananias answered, Lord, I have heard of many concerning this man, how much evil he hath done
- 14 to thy saints at Jerusalem; and *even* here, he hath

^d *ἄφωνοι.* ' Speechless,' *v. Tr.* They stood motionless and astonished, like statues.

^e *i. e.* the sound of the voice, without knowing the meaning of the words; or, hearing the noise of thunder, but not the articulate sounds that attended

it. Compare chap. XXII. 9. *John* XII. 29.

^f He probably lay in a kind of trance during a great part of that time, in which the vision of Ananias, and perhaps that mentioned in *2 Cor.* XII. &c. happened.

hath authority from the Chief-Priests to imprison ^a all that invoke thy name. But the Lord ¹⁵ said to him, ' Go ; for this man is to me a ' chosen ^b vessel, to bear my name before the ' Gentiles, and kings, and the children of Israel. For I will shew him what great things ¹⁶ ' he must suffer on account of my name.'

Ananias then went, and entered into the ¹⁷ house ; and laying his hands upon him, he said, ' Brother Saul, the Lord—Jesus who appeared ' to thee in the way as thou camest,—hath sent ' me, that thou mightest receive thy sight, and ' be filled with the Holy Spirit.' And immediately something like scales fell from his eyes ; ¹⁸ and he instantly recovered his sight, arose, and was baptized : and having received nourishment, ¹⁹ he was strengthened. Then Saul was for several days with the disciples at Damascus. And he directly preached Christ in the synagogues, ²⁰ saying, He is the Son of God. But ²¹ all who heard *him* were amazed, and said, Is not this he who, in Jerusalem, destroyed those that called on this Name ; and even came hither on purpose to bring them bound to the Chief-Priests ? but Saul was strengthened so much ²² the more, and confounded the Jews who dwelt at Damascus, evincing that This is the Messiah. Now, when many days were fulfilled, the Jews ²³ consulted together in order to kill him ; but ²⁴ their

^a Literally to bind, δεσας.

^b σκευος, which often denotes

an instrument for building, agriculture, &c.

their design ⁱ was known to Saul. And they watched the gates day and night, that they might murder him; but the disciples took him by night, and ^k let *him* down the wall, suspending him by a rope in a basket. And when Saul was come to Jerusalem, he attempted to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. But Barnabas taking him, brought *him* to the Apostles, and related to them how he had seen the Lord in the way, and that He had spoken to him; and how he had preached boldly at Damascus in the name of Jesus. And he was with them, ^l coming in and going out, at Jerusalem: and ^m speaking freely and publicly in the name of the Lord Jesus, he disputed with the ⁿ Grecians; but they attempted to kill him. But the brethren, being informed of it, conducted him to Cesarea, and sent him away to Tarsus. Then the churches through all Judea, and Galilee, and Samaria, ^o had peace; and being edified, and walking in the fear of the Lord, and the consolation of the Holy Spirit, they were multiplied.

N O W,

ⁱ Or conspiracy, *πρωτοβουλη*.

^k *καθηκον*—*χαρασσειν*. Compare 2 Cor. XI. 32, 33.

^l i. e. He was conversant among them.

^m *παρεστησισμωσ*.

ⁿ Or Hellenists. See note on chap. VI. 1.

^o This respite from persecution is supposed to be owing to the general alarm given to Jews, about A. D. 40, by Petronius, who attempted to place the image of the emperor Caligula in the Holy of Holies. See *Joseph. B. Jud. L. II. c. 10.*

NOW, it came to pass, as Peter was making a progress through all parts ^p, he came also to the saints who dwelled at Lydda ^q. And he found there a certain man whose name was Eneas, who was paralytic, and had kept his bed eight years. And Peter said to him, Eneas, Jesus ^r the Messiah healeth thee; arise, and make thy bed! And he immediately arose. And all the inhabitants of Lydda and ^s Saron saw him, and turned to the Lord.

And there was at ^t Joppa a certain female disciple named Tabitha ^u, who, by interpretation, is called Dorcas: she abounded in good works and alms-deeds, which she performed. And it came to pass in those days, that she was sick, and died; and when they had washed her, they laid *her* in an upper chamber. Now, as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, entreating *him* that he would not delay to come to them. And Peter arose, and went with them.

When

^p *viz.* Of the neighbouring country, where churches had been planted.

^q A considerable town, not far from the coast of the Mediterranean, about a day's journey from Jerusalem.

^r *ἰ Χριστός, the Christ or Anointed.*

^s Saron or Sharon was a large fertile plain near Lydda, which extended from Cesarea to Joppa, and was interspersed with leve-

ral villages.

^t A noted maritime town on the Mediterranean, and the nearest port to Jerusalem. It was called Japho in the O. T. See. *Jos. XIX. 46.*

^u She was probably a Hellenist, known among the Jews by the Syriac name *Tabitha*, while the Greeks called her in their own language *Dorcas*, both which words signify a *roe* or *fawn*.

^x See

When he was come, they conducted him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. But Peter, putting them all out, kneeled down, and prayed; and, turning to the body, he said, Tabitha, arise! And she opened her eyes; and seeing Peter, she sat up. He then gave her his hand, and raised her up; and having called the saints and widows, he presented her alive. Now, *this* was known through all Joppa; and many believed in the Lord. And it came pass, that he stayed many days at Joppa, in the house of one Simon a tanner.

CHAP. X. **T**H E R E was a certain man at ^x Cefarea, whose name was Cornelius, a ^y Centurion of that called the Italian band; a pious man, and ^z fearing God, with all his family, who gave much alms to the people, and was praying to God continually. He plainly saw in a vision, about the ^a ninth hour of the day, an angel of God coming in, and saying to him, Cornelius! And he, looking attentively on him, was afraid, and said, What is it ^b, Lord? And he

^x See note on chap. VIII. 40.

^y A Roman officer, who had the command of one hundred men in the Italian cohort, which generally consisted of about one thousand men, and was commanded by a Tribune.

^z *i. e.* He acknowledged and worshipped the true God, and

was charitable to the poor Jews, though he was a Gentile.

^a About three in the afternoon, being the hour of evening sacrifice, which hour he chose for his devotion.

^b *i. e.* What is the purport of this extraordinary vision.

he said to him, ' Thy prayers and thy alms are
 ' come up as a memorial before God ^c. And 5
 ' now send men to Joppa, and fetch hither Si-
 ' mon, whose surname is Peter : he lodgeth 6
 ' with one Simon a tanner, whose house is by
 ' the sea-side ; he shall tell thee what thou
 ' must do.' As soon then as the angel who 7
 spoke to Cornelius was gone, he called two of
 his domestics, and a pious soldier of those who
 continually attended him ; and having related all 8
these things to them, he sent them to Joppa.
 On the next day, while they were on their 9
 journey, as they drew near the city, Peter went
 up to pray on the house-top, about the sixth
 hour ^d. And he became very hungry, and was 10
 desirous to eat ; but while they were making
 ready ^e, he fell into a trance ^f : and he saw 11
 heaven opened, and ^g something descending to
 him like a great sheet, fastened at the four cor-
 ners, and let down to the earth ; in which were 12
 all sorts of quadrupeds, and wild beasts of the
 earth, and reptiles, and birds of the air. And 13
 there came a voice to him : ' ^h Rise, Peter ;
 ' kill,

^c And are more pleasing to him than the most fragrant incense.

^d About noon. Besides the two stated hours of prayer at morning and evening, the more devout among the Jews retired to pray at noon. Compare *Psa.* LV. 17.

^e *i. e.* While they were dressing something for him to eat.

^f Literally *an ecstasy fell upon him*.

^h *αἰνεῖς*, ' a vessel,' *v. Tr.*

The original word is applied to all sorts of furniture, &c. but a *sheet* or wrapper is improperly called a vessel in English. Perhaps it might be rendered implement.

^g This seems to be a general intimation, that the Jewish Christians were, by the Gospel, absolved from the ceremonial law, of which the distinction between clean and unclean meats made so considerable a part.

ⁱ *ἔφαθ*,

- 14 ' kill, and eat !' but Peter said, By no means,
 Lord ; for I have never eaten any thing that is
 15 common, or unclean. And the voice said to him
 again the second time, ¹ Do not thou treat as
 common those things which God hath cleansed.
 16 This was done thrice ; and the sheet was taken
 up again into heaven.
- 17 Now, while Peter was doubting in himself
 what this vision which he had seen might be,
 behold, the men who were sent from Cornelius,
 having made enquiry for the house of Simon,
 18 stood at the door : and calling, they asked whe-
 ther Simon, whose surname was Peter, lodged
 19 there. Now, while Peter was revolving the
 vision in his mind, the Spirit said to him, ' Be-
 20 hold, three men are enquiring for thee. Arise,
 ' therefore, and go down ; and go along with
 ' them, ^k without hesitating ; for I have sent
 21 ' them.' Then Peter, going down to the men
 who were sent to him from Cornelius, said, Be-
 hold, I am he whom you enquire for ! what
 22 is the occasion of your coming ? And they said,
 Cornelius the Centurion, a just man, and fear-
 ing God, and of an ^l attested character among
 all the Jewish nation, hath been divinely instruct-
 ed by a holy angel, to send for thee to his
 23 house, and to hear words from thee. Having
 therefore called them in, he lodged *them* ^m.
 And

¹ *quæ, &c. σὺ γὰρ κοινῶν, καὶ μιῶν διακρινόμενος.*
ne pollutus.

^k Or without making any dis-
 tinction, or scruple of conversing
 with these Gentiles as unclean,

^l *μαρτυρούμενος, testimonio or-
 natus.*

^m Or hospitably entertained
 them that night, *ἐξήνοι.*

ⁿ Or

And the next day, Peter set out with them, and some of the brethren who were of Joppa went with him : and the day after, they entered 24 into Cefarea. Now, Cornelius was waiting for them, having called together his relations and intimate friends.

And as Peter was entering in, Cornelius met 25 him, and, falling down at his feet, ^a worshipped him. But Peter raised him up, saying, Arise ; 26 I myself also am a man. And discoursing with 27 him, he went in, and found many *persons* assembled together. And he said to them, Ye 28 know that it is an unlawful thing for a Jew to associate with, or come to, one of another nation : But God hath shewed me that I am to call no man common or unclean. Wherefore 29 I came without ^o debate, when I was sent for. I ask, therefore, for what intent ye have sent for me ? and Cornelius said, Four days ago I 30 was fasting until this hour : And at the ninth hour, I prayed in my house ; and, behold, a man stood before me in bright raiment, and said, ‘ Cornelius, thy prayer is heard, and thine 31 ‘ alms are had in remembrance before God. ‘ Send therefore to Joppa, and call hither Si- 32 ‘ mon, whose surname is Peter ; he lodgeth in ‘ the house of Simon a tanner, by the sea-side ; ‘ who, when he cometh, shall speak to thee.’ Immediately therefore I sent to thee ; and thou 33 hast

^a Or *paid homage by prostration*, προσκυνησαι, according to τω, the Eastern custom.

^o Or *contradiction*, ἀντιστροφία.

hast done well in coming. Now, therefore, are we all here present before God, to hear all things which God hath given thee in charge.

- 34 Then Peter, opening his mouth, said, ' Of a
 ' truth I perceive that ^p God is no respecter of
 35 ' persons ; but in every nation, he that feareth
 ' him, and worketh righteousness, is acceptable
 36 ' to him. The word which He sent to the chil-
 ' dren of Israel, preaching the glad tidings of
 ' peace by Jesus Christ, (he is Lord of all ^q.)
 37 ' Ye know ^r that which was published through
 ' all Judea, and began from Galilee, after the
 38 ' baptism which John preached : how God
 ' anointed Jesus of Nazareth with the Holy Spi-
 ' rit, and with power ; who went about doing
 ' good, and healing all who were oppressed by
 39 ' the devil ; for God was with him. And we
 ' are witnesses of all the things which he did both
 ' in ^s the country of the Jews, and in Jerusa-
 ' lem ; whom they slew, and hanged on a tree.
 40 ' This very person God raised up the third day,
 ' and granted that he should openly appear ^t,
 41 ' not to all the people, but to witnesses ap-
 ' pointed before by God ;—to us, who did eat
 ' and

^p *i. e.* The universal parent of mankind accepts no man merely because he is of such a nation ; but he that sincerely worships him with a filial reverence, and acts justly, will be accepted, and received into the gracious covenant of the Gospel.

^q *i. e.* Both of Jews and Gentiles.

^r *το γνωστόν ἔσται.* That report which was spread, or that series of events, &c. you must, at least, have heard of.

^s *i. e.* in all Judea, as well as in Jerusalem, the capital of it.

^t After his crucifixion and resurrection.

' and drink with him after he arose from the
 ' dead. And he commanded us to preach to 42
 ' the people, and to testify that it is He who is
 ' appointed " by God the Judge of the living
 ' and the dead. To him all the prophets gave 43
 ' testimony, that every one who believeth in him
 ' shall receive remission of sins through his
 ' name.' While Peter was yet speaking these 44
 words, the Holy Spirit fell on all those who
 heard the word. And those of the circumci- 45
 sion^x, who had believed, as many as came with
 Peter, were astonished, because the gift of the
 Holy Spirit was poured on the Gentiles also;
 for they heard them speaking languages, and 46
 glorifying God. Then Peter answered, Can any 47
 man forbid water that these should not be bap-
 tized, who have received the Holy Spirit as well
 as we? And he ordered them to be baptized in 48
 the name of the Lord. Then they entreated
 him to continue there several days.

NOW, the Apostles, and the brethren who ^{CHAP.}
 were in Judea, heard that the Gentiles also ^{XI.}
 had received the word of God. And when Peter 2
 was come up to Jerusalem, those who were of
 the circumcision contested with him, saying, 3
 Thou didest go in to uncircumcised men, and
 didest eat with them. But Peter, beginning *the* 4
affair, explained *it* to them in order. ' I was 5
 ' in

^x Or *set apart*, ὑπερίστας, to judge those who shall be *alive* at the last day, and the *dead*, who shall then be raised.
^z *i. e.* The Jewish converts.

- ' in the city of Joppa, praying; and, in a trance,
 ' I saw a vision, *viz.* something like a great
 ' sheet descending from heaven, let down by
 ' the four corners⁷; and it came close to me:
 6 ' upon which, when I had fixed mine eyes, I
 ' observed and saw four-footed animals, and
 ' wild beasts of the earth, and reptiles, and
 7 ' birds of the air. And I heard a voice, saying
 8 ' to me, "Arise, Peter; kill, and eat!" But
 ' I said, By no means, Lord; for nothing com-
 ' mon or unclean hath at any time entered into
 9 ' my mouth. But the voice answered me again
 ' from heaven, "Do not thou treat as common
 10 "those things which God hath cleansed." And
 ' this was done three times; and all were drawn
 11 ' up again into heaven. And, behold, at that
 ' instant, three men were come to the house
 ' where I was, having been sent from Cesarea
 12 ' to me. And the Spirit said to me, Go with
 ' them, ² without any scruple. Moreover,
 ' these six brethren went with me, and we en-
 13 ' tered into the man's house: and he told us
 ' how he had seen an angel standing in his
 ' house, and saying to him, Send men to Joppa,
 ' and fetch hither Simon, whose surname is
 14 ' Peter; who shall speak to thee words, by
 ' which thou and all thy family shall be saved.
 15 ' But, as I began to speak, the Holy Spirit fell
 16 ' on them, as on us at the beginning³. And
 ' I

⁷ See the note (e) on chap. X. 11.

² See note (k) on chap. X. 20.

³ Of our public ministry, See chap. II. 3, 4.

‘ I remembered the word of the Lord, how
 ‘ He said ^b, “ John, indeed, baptized with wa-
 “ ter ; but ye shall be baptized with the Holy
 “ Spirit.” Since then God hath given them ¹⁷
 ‘ the same free gift, as to us who believed on the
 ‘ Lord Jesus Christ ; what was I, that I should
 ‘ be able to withstand God ?’ When they heard ¹⁸
 these things, they acquiesced, and glorified God,
 saying, God hath then granted to the Gentiles
 also repentance unto life.

NOW they, who were dispersed abroad on ¹⁹
 the persecution which arose about Stephen,
 travelled as far as Phenicia, and Cyprus, and
 Antioch ^c, preaching the word to none but the
 Jews only. And some of them were men of ²⁰
 Cyprus and Cyrene ^d, who, being entered into
 Antioch, spoke to the ^e Greeks, preaching the
 Lord Jesus. And the hand of the Lord was ²¹
 with them ; and a great number believed, and
 turned to the Lord. And the report concerning ²²
 these came to the ears of the church, which
 was at Jerusalem ; and they sent forth Barnabas,
 to go as far as Antioch : who, being arrived ²³
 there, and seeing the grace of God, rejoiced,
 and exhorted them all to adhere to the Lord with
 full purpose of heart. For he was a good man, ²⁴
 and

^b Just before his ascension,
 chap. i. 5.

^c This was then the capital
 of Syria.

^d A city in Africa, near the
Syris Major.

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^e These were not Ἰλλυριοὶ,
Hellenists or Grecian Jews, ac-
 cording to the common editions
 of the Gr. T. but *Gentile-Greeks*,
 Ἰλλυριοί, as the Alexandrian MS.
 and Syriac version have it.

E

^f This

- and full of the Holy Spirit and faith; and a considerable multitude was added to the Lord.
- 25 Then Barnabas departed to Tarsus, in quest of Saul; and finding him *there*, he brought him
- 26 to Antioch. And it came to pass, that they assembled in the church for a whole year, and taught a great multitude: And the disciples^f were by Divine appointment first named CHRIS-
- 27 TIANS at Antioch. In those days, prophets came
- 28 from Jerusalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there would shortly be a great^g famine over the whole world; which accordingly came to pass in the days of Claudius
- 29 Cesar. Then the disciples, every one according to his ability, determined to send relief to the
- 30 brethren who dwelled in Judea: which they also did, and sent it to the Elders by the hands of Barnabas and Saul.

CHAP. XII. **N**OW, about that time, ^h Herod the king laid hands on some who were of the church,

^f This seems to be the sense of *χρηματισμα*. See *Mat.* II. 12, 22. *Luke* II. 26, &c.

^g This was either an *universal* famine, which, according to Archbishop Usher, happened in the fourth year of Claudius Cesar; or a partial one over the *whole land* of Judea, which happened in the 5th, 6th, and 7th years of that Emperor.

^h This was Herod Agrippa, grandson to Herod the Great

by his son Aristobulus, nephew to Herod Antipas, who beheaded the Baptist, and father to that Agrippa before whom Paul made his defence, chap. XXV. The emperor Caligula crowned him king of the Tetrachate of his uncle Philip, to which he afterwards added the territories of Antipas. See *Jeseph. Antiq.* L. XVIII. C. 6, 7.

church, to persecute them. And he slew James,
the brother of John, with the sword. And
seeing that *this* was acceptable to the Jews, he
proceeded farther to seize Peter also¹: Then
were the days of unleavened bread. And hav-
ing apprehended him, he put him in prison,
delivering him to the custody of four quaternions
of soldiers; intending, after the Passover, to
bring him out to the people. Peter, therefore,
was guarded in prison; but ^k incessant prayer
was made to God by the church, on his account.

Now when Herod was to have brought him
out, that very night¹ Peter was sleeping between
two soldiers, bound with two chains^m; and
the keepers were before the door, guarding the
prison. And, behold, an angel of the Lord
ⁿ came upon him, and a light shone in the pri-
son; and striking Peter on the side, he awoke
him, saying, 'Arise quickly!' And his chains
fell off from his hands. The angel then said
to him, 'Gird thyself, and tie on thy sandals;'
and he did so. And he saith to him, 'Throw
'thy garment about thee, and follow me.' And
going out, he followed him, and knew not that
what

¹ Peter was apprehended during the festival of the Passover.
^k *ixtius* signifies earnest and continued.

¹ Preceding the day of his intended execution. If Peter had not been thus miraculously delivered, he would probably have been stoned by the Jews, or beheaded like James; but

our Lord's prediction in *John* XXI. 18. was by this means accomplished.

^m The Romans secured prisoners of importance by chaining each of their hands to a guard.

ⁿ *i. e.* presented himself on a sudden, attended with a bright effulgence.

- what was done by the angel was real, but thought
 10 he saw a vision. Then passing through the
 first and second watch, they came to the iron-
 gate that leadeth into the city, which opened
 to them of its own accord: And they went
 out °, and passed on through one street; and
 11 immediately the angel departed from him. And
 Peter, being come to himself, said, Now I
 know of a certainty that the Lord hath sent his
 angel, and hath delivered me out of the hand of
 Herod, and from all the expectation of the
 12 Jewish people. And recollecting ^p, he came to
 the house of Mary the mother of John, whose
 surname was Mark; where many were assem-
 bled together praying.
- 13 And as Peter knocked at the door of the
 outer gate, a damsel named Rhoda went to en-
 14 quire who was there. And knowing Peter's
 voice, she opened not the gate for joy; but ran
 in, and told *them* that Peter was standing at
 15 the gate. And they said to her, Thou art mad:
 But she confidently affirmed that it was so.
 16 Then they said, It is his angel. But Peter con-
 tinued knocking; and when they had opened
the door, they saw him, and were astonished.
 17 And he made a sign to them with the hand to
 be silent, and related to them how the Lord
 had brought him out of the prison. He then
 said,

° viz. Out of the court of
 the prison, through the iron-
 gate.

^p Where he was, *συνδων*; or
deliberating what he should do,
 according to some interpreters.

said, Inform James⁹, and the brethren, of these things; and departing, he went to another place. Now, as soon as it was day, there was 18 no small disturbance among the soldiers, *about* what was become of Peter. And Herod, hav- 19 ing searched for him, and not finding him, examined the keepers, and ordered them to be put to death⁷: and he went down from Judea to Ces- 20 sarca⁸, and resided *there*. And Herod was highly incensed against the Tyrians, and Sidonians: But they unanimously came to him; and hav- 21 ing¹ gained Blastus, the king's chamberlain, they sued for peace, because their country was subsisted by *that* of the king.

And upon a day fixed, Herod, arrayed in 21 a royal habit, and being seated upon his throne, made an oration to them. And the people 22 cried out,—‘The voice of a god, and not of a ‘man!’ And immediately the angel of the Lord 23 smote him,² because he gave not the glory to God: and he was³ devoured by worms, and expired. But the word of God⁴ grew, and was 24 multi-

⁹ As James, the brother of John was dead, *v. 2.* this must have been James the less, the brother or cousin of our Lord, and author of the Epistle that bears his name.

¹ Or, *to be led away to execution*, ἀπαχθῆναι.

⁸ Or *Stratonice*. See note on chap. VIII. 40.

¹ Or *persuaded him*, πεισάμενος, to espouse their interest.

² Herod's crime in acquiescing with this impious flattery,

and arrogating Divinity to himself, was greatly aggravated by his knowledge of the true God.

³ Or *consumed by vermin*, σκωληκεσφόρος. This was probably the *morbus pedicularis*, of which several cruel and persecuting princes have died.

⁴ These metaphors are borrowed from agriculture, and are here applied to the *good seed* of the Gospel sown in the hearts of men.

²⁵ multiplied. And Barnabas and Saul, having fulfilled *their* ministry, returned from Jerusalem, bringing along with them John, whose sur-name was Mark ^a

CHAP.
XIII.

NOW, there were in the church at Antioch certain prophets and teachers, *viz.* Barnabas, and Simeon who was called Niger, and Lucius of Cyrenè, and Manaën who had been educated with Herod the Tetrarch, and Saul.
² Now, as they were ministering to the Lord, and fasting, the Holy Spirit said, "Separate to me
³ "Barnabas and Saul, for the work to which I
⁴ "have called them." Then having fasted and prayed, they laid their hands on them, and sent
⁵ *them* away. These therefore, being sent forth by the Holy Spirit, went down to Seleucia^a; and
⁶ from thence they sailed to Cyprus. And being arrived at Salamis^b, they preached the word of God in the synagogues of the Jews. Now, they
⁷ had also John as an ^c attendant. And when they had gone through the island as far as Paphos, they found a certain Jew, a magician *and*
 false prophet, whose name *was* Bar-jesus^d, who was with the Proconsul Sergius Paulus, a sensible man: This ^e person, having called for Barnabas

^a This was the son of Mary, at whose house the disciples met to pray for Peter, chap. XII. 12, and not Mark the Evangelist.

^b A considerable port in the Mediterranean

^c A port, on the eastern part.

of the island of Cyprus, in the Mediterranean.

^d Or *Assistent*, in an inferior character.

^e i. e. *the son of Jesus* or Joshua.

^f *viz.* The Roman Proconsul.

nabas and Saul, desired to hear the word of God. But Elymas^f the magician (for that is his name when translated) withstood them, endeavouring to turn away the Proconsul from the faith. Then Saul (who also is called^g Paul) being filled with the Holy Spirit, and fixing his eyes upon him, said, O thou full of all deceit and all wickedness! thou son of the devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord? And, behold, the hand of the Lord is now upon thee! and thou shalt be blind, not seeing the sun for a time. And immediately a mist and darkness fell upon him, and going about, he sought some to lead him by the hand. Then the Proconsul, seeing what was done, believed; being^h struck with admiration at the doctrine of the Lord.

And they who were with Paul loosing from Paphos, came to Perga in Pamphyliaⁱ; But John, departing from them, returned to Jerusalem. And they, going on from Perga, came to Antioch^k in Pisidia; and entering into the synagogue

^f This word seems to be derived from עַלְמָא *to hide*; hence the Arabic *dhaim*, by which the Hebrew חֲרָט *i. e. a magician*, is rendered in the version of the O. T.

^g Sergius Paulus, probably, first called Saul by this name, from the similarity of its sound with the Roman name Paul. The Apostle from this time seems to have assumed the latter, either in compliment to the

Proconsul, or as more familiar to the Greeks and Romans among whom he chiefly conversed after this time.

^h *καταρραγισμένος, percussus.*

ⁱ A province of Asia Minor, to the east of Cilicia, and on the northern coast of the Mediterranean.

^k This town is here thus distinguished from Antioch in Syria, so often mentioned in this history.

- synagogue on the sabbath-day, they sat down.
- 15 And after the reading of the Law and the Prophets¹, the Rulers of the synagogue sent to them, saying, Brethren, if ye have any word of
- 16 exhortation to the people, speak *it*. Then Paul standing up, and waving *his* hand, said, ‘Men
- 17 ‘ of Israel, and ye who fear God, be attentive !
- 18 ‘ The God of this people of Israel chose our fathers: And He exalted^m the people, when they
- 19 ‘ sojourned in the land of Egypt, and brought
- 20 ‘ them out of it with a highⁿ hand. And, for
- 21 ‘ the space of forty years, He^o bore with their
- 22 ‘ behaviour in the wilderness. And having destroyed^p seven nations in the land of Canaan,
- ‘ He divided their country to them by lot.
- ‘ And after these things, He gave *them* judges,
- ‘ about the space of four hundred and fifty years,
- ‘ until Samuel the prophet. And from that
- ‘ time they desired a king ; and God gave them
- ‘ Saul, the son of Kish, a man of the tribe of
- ‘ Benjamin, for the term of forty years : And
- ‘ having removed him, He raised up to them
- ‘ David to be their king : to whom also he gave
- ‘ testimony, and said, “ I have found David
- “ the *son* of Jessè, a man according to my own
- “ heart

¹ i. e. A certain portion of the Pentateuch and the Prophetic Writings, according to custom.

^m By the various miracles wrought in their favour among the Egyptians.

ⁿ Literally *arm*. His arm

was, as it were, extended to save his people, and to punish their cruel oppressors.

^o *εὐποφροσύνῃ*. He patiently endured their perverse and impiety.

^p Or *cast out*, *καθίλω*. See Deut. VII. 1.

" heart¹, who shall accomplish all my will."
 ' From the seed of this man God, according to 23
 ' his promise, hath raised to Israel a Saviour,
 ' Jesus; John having first preached, before his 24
 ' coming, the baptism of repentance to all the
 ' people of Israel. And when John was ful- 25
 ' filling his course, he said, " Whom do ye
 ' suppose that I am? " I am not *HE*. But,
 ' behold, there cometh one after me, the shoes
 " of whose feet I am not worthy to untie."
 ' Brethren! children of the stock of Abraham, 26
 ' and those among you who fear God! to you
 ' the word of this salvation is sent. For the 27
 ' inhabitants of Jerusalem, and their Rulers,
 ' not knowing him, and the words of the pro-
 ' phets which are read every sabbath, by con-
 ' demning *him*, have fulfilled *them*. And though 28
 ' they could find no cause of death *in him*; yet
 ' they requested Pilate, that he might be put to
 ' death. And when they had accomplished all 29
 ' that had been written concerning *him*; tak-
 ' ing *him* down from the cross, they laid *him*
 ' in a sepulchre; but God raised *him* from the 30
 ' dead; who was seen for many days by those 31
 ' that came up with him from Galilee to Jeru-
 ' salem, who are his witnesses to the people.
 ' And we declare to you glad tidings, *viz.* that 32
 ' the very promise which was made to the fa-
 ' thers,

¹ *i. e.* who will not disregard
 my voice, like Saul, but will
 execute the purpose of my heart,
 with regard to Israel, &c. Com-
 pare 1 Sam. XIII. 14. *Psa.*

LXXX. 20.

' See *John* I. 20, 27, and
 notes.

' Literally, ' voices,' *v. Tr.*

- 33 ' thers, God hath fulfilled to us their children,
 ' by raising up Jesus; as it is also written in the
 ' second Psalm, "Thou art my Son, this day
 34 " have I begotten thee". And, concerning
 ' his raising him up from the dead, no more to
 ' return to corruption", He said on this wise,
 " I will give you * the sure mercies of David."
 35 ' Wherefore he y saith also in another place,
 " Thou wilt not permit thy HOLY ONE to
 36 " see corruption." Now David, having served
 ' his own generation ", according to the will
 ' of God fell asleep; and * was laid to his fa-
 37 ' thers, and saw corruption: But He whom
 38 ' God raised up did not see corruption. Be it
 ' therefore known to you, brethren, that through
 ' Him the forgiveness of sins is declared to you.
 39 ' And by him every one who believeth is justified
 ' from all those things b, from which ye could
 40 ' not be justified by the law of Moses. There-
 ' fore, see to it that what is spoken in the pro-
 41 ' phets may not come upon you, " Behold,
 " ye

* Our Lord is here said to be begotten on the day of his resurrection, when he was, as it were, *born anew* out of the earth. Besides, the anointing day of kings was sometimes called their *Birthday*.

" i. e. the grave, ' corruption's dark abode,' as the Poet calls it.

* The blessings of the Messiah's reign, which were *insured* by his resurrection. See *Isa.*

LV. 3.

y David, in *Psa.* XVI. 10.

" viz. That generation of Israelites who were his contemporaries

* i. e. He was deposited in the grave, like his ancestors, where he putrified, and returned to dust.

b All those capital crimes, as murder, adultery, &c. which could not, like smaller offences, be expiated by sin-offerings.

c Literally,

“ ye despisers, and wonder, and perish: ^c! for I
 “ perform a work in your days; a work which
 “ ye will not believe, if any one tell you.”

Now, while the Jews were going out of the 42
 synagogue, the Gentiles desired ^d that these
 words might be preached to them, on the next
 sabbath. And when the congregation was broke 43
 up, many of the Jews and religious proselytes
 followed Paul and Barnabas; who, speaking ^e
 to them, persuaded them to continue in the grace
 of God.

And on the following sabbath, almost the 44
 whole city assembled together to hear the word
 of God. But the Jews, seeing the multitudes ^f, 45
 were filled with envy, and opposed the things
 which were spoken by Paul; contradicting and
 blaspheming ^g. Then Paul and Barnabas as- 46
 suming great freedom of speech ^h, said, ‘ It was
 ‘ necessary that the word of God should first be
 ‘ spoken to you; but since ye thrust it away
 ‘ from you, and judge yourselves unworthy of
 ‘ eternal life, behold, we turn to the Gentiles.
 ‘ For so the Lord hath commanded us ⁱ, saying, 47
 “ I have set thee for a light of the Gentiles,
 “ that thou shouldest be for salvation to the re-
 “ mote”

^c Literally, *turn pale with terror, or disappear*, ἀφανισθῆναι. Compare Isa. XXVIII. 14. & seq. Heb. I. 5.

^d Or *entreated* them, παρακαλοῦν.

^e i. e. exhorting them to continue in the religion of the Gospel.

^f Of the Gentiles, whom they thought unworthy to be admitted into the Gospel covenant.

^g Or *reviling*.

^h παρανομιάζουσιν.

ⁱ In Mat. XXVIII. 19. *Mat.* I. 8. in consequence of the prediction of Isaiah in chap. XLIX. 6.

- 48 "most part of the earth." The Gentiles then,
 hearing this, rejoiced, and glorified the word
 of the Lord; and as many as were ^k disposed
 49 for eternal life, believed. And the word of the
 Lord was spread through that whole country.
 50 But the Jews stirred up *some* devout women ^l
 of considerable rank, with the principal men of
 the city, and raised a persecution against Paul
 and Barnabas, and drove them out of their ter-
 51 ritories. But they shook the dust off their feet
 52 against them, and came to Iconium ^m. And the
 disciples were filled with joy, and with the Holy
 Spirit.

CHAP.
XIV.

NOW it came to pass, that they ⁿ went both
 together into the synagogue of the Jews at
 Iconium; and spoke in such a manner, that a
 great multitude both of the Jews, and of the
 2 ^o Greeks, believed. But the unbelieving Jews
 stirred up the minds of the Gentiles, and made
 3 them ill-affected against the brethren. Therefore
 they

^k *ταταγμενοι*, i. e. *ranked*, as
 soldiers are in battle array, in
 order to enter on the Christian
 warfare, under the great Cap-
 tain of their salvation. This is
 the classical sense of the word,
 and not *ordained* as it is render-
 ed here and *Rom. XIII. 1.* in
 the *v. Tr.* which also renders it
determined, added, appointed,
 in *Acts XV. 3. Mat. XXVIII.*
16. 1 Cor. XVI. 15. &c.

^l Zealous for Judaism, to
 which they had been lately pro-

felyted.

^m A town on the western
 borders of Lycaonia, and just
 on the confines of Pisidia, Ga-
 latia, and Phrygia, in Asia Mi-
 nor.

ⁿ *viz.* Paul and Barnabas.

^o The Gentiles, who did not
 usually worship in the syna-
 gogues, were probably induced
 to assemble thither by the fame
 of these extraordinary teachers.
 See chap. XIII. 42.

they continued a long time speaking freely^p in the Lord; who gave testimony to the word of his grace, and granted signs and wonders to be wrought by their hands. But the multitude of the city was divided^q; and some were with the Jews, and others with the Apostles. And^r as a violent attempt was made both by the Gentiles, and by the Jews with their Rulers, to treat *them* injuriously, and to stone them; being apprized of *it*, they fled to Lysra, and Derbè, cities of Lycaonia, and to the adjacent country; and there they continued preaching the Gospel.

And a certain man was sitting at Lysra, disabled in his feet, who, being lame from his mother's womb, had never walked. This man heard Paul speaking; who, looking attentively upon him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet!—And he leaped up, and walked. Then the multitude, seeing what Paul had done, exalted their voices, saying in the Lycaonian language, The gods are come down to us in the likeness of men! And they even called Barnabas Jupiter; and Paul, Mercury, because he was the chief speaker^s. Then the priest of Jupiter,

^p *i. e.* in the cause of the Lord, or relying on the Lord for protection, &c.

^q *i. e.* Formed two parties, some siding with Jews, &c.

^r As they were using their utmost endeavour to raise a tumult, in order to fall upon

them.

^s For Mercury was the heathen god of Eloquence. Jupiter and Mercury, according to the fable, had been once entertained on earth by Lycaon, from whom the Lycaonians derived their name.

^t The

- piter, *whose image* was before their city, brought oxen with garlands [†] to the gates, and with the
- 14 multitude would fain have offered sacrifice. But the apostles Barnabas and Paul, hearing *of it*,
- 15 rent their clothes, and ran in among the multitude, crying out, and saying, ' O Sirs, why do
- ' ye these things ? We also are men [‡] obnoxious
- ' to the same infirmities with yourselves ; and
- ' are preaching the Gospel to you, that ye may
- ' turn from these vanities to the living God,
- ' who made the heaven, and the earth, and
- ' the sea, and all things which are in them ;
- 16 ' who in former ages permitted all the nations ^{*}
- 17 ' to walk in their own ways : Nevertheless, he
- ' did not leave himself without witness, by do-
- ' ing good [‡], and giving us rain from heaven,
- ' and fruitful seasons ; filling our hearts with
- 18 ' food, and gladness.' And with these words they, with difficulty, restrained the people from sacrificing to them.
- 19 But some Jews came thither from Antioch and Iconium, and persuaded ^{*} the people ; who, having stoned Paul, dragged *him* out of the city,

^{*} The heathens used to crown their idols and victims with chaplets of flowers.

[†] *ἐπιθωραδεις*, which is improperly rendered *of like passion*; here and *James V. 17.* in the *v. l.* For since the phrase seems to imply, that the Apostles were subject to the same *ungoverned passions*, as their unconverted hearers.

[‡] i. e. *the Heathen, τα ἔθνη*,

for the Jewish nation must be excepted.

[‡] The various gifts of the Divine bounty and beneficence are so many *witnesses*, sent to attest the care and goodness of the Deity ; and they speak it in very sensible language to the heart, though not to the ear.

^{*} To disbelieve what the Apostles taught, and to punish them as impostors.

^{*} In

city, supposing him to be dead. But as the
 disciples were gathered about him ^a, he rose up,
 and entered into the city; and, the next day,
 he departed with Barnabas to Derbè ^b. And
 having preached the Gospel to that city, and
 made many disciples, they returned again to
 Lystra ^c, and Iconium, and Antioch; confirm-
 ing the souls of the disciples, exhorting them
 to continue in the faith, and *saying*, that through
 many tribulations we must enter into the king-
 dom of God. Then having ordained Presby-
 ters ^d for them in every church, and having
 prayed with fasting, they committed them to
 the Lord, in whom they had believed. And
 passing through Pisidia, they came to Pamphy-
 lia ^e; and having preached the word in Perga,
 they went down to Attalia ^f; and from thence
 they sailed to Antioch ^g, from which place they
 had been recommended to the grace of God,
 for the work which they accomplished. And
 when they were come thither, and had assembled
 the church together, they related what great
 things God had done by them ^h, and how he
 had opened a door of faith to the Gentiles. And
 they resided there a considerable time, with the
 disciples.

AND

^a In order to perform the last office of affection to him.

^b A city of Lycaonia, on the borders of Cappadocia.

^c See above v. 6. and chap. XIII. 11, 51. They made a second progress through these cities.

^d Or *Elders*, *πρεσβυτεροι*; by *laying on of hands*. *κατακοινοῦντες*.

^e See chap. XIII. 13.

^f A maritime town on the Mediterranean.

^g See chap. XIII. 2, 3.

^h i. e. God co-operating with them, *συνεργῶν ἡμεῖς καὶ αὐτοὶ*.

- CHAP. XV. **A**ND some persons who came down from Judea taught the brethren, *saying*, Except ye be circumcised according to the mannerⁱ of Moses, ye cannot be saved. Paul and Barnabas therefore having no small contention and debate with them^k, they determined that Paul and Barnabas, and some others of them, should go up to Jerusalem to the Apostles and Elders about this Question. Being therefore brought forward on their way by the church, they passed through Phenicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and the Apostles and Elders; and they related what great things God had performed by them. But some of the sect of the Pharisees, who had believed, rose up, saying, That it was necessary to circumcise them, and to command *them* to observe the law of Moses.
- 6 And the Apostles and Elders were assembled together to consider of this affair. And, after much debate, Peter rose up, and said to them, ' Brethren, ye know that a considerable time since God, ^l *who is among us*, chose that the Gentiles

ⁱ Or *rite* prescribed by Moses in the Law; and consequently obey all his precepts, &c.

^k *viz.* With those Jewish zealots, who contended with the Gentile converts to Christianity; *they*, i. e. the church

consisting of many disciples, resolved that Paul, &c.

^l ὁ Θεός, ἐν ἡμῖν, ἐξελέξατο. I think this pointing renders the passage less harsh and embarrassed, than in the common editions, and the *v. Tr.*

^m ὁ παρ-

" Gentiles should, by my mouth, hear the word
 ' of the Gospel, and believe. And ^m the heart- 8
 ' knowing God bore testimony to them, by giv-
 ' ing to them the Holy Spirit, even as unto us :
 ' And He made no distinction between us and 9
 ' them, having purified their hearts by faith.
 ' Therefore, why do ye now tempt God, by 10
 ' imposing a yoke on the neck of the disciples,
 ' which neither our fathers nor we have been
 ' able to bear? But we believe, that We are 11
 ' saved through the grace of the Lord Jesus,
 ' Christ ⁿ, in the same manner as they *are*.
 Then the whole multitude kept silence, and 12
 attended to Barnabas and Paul relating what
 miracles and wonders God had wrought among
 the Gentiles by them. And after they had 13
 done speaking, James ^o answered, saying, ' Bre-
 ' thren, hearken to me! Simon hath been re- 14
 ' lating how God first ^p visited the Gentiles, to
 ' take from among them a people for his name.
 ' And the words of the prophets concur ^q with 15
 ' this; as it is written, " ' After this I will re- 16
 " turn, and will build up the tabernacle of
 " David which is fallen down: And I will re-
 " build its ruins, and will set it upright again;
 " that

^m ἡ καρδιὰν ἠκούσαντες θεοῦ.

ⁿ We ourselves, who were Israelites, are not saved by the ceremonial observances of the Law.

^o The son of Alphæus, one of the Apostles.

^p ἐπιδεψάμενος, i. e. looked down with compassion on their state.

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of sin and ignorance.

^q συμφωνοῦσαν, harmonize, or agree.

^r See Amos IX. 11, 12. This quotation is according to the Greek translation of the LXX. and differs a little from the present Hebrew copies.

17 " that the rest of men may seek the Lord, even
 " all the Gentiles, upon whom my name is
 " called, saith the Lord, who doeth all these
 18 " things." * All his works are known to God
 19 " from eternity. Wherefore, my opinion is †,
 " that we should not disquiet those who from
 " among the Gentiles are converted to God ;
 20 " but to write to them, that they abstain † from
 " the pollutions of idols, and fornication, and
 21 " what is strangled, and blood. For Moses
 " hath, from ancient generations, those who are
 " preaching him in every city, being read in the
 " synagogues every sabbath."

22 Then the Apostles and Elders, with the whole
 church, thought it proper to send chosen men
 of their own society with Paul and Barnabas to
 Antioch, viz. Judas surnamed Barsabas, and
 23 * Silas, leading men among the brethren ; writ-
 ing by their hand these words : ' The Apostles
 ' and Elders, and brethren, send greeting to
 ' the brethren who are of the Gentiles, in An-
 ' tioch, and Syria, and Cilicia.

' Whereas

* i. e. All his dispensations
 towards mankind.

† Or I determine, *ἔγωγε*.

‡ Though meats sacrificed to
 idols, the flesh of strangled ani-
 mals, and blood, have no moral
 evil in them. so as to render
 the eating of them absolutely
 and universally unlawful ; yet
 they were here forbidden to the
 Gentile converts, as a precept
 of Christian charity ; because the
 Jews had such an aversion to

those things, that they could not
 freely converse with any who
 used them. This reason is now
 ceased, and the obligation to
 abstain from these things ceases
 with it. As for fornication, see
 the note (2) below on v. 29.

* This seems to be the per-
 son called *Sylvanus*, (2 Cor. i.
 19. 1 Thess. i. 1, &c.) an inti-
 mate friend of Paul, and a ci-
 tizen of Rome, chap. XVI. 37.

‘ Whereas we have heard, that some persons, ²⁴
 ‘ going out from among us, have perplexed you
 ‘ with discourses unsettling your minds, saying
 ‘ that ye must be circumcised, and keep the
 ‘ Law ; to whom we gave no *such* commission ;
 ‘ We, being unanimously assembled, have judg- ²⁵
 ‘ ed it proper to send to you chosen men, with
 ‘ our beloved Barnabas and Paul ; men who ²⁶
 ‘ have hazarded their lives for the name of our
 ‘ Lord Jesus Christ. We have therefore sent ²⁷
 ‘ Judas and Silas, who will also tell *you* by word
 ‘ of mouth the same things. For it hath seemed ²⁸
 ‘ good to the Holy Spirit, and to us, not to
 ‘ impose upon you any greater burden than
 ‘ these necessary ¹ things : That ye abstain from ²⁹
 ‘ meats offered to idols, and from blood and
 ‘ what is strangled, and ² from fornication ;
 ‘ from which you will do well to keep your-
 ‘ selves. Farewell !’

These therefore, being dismissed, came to ³⁰
 Antioch ; and having assembled the multitude,
 they delivered the epistle. Then reading *it*, ³¹
 they rejoiced for the consolation. But Judas ³²
 and Silas, being ³ prophets also themselves, ex-
 horted and confirmed the brethren in a long
 discourse. And having stayed there some time, ³³
 they

¹ For these times and cir-
 cumstances, see above note (?)
 on v. 20

² As the Heathens looked
 upon *fornication* in a very fa-
 vourable light, and even the
 Jews allowed of concubinage,

this was a seasonable caution to
 both ; since such an illicit com-
 merce between the sexes is in-
 consistent with the purity en-
 joined in the Gospel.

³ Or *Preachers* and ministers
 of the Word.

they were dismissed with peace from the brethren
 34 to the Apostles. But Silas thought proper to
 35 continue there. Paul also and Barnabas stayed
 at Antioch, with many others, teaching and
 preaching the word of the Lord.

36 **A**ND some days after, Paul said to Barnabas,
 Let us go again and visit our brethren in
 every city where we have preached the word of
 37 the Lord, *and see* how they do. Now, Barna-
 bas was desirous to take with them John, whose
 38 surname was Mark : But Paul did not think it
 proper to take with them that person who had
 deserted them at Pamphylia, and had not ac-
 39 companied them in the work ^b. There was
 therefore a sharp ^c dispute between them, so that
 they separated from each other ; and Barnabas,
 taking Mark along with him, sailed to Cyprus :
 40 But Paul, making choice of Silas, departed ; be-
 ing commended to the grace of God by the
 41 brethren. And he went through Syria and Ci-
 chap. licia, confirming the churches ^d. Then he
 xvi. came to Derbe and Lystra : And, behold, a
 certain disciple was there, named Timothy, the
 son

^b *See*. In preaching the Gospel, into the work of the ministry, into the effects of which they were going to enquire. See chap. XIII. 13.

^c The original word signifies a transient resentment, a short fit or paroxysm of anger, *παροξυσμός* ; so that it did not pro-

duce any rancour or hatred between them. For Paul and Barnabas were afterwards thoroughly reconciled [1 Cor. IX. 6. Gal. II. 9.] and even John was received into Paul's favour, [Col. IV. 10. Philem. v. 24.]

^d And establishing them in the faith of the Gospel.

^e Her

son of a believing Jewess^a, but of a Grecian father; who had a good character among the brethren at Lystra and Iconium. Paul determined that this person should go forth^f with him; and he took and circumcised him, on account of the Jews^g who were in those parts; for they all knew that his father was a Greek^h. And as they passed through the cities, they delivered to them the decrees, which were ordained by the Apostles and Elders who were at Jerusalem, to observe. The churches, therefore, were confirmed in the faith, and increased in number daily.

Now, when they had passed through Phrygia and Galatia, being forbidden by the Holy Spirit to preach the word in Asiaⁱ, they came to Mysia, and attempted to go into Bithynia; but the

^a Her name was Eunice, 2 Tim. i. 5; so that she was a Hellenist, or Grecian Jewess,

^f To preach the Gospel, and accompany him in his travels.

^g As Timothy was a Jew by the mother's side, and extremely well versed in the SS. this would qualify him to preach the Gospel in the synagogues with advantage; which the Jews would not have permitted, had he been *uncircumcised*. At the same time, Paul, by occasionally conforming to the Law, silenced the calumny of the Jewish zealous, who represented him as a blasphemer and despiser of it; whereas the Apostle only taught

his converts, that they were not in conscience bound to observe the ceremonies of the Law, except where the omission of them would give offence.

^h And, consequently, had not circumcised his son.

ⁱ i. e. *Preconsular Asia*; for all the places mentioned in the preceding verses lay in Asia Minor. Many flourishing churches, however, were afterwards planted in the former at Colossæ, Laodicea, Sardis, Thyatira and Philadelphia: So that it was the determination of Providence to defer the conversion of that province, till a more proper season.

- 8 the Spirit ^k did not permit them. Then passing
 9 by Mysia ^l, they came down to Troas ^m. And
 a vision appeared to Paul in the night: There
 stood a certain Macedonian, entreating him and
 saying, Come over to Macedonia, and help us!
 10 As soon as he had seen the vision, ⁿ we imme-
 diately endeavoured to go to Macedonia, being
 assured that the Lord had called us to preach
 11 the Gospel to them. Setting sail, therefore, from
 Troas, we came with a strait course to Samo-
 12 thracia ^o, and the next *day* to Neapolis ^p; and
 from thence to Philippi, which is the first city
 of that part of Macedonia, a ^q colony.

- And we continued in that city for some days.
 13 And on the sabbath we went out of the city to
 the side of the river ^r, ^s where prayer was wont
 to be made; and sitting down, we spoke to the
 14 women who were assembled there. And a
 certain woman named Lydia, who sold pur-
 ple, of the city of Thyatira, being a worshipper
 of God, heard us; whose heart the Lord open-
 ed, so that she attended to the things which
 were

^k Several ancient versions, readings, and citations add the words of *Jesus* in this place.

^l A province of Asia.

^m A port of the *Ægean* sea, [now the Archipelago] near the ruins of ancient Troy

ⁿ This is the first place where Luke intimates that he accompanied the Apostle; and the oblique manner in which he does it, is a singular instance of his modesty.

^o An island near the Hellespont.

^p A port on the Thracian shore, near the borders of Macedonia.

^q A Roman colony, first planted by Julius Cæsar, and afterwards augmented by Augustus.

^r This was the river Strymon.

^s Or where there was a *Proseueba* or oratory, *ὅν ἐπομίζετο προσευχῆς ἵκταις*. See note on *Luke* VI. 12.

^t In

were spoken by Paul. And when she was ¹⁵
 baptized, with her family, she entreated us,
 saying, If ye have judged me to be faithful to
 the Lord, enter into my house, and abide *there*;
 And she pressed us. Now, it came to pass that ¹⁶
 as we were going to pray ¹, a certain young
 woman possessed with ² a spirit of divination met
 us, who brought her masters much gain by
 her prophesying: She, following Paul and us, ¹⁷
 cried, saying, 'These men are the servants of
 ' the most high God; who declare to us the
 ' way of salvation ³!' And this she did for se- ¹⁸
 veral days. But Paul, being grieved ⁴, turned
 about ⁵, and said to the spirit, I command thee
 in the name of Jesus Christ to come out of her!
 And he went out that very hour. But her ¹⁹
 masters, seeing that the hope of their gain was
 gone, seized Paul and Silas, and dragged *them*
 into the market-place, before the magistrates:
 And having brought them to the ⁶ officers, they ²⁰
 said, These men, who are Jews, raise dis-
 turbances in our city, and teach customs which ²¹
 it is not lawful for us to receive or observe, as
 we are Romans ⁷. And the populace rose up ²²
 together

¹ In the *Proskucha*. See note
 (') on v. 13.

² Or a *Pythonic spirit*; they
 supposed that she was inspired
 by Apollo, (called Pythius from
 the serpent Python) so as to be
 able to foretell future contin-
 gencies.

³ This declaration seems to
 be a proof of a real possession,

whatever objections some may
 make to this account.

⁴ And *wearied out*, *ἐκπνεύων*.

⁵ Towards the young wo-
 man, as she followed him.

⁶ *ἀρχαῖους*. These were the
 Roman officers, entrusted with
 the government of the city.

⁷ See above note (3) on v. 12.

together against them; and the officers, tearing off their garments^c, commanded them to be
 23 beaten with rods: And having inflicted many stripes upon them, they threw *them* into prison, charging the jailor to put them in safe custody;
 24 who, having received such a charge, thrust them into the inner prison, and secured their feet in the stocks. But about midnight Paul and Silas
 25 were praying, and singing praises to God; and the prisoners heard them. Then, on a sudden, there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bonds
 27 of every one were loosened. And the jailor awaking out of his sleep, and seeing the doors of the prison open, drew his sword and was going to kill himself, supposing that the prisoners
 28 were fled. But Paul^d cried out with a loud voice, saying, Do thyself no harm! for we are
 29 all here. Then calling for lights^e, he sprung in, and, being in a tremor, fell down before
 30 Paul and Silas; and he brought them out, and said, O Sirs! what must I do to be saved?
 31 Then they said, ' Believe on the Lord Jesus Christ;

^c Stripping them in a hurry, that they might be scourged, *καταζωον*, which was something like the punishment of the *gantlope* among us.

^d As they were in the dark, the jailor either spoke some desperate words intimating his purpose, or Paul knew it by Divine suggestion.

^e *φωτα*. The jailor threw himself into the inner prison with a violent and impetuous motion, *ισχυρως*, *irrupt*, as soon as the lights were brought.

' To believe in Christ, in its primary signification, implies *trusting in him*, or committing ourselves to his protection; and it always includes a desire to be delivered

Christ; and thou shalt be saved, with thy family. And they spoke to him, and to all that were in his house, the word of the Lord. And he took them that very hour of the night, and washed *their* stripes; and he was baptized presently after, with all his *family*. And having brought them into his house, ⁸ and spread the table before them, he with all his family rejoiced, for having believed in God.

Now, when it was day, the ^h magistrates sent the beables, saying, Dismiss those men. And the jailor told Paul these words, The magistrates have sent to dismiss you: now therefore, go out and pursue your journey in peace. But Paul said to them, They have publicly beaten us ⁱ who are Romans, uncondemned, and have thrown us into prison; and do they now thrust us out privately?—By no means: but let them come themselves and conduct us out. And the beables reported these words to the magistrates; and hearing that they were Romans, they were afraid. And they came and entreated them; and bringing *them* out, they begged that they would

delivered from the power of sin, and a disposition to comply with Christ's scheme of salvation, which is to 'purify to himself a peculiar people, zealous of good works.' The full import of this scheme Paul no doubt explained to the jailor, as appears from v. 32.

⁸ *κατὰ τὴν ὑπόθεσιν*. He placed on the table the best provisions the house afforded, making

a joyful feast on this happy occasion.

^h *i. e.* The Roman *Prætors* sent the *Lictors*. The *beables* among us usually perform the office here assigned to the latter.

ⁱ The Valerian law forbade the *binding* of a Roman citizen, and the Sempronian, the *beating* him *with rods*, like common slaves.

40 would depart from the city. Then, going out of the prison, they entered into *the house of* Lydia; and having seen the brethren, they exhorted ^k them, and departed.

CHAP. XVII. **N**OW, when they had travelled through Amphipolis and Apollonia ^l, they came to Thessalonica ^m, where there was a synagogue ⁿ of the Jews. And, according to Paul's custom, he went in among them, and, for three sabbaths, discoursed to them from the Scriptures, ^o opening and evidently showing, that the Messiah was necessarily to suffer, and to rise from the dead; and *saying*, This Jesus, whom I preach to you, is the Messiah. And some of them believed; and they ^p consoled with Paul and Silas, and a great multitude of the devout Greeks, and not a few of the ^q principal women. But the unbelieving Jews, moved with envy ^r, taking along with them some mean profligate fellows, gathered a croud together, and set all the city in a tumult; and assailing the house of Jason, they endeavoured to bring them ^r out to the

^k And comforted them; for *παρηγορεῖσθαι* signifies both.

^l These were two considerable cities of Macedonia.

^m A town on the *Ægean* sea, where the Roman governor resided.

ⁿ *i. e.* Explaining the prophecies, and from thence demonstrating, &c.

^o They not only *associated* occasionally with the Apostles,

but resolved to *share the same fate* with them, *περὶ συνήρῳ θνήσκειν*.

^p Of the first distinction in the city.

^q With *bigotted zeal* for the Law, as well as envy against the converted Greeks, *ζήλωσασθαι*.

^r *viz.* Paul and his companions, whom they expected to find in the house of Jason, who seems (from *Rom. XVI. 21.*) to have been related to the Apostle,

^s *i. e.*

the populace. But not finding them, they dragged Jason, and some of the brethren, to the Rulers of the city, crying out, These men who have been turning the world upside down⁶ are come hither also; whom Jason hath privately received⁷: Besides, all these men act contrary to the decrees of Cesar, saying, That there is another king⁸, Jesus. And they alarmed the people and the magistrates of the city, when they heard these things; and taking security of Jason, and the rest, they dismissed them. But the brethren immediately sent away Paul and Silas by night unto Berea⁹; who, coming *thither*, entered into the synagogue of the Jews. Now, these were of a nobler disposition than those at Thessalonica; since they received the word with all readiness of mind, daily examining the Scriptures, whether those things¹⁰ were so. Many of them therefore believed; and not a few of the Grecians, both women of distinction, and men. But when the Jews of Thessalonica came to know that the word of God was preached by Paul at Berea, they came thither also to raise a commotion among the people. And

⁶ *i. e.* Subverting the religion, and disturbing the peace, of the world.

⁷ Or *sheltered clandestinely*, *ἐκρύβευται*.

⁸ Though the Roman emperor did not pretend to be the only king or monarch; yet he suffered no king to reign in the conquered provinces and de-

pendent states, without his approbation.

⁹ A city in the neighbourhood of Thessalonica, whose inhabitants were of a *more generous disposition*, *εὐνοϊότεροι*, than those of the latter, or even the Jews who boasted of their descent from Abraham.

¹⁰ Which the Apostle asserted.

- 14 And then the brethren immediately sent away Paul, ^a as if he were to go to sea; but Silas and
 15 Timothy continued there. And those who conducted Paul brought him as far as Athens; and receiving an order for Silas and Timothy to come to him ^a as soon as possible, they departed.
 16 Now, while Paul was waiting for them ^b at Athens, his spirit was ^c strongly moved within him, when he saw the city wholly given to
 17 idolatry. He therefore discoursed in the synagogue to the Jews, and to *other* devout persons ^d, and in the market every day with those he met
 18 with. Then some of the ^e Epicurean and ^f Stoic philosophers

^a As if he had designed to embark for some of the southern cities of Greece, that his enemies might not pursue him; but they conducted him by land to the city of Athens, that famous seat of learning among the Greeks.

^b *ὡς ταχιστα*. This, the French phrase *au plutôt* expresses in two words; but our language requires more. This, among many others, is an instance of the conciseness of many French phrases, and their analogy to the Greek; which is contrary to the general observation of our English critics. See note on John IV. 7, 10, &c.

^c *viz.* Timothy and Silas, see v. 15.

^d Or *irritated*, *παροξυνετο*, but not so as to throw him into sallies of rage, as appears by his noble remonstrance in the sequel.

^e *i. e.* The pious Greeks, who worshipped with them on the sabbath.

^f So called from Epicurus, the founder of the sect. They absolutely denied a Providence, and held the world to be entirely the effect of chance; asserting pleasure to be man's chief good, and limiting his existence to the present state.

^g The Stoics held that matter was eternal, God corporeal, *i. e.* a fiery substance; and that either God was the soul of the world, or the world itself a God. They generally asserted that all things were subject to an irresistible fatality; that virtue was its own reward, and vice its own punishment. However, they fluctuated as to their belief of future rewards and punishments, tho' they had some expectation of a future state.

^h Or

philosophers opposed him: And some said, What would this ^a babbler say? and others, He seemeth to be a proclaimer of strange ^b gods; because he preached to them Jesus, and the Resurrection. And they took and brought him ¹⁹ to the Areopagus ⁱ, saying, 'May we know what ' this new doctrine, of which thou speakest, is?' ' For thou bringest some strange things to our ²⁰ ' ears: we would therefore fain know what ' these things mean.' For all the Athenians, ²¹ and the strangers who sojourn among them, spent their leisure time ^k in nothing else, but in relating or hearing something new.

Then Paul standing up in the midst of the ²² Areopagus, said, 'Ye men of Athens, I perceive ' that in all things ye are ^l too superstitious. For ²³ ' as I passed, and beheld ^m the objects of your ' worship, I found an altar, on which there ' was this inscription, "TO THE UNKNOWN ' GOD." Him therefore, whom ye worship ' without knowing *him*, do I declare to you;— ' the

^a Or *this gleaner of scattered notions*. σπειρολογος signifies a mean fellow who picks up scattered seeds of grain.

^b Or *foreign demons*, δαιμονίων. They ridiculously thought that the *Resurrection* was a goddess, (like *Shame*, *Famine*, and *Disfire*) and *Jesus* a deified man.

ⁱ This was a hill near the citadel, dedicated to Mars, whom the Greeks called Αρης. Here was held the court of those celebrated judges, who were cal-

led *Areopagites* from this place.

^k ινκαριους, *vacabant*.

^l Or *exceedingly addicted to the worship of invisible Powers*.

There is an ambiguity in the original; διουδαϊσμοῦ τε καὶ ἑσπερίου, being capable of a good, as well as a bad, sense. But I think the *v. Tr.* more agreeable to *v. 16*.

^m σεβασματα. There is no English word exactly corresponding to the original.

- 24 ' —the God, who made the world, and all
 ' things that are in it. ° He, being Lord of
 ' heaven and earth, dwelleth not in temples
 25 ' made with hands; neither is he served by
 ' human hands, as if he stood in need of any
 ' thing, since He giveth to all life, and breath,
 26 ' and all things: and He hath made of one
 ' blood the whole nation ° of men, to inhabit
 ' all the surface of the earth, having marked
 ' out the fore-allotted ° times, and the bounda-
 27 ' ries of their habitations; that they might seek
 ' the Lord, if haply they would feel after °,
 ' and find him: Though indeed He is not far
 28 ' from every one of us; for in him we live,
 ' and are moved, and do exist; thus some even
 ' of your own poets have said, “ For we also
 29 “ are his offspring °.” As We, therefore, are
 ' the offspring of God, we ought not to imagine
 ' that the Deity resembles gold, or silver, or
 ' stone

° I have rendered this passage more emphatical, by altering the punctuation.

° *id est, this God whom I preach to you, being the great proprietor, &c.*

° The great Father of all looks upon the whole race of mankind as *one nation*; and Paul, though a Jew, here shews them in the most unaffected manner, that he accordingly reckoned all mankind his brethren.

° To each nation, by his unerring counsel and Providence — This was evidently levelled

at the Epicureans, who denied this Divine disposition of events.

° Amidst the darkness and ignorance in which they were involved; however, He might be found in the visible effects of his bounty.

° These words are to be found in Aratus, a poet of Cilicia, Paul's native country, who lived about three hundred years before this time; and, with the alteration of one letter, in the *Hymn of Cleanthes to Jupiter*. *Vid. Hen Steph. Poet. Phil. p. 49.* Perhaps Paul alluded to both poets.

' stone wrought by the art and contrivance
 ' of man. Moreover, God, overlooking ' the 30
 ' times of ignorance, now commandeth all men
 ' every where to repent; because He hath ap- 31
 ' pointed a day, in which He will judge the
 ' world in righteousness, by the Man whom he
 ' hath ordained; of which he hath given as-
 ' surance to all, by having raised him from the
 ' dead.' And when they heard of the Resur- 32
 rection of the dead, some " made a jest of it;
 but others said, We will hear thee again con-
 cerning this matter. And thus Paul went out 33
 from the midst of them. However, some per- 34
 sons adhered to him, and believed; among
 whom *was* Dionysius the Areopagite, and a wo-
 man whose name was Damaris, and others with
 them.

AFTER these things Paul, departing from CHAP.
 Athens, came to Corinth *; and finding a XVIII.
 certain Jew named Aquila, a native of Pontus, 2
 who was lately come from Italy with Priscilla
 his wife, because Claudius had commanded all
 the Jews to depart from Rome; he went to
 them. And because he was † of the same trade, 3
 he

* *ὑπεριδων. q. d.* God now
overlooks your former idolatry,
&c. and charges all nations to
repent, and, on their repen-
tance, engages to receive them
into favour.

† Or, *derided him, σκληραξεν.*

‡ A flourishing city of Greece,
 remarkable for its magnificence,
 and the dissolute manners of its
 inhabitants.

† It was customary for the
 Jews to teach their children
 some mechanic employment,
 though they gave them a liberal
 education: Hence one of their
 Rabbins is surnamed the *Baker*,
 another the *Shoemaker*, &c. The
 same custom still prevails in the
 East, even among persons of
 the highest rank.

‡ i. e.

he abode, and worked with them; for they
 4 were tent-makers by occupation. And he dis-
 coursed in the synagogue every sabbath, and
 5 ² persuaded the Jews, and the Greeks. And as
 soon as Silas and Timothy came from Ma-
 cedonia, Paul was borne away ⁴ in the spirit,
 and testified to the Jews that Jesus was the
 6 Messiah. And when they opposed themselves,
 and blasphemed, he ^b shook *his* garment, and
 said to them, Your blood *be* upon your own
 heads ^c; I *am* clear: from henceforth I will go
 7 to the Gentiles. And going out from thence,
 he entered into the house of one named Justus,
 a worshipper of God; whose house adjoined to
 8 the synagogue. Now, Crispus, ^d a Ruler of the
 synagogue, believed in the Lord, with all his
 family ^e; and many of the Corinthians hearing ^f,
 9 believed, and were baptized. ^g Then the Lord
 said to Paul by a vision in the night, ^h Fear not;
 10 ⁱ but speak, and be not silent: since I am with
 thee, and no man shall set upon thee, to
 injure thee; for I have much people in this
 11 ^j city.' And he continued ^k *there* a year and
 six

² *i. e.* Endeavoured to induce them, by the most persuasive arguments, to embrace Christianity.

^a By an unusual impulse;
 ουνήχθη.

^b See *Mat.* X. 14.

^c Compare *Ezek.* 2—9.

^d He was one of the Rulers; but Sosthenes, Paul's prosecutor, seems to have been the chief Ruler, though they have both the same title in the original. See *v.* 17.

^e Compare 1 *Cor.* I. 14.

^f The report of his conversion, and the preaching of the Apostle.

^g Paul was at this time something discouraged, &c. Compare 1 *Cor.* II. 3.

^h Literally, *sat down*: thus we say he *sat down* before a city to besiege it. During this time, Paul wrote two Epistles to the Thessalonians. See above, *v.* 5. and 1 *Thess.* III. 1—6.

six months, teaching the word of God among them.

Now, when Gallio was Proconsul of Achaia, 12
the Jews rose unanimously against Paul, and
brought him to the tribunal, saying, This man 13
persuadeth men to worship contrary to the Law.
And when Paul was going to open his mouth, 14
Gallio said to the Jews, If it were an act of
injustice or licentiousness, O ye Jews, it would
be reasonable that I should bear with you: But 15
if the question be about words and names, and
your own law, see *to it* yourselves; for I will
not be judge of these matters. And he drove 16
them away from the tribunal. Then all the 17
Greeks laying hold on Sosthenes, the chief Ru-
ler of the synagogue, beat him before the tri-
bunal: And Gallio did not concern himself
about any of these things.

AND Paul still continued *there* for a considerable 18
time; and then taking his leave of the bre-
thren, he sailed from thence for Syria, and Priscilla
and Aquila with him: having shaved *his* head
at Cenchrea¹; for he had *made* a vow. And 19
he arrived at Ephesus, and left them there;
but he himself entered into the synagogue, and
reasoned with the Jews. And though they 20
desired him to stay longer with them, he did
not consent: But he took his Leave of them, 21
saying,

¹ A port in the neighbour-
hood of Corinth.—This vow
seems to have been an expres-
sion of gratitude to the Divine

goodness, for preserving him
from several imminent dangers,
during his continuance in Greece.

saying, I must by all means keep the approaching festival at Jerusalem; but I will return to you again, God willing. And he set sail from
 22 Ephesus: And landing at Cesarea, he went up ^k; and having saluted the church, he went down
 23 to Antioch. And having spent some time *there*, he departed, going through the country of Galatia and Phrygia in order, confirming all the disciples.

24 And a certain Jew named Apollos, a native of Alexandria ^l, who was an eloquent *and* able
 25 man in the Scriptures, came to Ephesus. This person was initiated ^m in the way of the Lord; and, being fervent in spirit, he spoke and diligently taught the things of the Lord, being acquainted only with the baptism of John:
 26 and he began to speak boldly in the synagogue. But Aquila and Priscilla, having heard him, took him to *their house*, and explained to him the
 27 way of God in a more perfect manner. Now, when he was disposed to go over to Achaia, the brethren, exhorting *him*, wrote to the disciples to receive him; who, being arrived there, was of great service to those who had believed through
 28 grace: For he strenuously convinced the Jews in public, shewing by the Scriptures that Jesus is the Messiah.

NOW,

^k To Jerusalem, see v. 21. from whence he proceeded to Antioch in Syria.

^l A city in Egypt, where a great number of Hellenistic Jews resided.

^m *κατεχόμενος*. He had but

an imperfect knowledge of the Gospel; however, he insisted upon the doctrine of repentance, and faith in the Messiah, who, as he imagined, was shortly to appear, and teach them all things.

NOW, it came to pass that, while Apollos^{CHAP.} was at Corinth, Paul, having passed through^{XIX.} the upper parts^a, came to Ephesus^o: and finding some disciples *there*, he said to them, Have ye received the Holy Spirit since ye have believed? But they replied to him, We have not so much as heard whether there be an Holy Spirit^p. And he said to them, Into what then were ye baptized? And they said, Into the baptism of John. Then Paul said, John indeed administered the baptism of repentance, telling the people, That they should believe in Him who was to come after him, that is, in Jesus the Messiah. When they heard *this*, they were baptized in the name of the Lord Jesus. And Paul having laid *his* hands upon them, the Holy Spirit came on them; and they spoke languages, and prophesied^q. And they were in all about twelve men. And he went into the synagogue, and spoke with great freedom for the space of three months, disputing, and inculcating the things which related to the kingdom of God. But as some were hardened and would not believe, speaking evil of the Way^r before the multitude, he departed from them, and separated

^a Of Asia Minor. See above chap. XVIII. 23.

^o A city of Asia Minor. See his promise in chap. XVIII. 21.

^p These, like Apollos, knew only the baptism of John, and consequently were ignorant of

the effusion and miraculous gifts of the Holy Spirit.

^q Or *preached*, being endowed with the gift of tongues.

^r *i. e.* the way of salvation, into which the Apostle guided their wandering steps.

rated the disciples^a; disputing daily in the school
 10 of one Tyrannus. And this was done for the
 space of two years; so that all the inhabitants
 of Asia^b, both Jews and Greeks, heard the
 11 word of the Lord Jesus. And God wrought
 extraordinary miracles by the hands of Paul;
 12 so that handkerchiefs or aprons were carried from
 his body to the sick, and the diseases left them,
 13 and the evil spirits went out of them. Then
 some of the vagabond Jewish exorcists^c took
 upon them to invoke the name of the Lord
 Jesus, over those who had evil spirits, saying,
 14 'We adjure you by Jesus, whom Paul preach-
 eth^d. Now, there were seven sons of *one*
 15 Skeva a Jewish chief-priest, who did this. But
 the evil spirit answering, said, 'Jesus I acknow-
 ledge^e, and Paul I know; but who are ye?'
 16 And the man, in whom the evil spirit was, leap-
 ing on them, got the mastery over them, and
 prevailed against them; so that they fled out of
 17 that house naked and wounded. And this came
 to the knowledge of all the Jews and Greeks
 who dwelled at Ephesus: and a dread came
 on them all, and the name of the Lord Jesus
 was

^a From the unbelievers, with whom he held conferences, proving by irrefragable arguments the truth of Christianity.

^b The province so called, or Proconsular Asia. See note on chap. XVI. 6.

^c The Jews of this age pretended to a power of ejecting demons, (*Joseph. L. VIII. C. 2.*) probably in opposition to the

miracles of our Lord and his Apostles.

^d To come out of those whom you now possess.

^e The word *γινωσκω*, I have rendered something different from *αναγνωσκω*, which is applied to Paul; for the original seems to make some distinction, though there is none in any of our English translations.

was magnified. And many of them who be-
 lieved came, and confessed, declaring their
 deeds ^a. A considerable number also of those
 who practised ^a curious arts, bringing their books
 together, burned them before all ^b; and they
 computed the value of them, and found it fifty
 thousand *pieces* of silver ^c. Thus did the word
 of God powerfully grow and prevail.

AFTER these things were accomplished, Paul
 purposed in the spirit, that, passing through
 Macedonia and Achaia, he would go to Jerusalem;
 saying, After I have been there, I must also see
 Rome. Then having sent two ^d of those who
 ministered to him, *viz.* Timothy and Erastus,
 into Macedonia; he himself stayed some time
 in Asia. Now, there happened about that time
 no small tumult ^e about that Way. For one
 named Demetrius, a silver-smith, who made
 silver shrines of Diana ^f, procured no small
 gain

^a *i. e.* their former evil practices, and pretended exorcisms.

^b Several ancient authors mention the *Ephesian Letters*, *i. e.* charms and other magic arts, practised by the inhabitants of this city; so that, considering the propensity of mankind to such follies, it is no wonder these magic books were so highly valued, especially at Ephesus.

^c Who were assembled to see the demoniac, &c.

^d These were probably Attic Drachmas at nine-pence each, amounting in the whole to

One thousand eight hundred and seventy-five pounds. They were Jewish shekels, according to some, at two shillings and six-pence each.

^e Who attended and assisted him in preaching the Gospel, and were probably Deacons.

^f At Ephesus, where Diana had a very magnificent temple, much visited by strangers.

^g These were, probably, silver models of the temple of that goddess, which were purchased by those who came to Ephesus to worship her.

- 25 gain to the artificers ; whom he called together,
with the workmen employed about such things,
and said, ‘ Sirs, ye know that by this business
26 ‘ we get our maintenance : You also see and
‘ hear that, not only at Ephesus, but almost
‘ through all Asia, this Paul hath persuaded and
‘ turned aside great numbers, saying, that they
27 ‘ are not gods which are made with hands ; so
‘ that there is danger, not only that this our
‘ trade, should be decried, but also that the
‘ temple of the great goddess Diana should be
‘ despised, and her ^s grandeur-destroyed, whom
‘ all Asia, and even the world ^b, worshippeth.’
28 And hearing *this*, they were filled with rage,
and cried out, saying, ‘ Great is Diana of the
29 ‘ Ephesians !’ And the whole city was full of
confusion ; and they rushed with one accord into
the theatre, dragging with them Gaius and
ⁱ Aristarchus, who were Macedonians, and the
30 companions of Paul in his travels. And when
Paul would fain have gone in to the people,
31 the disciples did not permit him. Besides, some
of the ^k principal men of Asia, who were his
friends, sent to him, begging that he would not
32 venture himself into the theatre. Some there-
fore were crying one thing, and some another ;
for

² Or, *her majesty wilified*,
καθαίρεσθαι τὴν μεγαλειότητα
αὐτῆς.

^b Diana was worshipped under various titles in most parts of the world ; as the *goddess of Hunting, of Parturition, of Enchantments, &c.*

ⁱ He was afterwards Paul’s fellow-prisoner at Rome. See *Col. IV. 10.*

^k Or *Asiarchs*, ἀσιαρχῶν, who were officers chosen by the community, to preside over their public games, &c.

for the assembly was confused, and the greater part knew not on what account they were come together. And they drew Alexander ¹ out of the croud, the Jews pushing him forward: Then Alexander, waving his hand, would fain have made a defence to the people. But they, knowing that he was a Jew, cried out all with one voice for about the space of two hours, 'Great is Diana of the Ephesians.' Then the Recorder ^m, having pacified the multitude, said, 'What man is there, ye Ephesians, who doth not know that the city of the Ephesians is devoted to ⁿ the great goddess Diana, and to the *image* ^o which fell down from Jupiter? Since then these things cannot be contradicted, ye ought to be quiet, and to do nothing rashly. For these men ye have brought hither, are neither robbers of temples, nor blasphemers of your goddess. Therefore, if Demetrius, and the artificers who are with him, have a ^p charge against any one, the courts

¹ This person seems to have been a Jew, and was urged on by his brethren to make a defence, lest they, as being enemies to idolatry, should suffer in the tumult, with the Christians.

^m Or *Chancellor*, literally the *Scribe* or *Secretary*; but he seems to be a person of considerable authority, as well as learning and prudence.

ⁿ *ιερωποις* signifies a *Priest devoted to the service of some par-*

ticular deity; and the whole city is here represented as one *attendant devotee* in Diana's temple.

^o Other images, as the *Palladium* at Troy, were supposed by the heathens to have descended from heaven. The legend about the *Madonna* of Loretto is as absurd, and seems to have been borrowed from these fables.

^p Or *cause of complaint*, *λογον*.

- ' courts are open, and there are the Proconsuls :
 39 ' let them implead one another. But if ye are
 ' making any enquiry concerning other matters,
 ' it shall be determined in a lawful assembly.
 40 ' And indeed ^a we are in danger of being called
 ' in question, for the insurrection of this day ;
 ' there being no cause by which we can ac-
 41 ' count for this concourse.' And having said
 ' these words, he dismissed the assembly.

CHAP. XX. **N**OW, after the tumult was ceased, Paul
 calling the disciples to him, and embracing
them, departed in order to go to Macedonia.
 2 And going through those parts, and having much
 3 exhorted them, he came into Greece, and re-
 sided *there* three months. And when he was
 about to sail for Syria, the Jews laying an am-
 bush for him, he thought it proper to return
 4 through Macedonia. And there accompanied
 him as far as Asia, Sopater of Berea; and of
 the Thessalonians, Aristarchus and Secundus;
 and Gaius of Derbè, and Timothy; and of the
 5 Asiatics ^b, Tychicus and Trophimus. These ^c,
 6 going before, stayed for us at Troas. And we
 set sail from Philippi after the days of unleavened
 bread, and came to them at Troas in five days;
 7 where we stayed seven days. And on the first
day of the week, when the disciples were come
 together

^a καὶ γὰρ, *Vide Raphael. in* were likewise of Asia Minor,
Act. IV. 27. XVI. 37.

^b i. e. natives of Proconsular Asia; for Gaius and Timothy ^c viz. Tychicus and Trophimus, the two last mentioned.

together ' to break bread, Paul being to depart the next day, preached to them, and prolonged his discourse until midnight. And there were many lamps in the upper chamber where they were assembled. And a certain young man, named Eutychus, sitting in a window ^u, fell into a profound sleep; and as Paul continued his discourse a long time, he, being overpowered with sleep, fell down from the third story, and was taken up dead. Then Paul went down, and ^x threw himself upon him, and taking him in his arms, said, Disturb not yourselves; for his life is in him. When he was come up again, and had broken bread and eaten, he conversed *with them* a long while, even until break of day; and so he departed. And they brought the young man alive, and were not a little comforted. Then we went before into the ship, and sailed to Assos ^y, where we were to take in Paul; for so he had appointed, choosing himself to go on foot. And as soon as he joined us at Assos, we took him on board, and came to Mitylenè ^z. And, sailing from thence, we came the next *day* over against Chios ^a; and the day

^u *i. e.* To celebrate the Eucharist, as it was usual on every Lord's day.

^x This was an open window with a wooden casement, or little door, *Supra*, which was set open that the room might not be over-heated by so many lamps, &c. see v. 8. It is well known that the ancients had no glass in their windows; nor are

the modern windows glazed in the East, and many parts of Europe.

^y Compare 1 Kings XVII. 21.

^z A city and port of Phrygia Minor.

^a A port of the island of Lesbos in the Ægean sea.

^b An island in the Archipelago, now called Scio, famous for wine.

day following we landed at Samos ^b, and stayed at Trogyllium; and the next *day* we came to
 16 Miletus ^c. For Paul had determined to sail by Ephesus ^d, that he might not spend the time in Asia; for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost ^e.

17 But sending from Miletus to Ephesus, he
 18 called thither the Elders of the ^f church. And when they were come to him, he said to them,
 ' Ye know how I have been conversant among
 ' you all the time, from the first day in which
 19 ' I came into Asia; serving the Lord with all
 ' humility, and with many tears, and trials
 ' which beset me by the insidious practices of
 20 ' the Jews: how I suppressed nothing that
 ' was profitable *to you*, but have preached to
 ' you, and taught you publicly, and from house
 21 ' to house; testifying both to Jews, and Greeks,
 ' repentance towards God, and faith in our
 22 ' Lord Jesus Christ. And now, behold, I am
 ' going bound ^g in the spirit to Jerusalem, not
 ' knowing the things that shall befall me there;
 excepting

^b An island in the same sea.

^c A town on the coast of Asia Minor; after having lodged the night before at Trogyllium.

^d Which lay on the other side of the bay; and they sailed by it without landing there, in their course to Miletus. By which it seems that the vessel was under Paul's direction.

^e That he might have an opportunity of meeting with a

greater number of people from Judea, &c. the days being then longer than at any other festival.

^f *viz.* The Ephesian church, while the ship was at anchor at Miletus.

^g See above chap. XIX. 21. *i. e.* obliged either by a Divine impulse, or resolved in his own mind.

' excepting that the Holy Spirit testifieth in 23
 ' every city, saying, that bonds and afflictions
 ' await me. But I make no account of any of 24
 ' *these*, nor do I esteem my life precious to my-
 ' self; so that I may *but* finish my course with
 ' joy, and the ministry which I have received
 ' of the Lord Jesus, *viz.* to give testimony to
 ' the Gospel of the grace of God. And now, 25
 ' behold, I know that ye all, among whom I
 ' have gone preaching the kingdom of God,
 ' shall see my face no more. Wherefore I tes- 26
 ' tify to you this day, that I *am* clear from
 ' the blood of all of you: For I have not de- 27
 ' clined to make known to you all the counsel
 ' of God. Take heed therefore to yourselves, 28
 ' and to the whole flock over which the Holy
 ' Spirit hath ^h made you overseers, to feed the
 ' church of God, which he hath purchased with
 ' his own blood. For I know this, that, after 29
 ' my departure, grievous wolves will enter in
 ' among you, not sparing the flock: Yea, from 30
 ' among yourselves men shall arise, speaking
 ' perverse things, to draw away disciples after
 ' them. Watch, therefore, remembering that 31
 ' for the space of three years, I ceased not to
 ' warn every one ⁱ with tears by night and by
 ' day. And now, brethren, I recommend you 32
 ' to God, and to the word of his grace; who
 ' is able ^k to build you up, and to give you an
 ' inheritance

^h Or, *constituted you Bishops,* concern for your eternal wel-
 or *inspectors.* fare.

ⁱ i. e. with the tenderest af- ^k Or, *to edify* and confirm
 fection for you, and the sincerest you in the faith of the Gospel.

- 33 ' inheritance among all who are sanctified. I
 ' have coveted no man's silver, or gold, or ap-
 34 ' parel: Yea, ye yourselves know, that these
 ' hands have ministered to my necessities, and
 35 ' to those who were with me. I have ' shewed
 ' you all things, how that thus labouring ye
 ' ought to support the infirm^m; and to remem-
 ' ber the words of the Lord Jesus, that He
 ' said, "It is more blessed to give than to re-
 36 " ceive." And having said these words, he
 37 kneeled down, and prayed with them all. And
 there was great lamentation among *them* all;
 and falling on Paul's neck, they kissed him;
 38 being more particularly grieved at his saying,
 that they should see his face no more. And
 they conducted him to the ship.

CHAP.
XXI.

AND it came to pass, that after we were
 " parted with reluctance from them, and
 had set sail; we came with a direct course to
 Coös^o, and, the next day, to Rhodes^r, and
 2 from thence to Patara^q. And finding a ship
 passing over to Phenicia, we went on board,
 3 and set sail. Then discovering Cyprus, and
 leaving it on the left hand, we sailed to Syria,
 and landed at Tyre^r; for there the ship was to
 unload

¹ I myself have set you an example in all things.

^m ἀσθενούντων, *i. e.* those who are disabled from maintaining themselves by their own labour.

² ἀποπαραδέρτας, *arulis*.

^o An island in the Ægean sea.

^r An island in the Mediterranean, being one of the Cyclades, as well as Coös.

^q A city of Lycia, on the continent of Asia.

^r The principal port of Phenicia.

^o *i. e.*

unload her freight. And, finding disciples; we
 stayed there seven days; who ^a said to Paul,
 by the Spirit, not to go up to Jerusalem. And
 when we had accomplished those days, we de-
 parted, and proceeded on our journey: and
 they all with *their* wives and children brought
 us on our way, out of the city; and kneeling
 down on the sea-shore, we prayed. And hav-
 ing embraced one another, we went on board
 the ship, and they returned home. And when
 we had finished *our* course, we came from Tyre
 to Ptolemais^b; and saluting the brethren, we
 stayed with them one day. The next day, we
 who were of Paul's company departed, and
 came to Cesarea^c; and entering into the house
 of Philip the Evangelist, who was *one* of the
^d seven, we lodged with him. Now, he had
 four virgin-daughters, who prophesied. And
 as we continued *there* several days, there came
 down from Judea a certain prophet whose name
 was Agabus: And he, coming to us, took
 Paul's girdle, and binding his own hands and
 feet, said, ' Thus, saith the holy Spirit, shall the
 ' Jews, at Jerusalem, bind the man whose
 ' girdle this is, and shall deliver *him* into the
 ' hands

^a *i. e.* told him by the inspiration of the Spirit, ' that bonds and afflictions awaited him,' (chap. XX. 23.) and therefore they dissuaded him from going to Jerusalem.

^b A celebrated city in the lot of Asher, anciently called Acco; being enlarged by Ptolemy

king of Egypt, it assumed this new name. It is now called Acca or Acra by the Turks.

^c A noted city in the lot of Manasseh, once called Stratonice. See chap. X. 1.

^d The seven Deacons. See chap. VI. 5.

12 'hands of the Gentiles.' But when we heard these things, both we and the inhabitants of that place entreated him not to go up to Jerusalem. Then Paul answered, 'What mean ye by weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.' And, as he would not be persuaded, we ceased, saying, The will of the Lord be done!

15 And after these days, having taken up our baggage, we went up to Jerusalem. Some of the disciples also from Cesarea went along with us, and ^y brought us to one Mnason of Cyprus, an old disciple, with whom we were to lodge.

17 **N**OW, when we were arrived at Jerusalem, 18 the brethren received us with joy. The next day, Paul went in with us to James; and all 19 the Elders were present. And, having embraced them, he gave a particular account of those things which God had wrought among the Gen- 20 tiles by his ministry. And when they heard it, they glorified the Lord; and they said to him, 'Thou seest, brother, how many thou- 21 sands ^z of Jews there are who have believed, and they are all zealous for the Law. Now, they have been informed concerning thee ^a, that thou teachest all the Jews who are among the

^y This version of *αγελος* Mnason seems much more natural than the *v. Tr.*

^z Literally, *myriads*, a defi-

nite for an indefinite number.

^a See chap. XV. 1—29. and notes *in loc.*

2 the Gentiles to apostatize from Moses ; saying,
 3 that they ought not to circumcise *their* chil-
 4 dren, nor to walk according to the customs.
 5 What is it then ^b ? The multitude must ne- 22
 6 cessarily come together ; for they will hear
 7 that thou art come. Therefore do this that 23
 8 we say to thee : We have four men ^c who are
 9 under a vow : take these, and purify thyself 24
 10 with them, and be at charges with them that
 11 they may shave *their* heads ; and all will
 12 know, that there is nothing in those things
 13 which they have heard concerning thee ; but
 14 *that* thou thyself walkest regularly, keeping
 15 the Law ^d. As for the believing Gentiles, 25
 16 we have written *to them*, determining, that
 17 they should observe no such thing ; but should
 18 only keep themselves from what is offered to
 19 idols, and from blood, and from what is
 20 strangled, and from fornication.' Then Paul 26
 21 taking the men, and the next day being puri-
 22 fied with them, entered into the temple, declar-
 23 ing the accomplishment of the days of purifica-
 24 tion, until an offering should be made for every
 25 one of them. But when the seven days were 27
 26 almost ended, the Asiatic Jews, seeing him in
 27 the

^b That is proper to be done, on this occasion.

^c Literally, *who have a vow upon them*, viz. a vow of nazariteship. It was customary among the Jews to make such vows in sickness and distress. The charges of these four Nazarites would be the price of

eight lambs, four rams, &c. See *Numb.* VI. 14, 15.

^d This was the most prudent conduct for a short time ; for Providence was determined soon to abolish the Mosaic ritual by the destruction of the temple, city, and nation, of the Jews.

the temple, threw the whole multitude into
 28 confusion, and laid hands upon him, crying out,
 ‘ Men of Israel, help ! This is the man who
 ‘ teacheth all *men*, every where, ‘ against the
 ‘ people, and the Law, and this place : Besides,
 ‘ he hath even brought Greeks into the temple,
 29 ‘ and polluted this holy place.’ For they had
 before seen Trophimus the Ephesian with him,
 in the city, whom they supposed that Paul had
 30 brought into the temple. And the whole city
 was in a commotion, and the people crouded
 together ; and laying hold on Paul, they dragged
 him out of the temple : and the gates were im-
 31 mediately shut. Now, as they were going to
 kill him, tidings came to the ‘ chief Captain
 of the band, that all Jerusalem was in confusion ;
 32 who immediately taking soldiers, and Centurions,
 ran in among them. But when they saw the
 commanding officer and soldiers, they left off
 33 beating Paul. Then the Tribune drawing near,
 took him away, and ordered *him* to be bound
 with two chains ; and he demanded who he
 34 was, and what he had done. And some among
 the multitude cried out one thing, some another :
 and as he could not know the certainty on ac-
 count of the tumult, he ordered him to be car-
 ried

* *i. e.* Doctrines contrary to the religion of the Jews, the Mosaic law, and the service of the temple.

† *i. e.* The Tribune of the cohort, or chief officer of the Ro-

man garrison in the castle of Antonia ; who kept guard with a detachment of his men in the outer portico of the temple, during the festival, to prevent tumults.

ried into the castle ^c. But when he was upon 35
the stairs, it happened that he was carried by
the soldiers, because of the violence of the croud:
For the multitude of the people followed, cry- 36
ing out, Away with him!

But as Paul was going to be brought into the 37
castle, he said to the chief Captain, May I be
permitted to speak to thee? And he said, Canst
thou speak Greek? art thou not that ^b Egyptian 38
who, before these days, didest make an insur-
rection, and lead out into the wilderness four
thousand murderers? But Paul said, I am a 39
Jew of Tarsus ⁱ in Cilicia, a citizen of no ob-
scure city; permit me then, I beseech thee, to
speak to the people.

And when he had given him leave, Paul, 40
standing on the stairs, waved his hand to the
people; and a great silence being made, he
spoke to them in the ^k Hebrew tongue, saying,
' Brethren, and fathers, hear now my apo-
' logy to you.' And when they heard that he
addressed them in the Hebrew language, they
were the more silent; and he saith: ' I am really 3
' a

CHAP.
XXII.
2

^c Of Antonia, which was situated at an angle of the temple; and there was a flight of steps leading from it to the eastern and northern portico.

^b Josephus mentions this Egyptian impostor in his *Wars of the Jews*, L. II. C. 13. and *Antiq.* L. 20. C. 8.

ⁱ Tarsus, a city in Asia Minor.

nor and province of Cilicia, seems to have borrowed its name from *Tarshish* the son of Javan, *Gen.* X. 4. Strabo says that the inhabitants were famous for their learning, commerce, &c.

^k Or rather *Syriac dialect*, which was then the common language of the Jews.

^l This

' a Jew; who was born at Tarsus in Cilicia,
 ' but educated in this city ¹ at the feet of Ga-
 ' maliel, accurately instructed in the law of our
 ' fathers, and was zealous for God, as ye all
 4 ' are this day : who persecuted this Way even
 ' to death, binding and delivering into prisons
 5 ' both men and women, as even the High-
 ' Priest is witness to me, with all the court ^m
 ' of the Elders; from whom also having re-
 ' ceived letters to the brethren, I went to Da-
 ' mascus, in order to bring those who were
 ' there bound to Jerusalem, that they might
 6 ' be punished. And it came to pass, that as I
 ' was on my journey, and drawing near Da-
 ' mascus, about ⁿ noon, on a sudden a great
 7 ' light from heaven shone around me. And I
 ' fell to the ground, and heard a voice saying
 ' to me, " Saul, Saul, why dost thou persecute
 8 " me ?" But I answered, Who art thou, Lord ?
 ' And he said to me, " I am Jesus the Naza-
 9 " rene, whom thou persecutest." Now, they
 ' who were with me saw indeed the light, and
 ' were afraid ; but they did not hear the voice ^o
 10 ' of him that spoke to me. Then I said,
 ' What shall I do, Lord ? And the Lord said
 ' to

¹ This phrase alludes to the custom among the Jews, for scholars to sit on the ground; or low seats, while their teacher was raised on a kind of *rostrum*. See *Luke* X. 39. As for Gamaliel, see chap. V. 34.

^m *i. e.* The Sanhedrim, or

Great Council.

ⁿ As this happened about noon, it must have been a dazzling effulgence far surpassing the meridian-sun, as appears by the effects of it.

^o *i. e.* The articulate words. See note on chap. IX. 7.

' to me, " Arise, and go to Damascus ; and
 " there it shall be told thee of all things which
 " are appointed for thee to do." And, as I 11
 ' could not see for the glory of that light, be-
 ' ing led by the hand by those who were with
 ' me, I came to Damascus. And one Ananias, 12
 ' a pious man according to the Law ^p, who
 ' had a good character among all the Jews who
 ' dwelled *there*, came to me ; and standing by, 13
 ' he said to me, " Brother Saul, receive thy
 " sight !" And the same hour I saw him. He 14
 ' then said, " The God of our fathers hath
 " chosen thee to know his will, and to see the
 " JUST ONE, and to hear a voice from his
 " mouth ^q. For thou shalt be his witness to 15
 " all men, of those things which thou hast seen
 " and heard. And now, why dost thou delay ? 16
 " Arise, be baptized, and wash away thy sins,
 " invoking the name of the Lord." And it 17
 ' came to pass, that when I returned to Jeru-
 ' salem, while I was praying in the temple, I
 ' was in a trance ^r, and saw Him ^s ; who said 18
 ' to me, " Make haste, and depart quickly out
 " of Jerusalem ! for they will not receive thy
 " testimony concerning me." And I said, Lord, 19
 ' they themselves know that I imprisoned, and
 ' scourged in every synagogue, those who be-
 ' lieve in thee ; and when the blood of thy 20
 martyr

^p *i. e.* A Jewish convert to Christianity, who still observed the Mosaic law.

^q See above v. 7.

^r Or *ecstasy*. See chap. X. 10.

^s *viz.* The Lord Jesus Christ.

- ' martyr Stephen was shed, I also was standing
 ' by, and consenting to his murder, and kept
 21 ' the garments of those who slew him'. And
 ' He said to me, "Depart! for I will send
 " thee far hence to the Gentiles."
 22 " Thus far they listened to his discourse; and
then they raised their voices, and said, Away
 with such a fellow from the earth! for it is not
 23 fit that he should live. And as they were cry-
 ing out, and casting off *their* clothes, and throw-
 24 ing dust into the air, the chief Captain ordered
 him to be brought into the castle, and bade
 that he should * be put to the question by
 scourging; that he might know for what cause
 25 they cried out so against him. And as they
 were binding him with thongs, Paul said to the
 Centurion who stood by, Is it lawful for you to
 26 scourge a Roman^y, even uncondemned. The
 Centurion hearing *this*, went and told the Tri-
 bune, saying, Consider what thou art going to
 27 do; for this man is a Roman. Then the Tri-
 bune coming to him, said, Tell me, art thou
 28 a Roman? He said, Yes. And the Tribune
 answered, I obtained this freedom with a great
 sum.

^y *q. d.* The inhabitants of Judea who were witnesses of my persecuting rage against the Christians, seeing this wonderful change in me, will the more readily attend to my preaching.—But our Lord had more important ends in view, as appears from *v.* 21.

" The learned reader will perceive by this rendering, that

I point the original thus, *ητοιμασεν αυτου, αλλα τουτου, του λαγου.*

* The Romans used this method, as the French do at this day, the word *question* signifying the rack or torture.

^y *i. e.* A citizen of Rome, though born at Tarsus. See note on chap. XVI. 37.

sum. And Paul said, But I was *free-born*. Therefore those, who were to have put him to the question, immediately departed from him : and the Tribune also was afraid, when he knew that he was a Roman, even because he had bound him. 29

On the next day, being desirous to know for certain of what he was accused by the Jews, he loosed him from *his* bonds, and ordered the Chief-Priests and all their Council ^a to come together ; and bringing Paul down, he set him before them. And Paul looking attentively on the Council, said, ‘ Brethren, I have lived in ‘ all good conscience before God, even to this ‘ day.’ But Ananias the High-Priest commanded those who stood by him, to strike him on the mouth. Then Paul said to him, ‘ God ‘ shall smite thee, *thou* ^a whited wall ! For dost ‘ thou sit to judge me according to the law, ‘ and commandest me to be struck contrary to ‘ the law ?’ But those who stood by said, Revilest thou the High-Priest of God ? Then said Paul, ‘ Brethren, I was not aware that he was ‘ the High-Priest ; for it is written ^b, “ Thou “ shalt not speak evil of the Ruler of thy people.” Now Paul, perceiving that one part were 30

CHAP. XXIII.

^a ‘ To appear,’ *v. Tr.* But *1291* implies rather that the Sanhedrim met in the usual place, whither the Tribune brought him, &c.

^a Compare *Mat.* XXIII. 27. See *Joseph.* L. XX. C. 9. for

the character of this Ananias ; and *Bell. Jud.* L. II. C. 17. for his wretched exit, which happened about five years after this.

^b In *Exod.* XXII. 28.

were Sadducees and the other Pharisees, cried out in the Council, ‘ Brethren, I am a Pharisee, ‘ the son of a Pharisee ; for the hope ^c and resurrection of the dead I am brought into judgment.’ And on his speaking this, a dissension arose between the Pharisees and the Sadducees ; and the multitude was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit ; but the Pharisees confess both ^d. Then there was a great clamour : And the Scribes, *being* of the part of the Pharisees, arose, and contended, saying, We find no evil in this man ; but if a spirit or angel hath spoken to him, let us not fight against God ^e. And a great disturbance arising, the chief Captain, fearing lest Paul should be torn to pieces by them, commanded the soldiers to go down and take him by force from the midst of them, and to bring him into the castle.

11 **I**N the following night, the Lord, standing by him, said, “ Take courage, Paul ! for as thou “ hast testified the things concerning me at “ Jerusalem, so thou must also bear testimony ^f “ at Rome.” Now, when it was day, some of the Jews, forming a conspiracy, bound themselves with a curse, saying, that they would neither eat nor drink until they had killed Paul. And they were more than forty that had thus combined together ; who, coming to the Chief-Priests

^c *i. e.* the comfortable hope of a future state, which the Sadducees denied.

^d See the notes on *Mat.* III. 7.

^e Compare chap. V. 39.

^f Of me, and of my doctrine.

^g The

Priests and Elders, said, * We have bound ourselves with a solemn anathema not to taste any thing until we have slain Paul. Now, therefore, do you, with the Council, signify to the Tribune, that he bring him down to you to-morrow, as if ye would be more perfectly informed of what relates to him; and we are ready to kill him before he can come near *you*. But the son of Paul's sister, hearing of their ambush, came, and, entering into the castle, told Paul. Then Paul, calling one of the Centurions to him, said, Conduct this young man to the Tribune; for he hath something to tell him. He therefore took and led him to the Tribune, and said, Paul the prisoner, calling me to him, desired me to bring this young man to thee, who hath something to say to thee. The Tribune, taking him by the hand, and withdrawing to a private place, asked *him, saying*, What is it that thou hast to tell me? He then said, The Jews have agreed to request thee, that thou wouldest bring down Paul to-morrow into the Council, as if they would enquire something more accurately into his case. But do not thou be prevailed upon by them; for more than forty of them, lying in wait for him, have bound themselves with an oath, that they will neither eat nor drink until they have killed him; and they

* The original is very emphatical, *αναδυσματα αναδυσματα*. Josephus mentions some who had thus bound themselves with an oath to assassinate He-

rod, because he had violated their ancient customs. This execrable practice the Jews, like the modern Popish caluists, thought lawful.

they are now ready, expecting a promise from
 22 thee. The Tribune then dismissed the young man,
 and charged *him*, saying, Tell no one that thou
 23 hast discovered these things to me. And calling
 to him two Centurions, he said, Get ready
 two hundred soldiers, and seventy horse-men,
 and two hundred spear-men, to go to Cesarea,
 24 at ^b the third hour of the night; and let them
 provide beasts ⁱ, to set Paul upon, and convey
 25 *him* in safety to Felix the governor. And he
 wrote an epistle, of the contents of which this
 is the copy:

26 ' Claudius Lyfias, to the most Excellent
 27 ' the Governour Felix, wishes health. As this
 ' man was seized by the Jews, and was go-
 ' ing to be killed by them, I came with a
 ' party of soldiers, and rescued him, having
 28 ' learned that he is a Roman. And being de-
 ' sirous of knowing the crime of which they
 ' accused him, I brought him before their
 29 ' Council; whom I found to be accused con-
 ' cerning questions of their law, but to have
 ' nothing laid to his charge worthy of death, or
 30 ' of bonds. But when it was signified to me,
 ' that an ambush was going to be laid for the
 ' man by the Jews, I sent *him* immediately to
 ' thee, commanding his accusers also, to declare
 ' before thee ^k what *they have* against him.
 ' Farewel !'

31 The soldiers therefore, as it was commanded
 them,

^b About nine of the clock in expedition.
 the evening.

ⁱ i. e. Relays of horses, for ^k i. e. the crime they have
 to alledge against him.

them, taking up Paul, conducted *him* by night to Antipatris¹. And the next day they returned to the castle, leaving the horse-men to go on with him; who, when they came to Cesarea, delivered the epistle to the Governor, and presented Paul also before him. The Governor, having read *it*, asked of what province he was; and, being informed that he was of Cilicia, I will hear thee, said he, when thine accusers are also present. And he commanded him be kept in Herod's Prætorium^m.

AND, after five days, Ananias the High-Priest came down with the Elders, and Tertullus, a certain orator; whoⁿ appeared before the Governor against Paul. And he being called forth, Tertullus began the accusation, saying, ' ° As we enjoy great peace by thy means, and illustrious deeds are happily^p done to this nation by thy provident care, we accept *it* always, and in all places, most noble Felix, with all thankfulness. But, that I may ' not

¹ A city in the lot of Manasseh, not far from the Mediterranean, and about thirty-eight miles north-west of Jerusalem. It was rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater.

^m This was a palace and court built by Herod the Great, when he rebuilt Cesarea: there was probably a kind of state prison in it.

ⁿ *ἰσχυροῦς*. 'Informed,' *v. Tr.*

^o Paul's accusation, the encomium of Felix, and almost every word of this oration was contrary to matter of fact. See *Joseph. Antiq. Lib. XX. C. 2.* concerning Felix's character, &c.

^p *καταδουμάτων γινομένων*, i. e. *illustrious undertakings happily accomplished.* *Vid. Ellieser. Observ. tom. 1. p. 473.*

- ' not trouble thee farther, I entreat thee, of thy
 5 ' clemency to hear us in few words. For
 ' we have found this man a pestilent *fellow*, and
 ' a mover of sedition among all the Jews through-
 ' out the world, and a ring-leader of the sect
 6 ' of the Nazarenes; who hath also attempted
 ' to profane the temple; and whom we seized,
 ' and would have judged according to our
 7 ' law¹. But Lyfias the Tribune, coming upon
 ' us with a great force, took *him* away out of
 8 ' our hands, commanding his accusers to come
 ' to thee: by which means, thou mightest thy-
 ' self take cognizance of all these things of which
 9 ' we accuse him.' And the Jews also gave
 their assent, saying, that these things were so.
 10 Then Paul, after the Governor had made a
 signal to him to speak, answered: ' Knowing
 ' that thou hast been many years a judge to
 ' this nation, I² answer for myself with more
 11 ' cheerfulness; as thou mayest be satisfied that
 ' it is no more than twelve days ago, since I
 12 ' went up to worship at Jerusalem. And they
 ' neither found me disputing with any one in
 ' the temple, nor raising an insurrection among
 ' the people, either in the synagogues, or in
 13 ' the city; nor can they produce any proof of
 ' the things which they now lay to my charge.
 14 ' But this I confess to thee, that after the way
 ' which

¹ The Romans allowed the Jews a power of executing profaners of the temple, even without forms of law.

² ἀπολογεῖμαι, I make my apo-

logy or defence, before thee who hast governed this nation several years, and art no stranger to these affairs.

' which they call Heresy, so do I worship the
 ' God of my fathers, believing all things which
 ' are written in the Law and the Prophets ;
 ' having hope towards God, *of that* which they 15
 ' themselves also expect, *viz.* that there shall
 ' be a Resurrection of the dead, both of the just
 ' and of the unjust. And ' in this do I exercise 16
 ' myself, to have always a conscience void of
 ' offence towards God and men. Now after 17
 ' several years, I came to bring alms to my na-
 ' tion, and *to make my* " offerings. Upon which 18
 ' some Jews from Asia found me purified in
 ' the temple, neither with a croud, nor with
 ' tumult ; who ought to have been present be- 19
 ' fore thee, to prefer an accusation, if they had
 ' any, against me. Or let these themselves de- 20
 ' clare, if, when I stood before the Council,
 ' they found any iniquity in me ; unless it 21
 ' be concerning this one exclamation which I
 ' uttered as I was standing among them,
 " Concerning the Resurrection of the dead, I
 " am judged * by you this day."

Now, when Felix heard these things, he put 22
 them off, saying, After I have been more per-
 fectly informed concerning *that* Way, when
 Lyfias the Tribune comes down, I will take
farther cognizance of the affair between you.
 And

* All the Sacred Writings follows.
 were included in this title,

among the Jews. " Compare chap. XXI. 26.

' Or, *upon this account.* " i. e. *prosecuted, or brought*
 into judgement. See chap. XXIII.

6.
 may here either refer to
 what goes before, or to what

- 23 And he commanded a Centurion to keep Paul, and let *him* have liberty ^y, and to hinder none of his acquaintance from ministering and coming to him.
- 24 And after some days, Felix being come with his wife Drusilla ^z, who was a Jewess, sent for Paul, and heard him concerning the Faith
- 25 in Christ. And as he discoursed concerning ^a righteousness, temperance, and a future judgment, Felix ^b trembled, and answered, Go away for this time; and I will take some future opportunity to call for thee. He hoped at the same time that money would be given him by Paul, that he might release him: Therefore, he sent for him the oftener, and conversed with
- 26 him. Now, after two years were ended, Felix had Porcius Festus for a successor; and Felix, being desirous ^c to ingratiate himself with the Jews, left Paul bound ^d.

CHAP. XXV. **W**HEN Festus therefore was come into the province, after three days he went up from

^y *i. e.* To have him in his custody, as a prisoner at large, and not to prohibit his friends from supplying him with necessities, and visiting him.

^z She was the daughter of Herod Agrippa, and sister to Agrippa mentioned in the next chap. v. 13. She had abandoned Azizus her former husband, and married Felix.

^a Or, *justice*, and *continence* or *chastity*, δικαιοσύνης και εγκράτειας. This discourse was well

adapted to the characters of this unjust Governor, and his illegal and unchaste wife.

^b *εμφόβος γαρμενος*, *i. e.* He gave outward demonstrations of his inward fear, and perturbation of mind; which he could not support any longer.

^c I have rendered *δειλὴν χάριτας καταδεισθαι* literally. 'Willing to shew a pleasure,' *v. Tr.* is hardly intelligible.

^d *i. e.* in confinement, a prisoner.

from Cesarea to Jerusalem. Then the High-
 Priest, and the chief of the Jews, appeared
 before him with an information * against Paul,
 and they entreated him, begging favour against
 him, that he would send for him to Jerusalem;
 laying an ambush in the way to murder him.
 But Festus answered, that Paul should be kept
 at Cesarea, and that he himself would go *thither*
 shortly. Therefore, said he, Let those among
 you who are able, go down with *me*, and if
 there be any thing † *criminal* in this man, let
 them accuse him. And having stayed among
 them more than ten days, he went down to
 Cesarea; and, the next day, sitting on the tri-
 bunal, he ordered Paul to be brought forth.
 And when he appeared, the Jews who came
 down from Jerusalem stood around *him*, bring-
 ing many, and *those* heavy, accusations against
 Paul, which they were not able to prove; while
 he said in his defence, † Neither against the law
 † of the Jews, nor against the temple, nor
 † against Cesar, have I committed any offence
 † at all. But Festus, being desirous of ingra-
 tiating himself with the Jews, answering Paul,
 said, Art thou willing to go up to Jerusalem,
 and be judged there before me concerning these
 things? Then Paul said, † I am standing at the
 † tribunal of Cesar †, where I ought to be judged.
 I have

* *ὑπερμαρτυρία* implies all this.
 † Informed, v. 77.

† Or punishable by the Ro-
 man laws.

‡ Courts of judicature were
 held in the provinces by the
 Roman Procurators, in Cesar's
 name.

‡ This

10 ' I have done no injury to the Jews, as thou
 11 ' thyself very well knowest: For if indeed I
 ' have done wrong, or have committed any
 ' thing worthy of death, I refuse not to die;
 ' but if there is nothing in those things, of
 ' which these persons accuse me, no man may
 ' ^h deliver me up to gratify them. ⁱ I appeal
 12 ' to Cesar.' Then Festus, having conferred
 with the Council ^k, answered, Hast thou ap-
 pealed to Cesar? unto Cesar thou shalt go.

13 And when some days were passed, king Ag-
 grippa ^l and Bernicè ^m came to Cesarea ⁿ to visit
 14 Festus. And as they spent many days there,
 Festus laid before the king the affair about
 Paul, saying, There is a certain man left in
 15 bonds by Felix; concerning whom, when I was
 at Jerusalem, the Chief-Priests and the Elders
 of the Jews informed *me*, desiring judgement
 16 against him: To whom I answered, That it is
 not the custom of the Romans to give up any
 man to be put to death, before the accused has
 the accusers face to face, and has an opportunity
 to

^h This seems to be the mean-
 ing of χαρισάσθαι, in this place.

ⁱ The Roman law allowed
 of such appeals; for every ci-
 tizen, before sentence was pas-
 sed.

^k Which consisted of a con-
 siderable number of persons of
 distinction, who usually attended
 the Roman Prefects into the
 provinces.

^l The son of Herod Agrippa,
 and great-grand-son of Herod

the Great.

^m Agrippa's sister; who was
 supposed to live with him in an
 incestuous manner, after having
 been married to her uncle He-
 rod king of Chalcis. Titus Vesp-
 asian afterwards loved her, and
 would fain have made her em-
 press; but was prevented by
 the clamour of the Romans.

ⁿ 'To salute.' *ο. ἡ. ἀπα-
 σσμενοι.*

to make his defence as to the crime laid to his charge. When therefore they were come hither, without any delay, I sat on the tribunal on the morrow, and commanded the man to be brought forth; against whom, when the accusers stood up, they brought no charge of such things as I supposed: But they had certain questions against him concerning their own religion, and about one Jesus that was dead, whom Paul affirmed to be alive. Now, as I was dubious concerning the question relating to this man, I asked *him* whether he was willing to go to Jerusalem, and there be judged for these things. But Paul having appealed to be reserved to the cognizance of our^p august Emperor, I commanded him to be kept until I could send him to Cesar. Agrippa then said to Festus, I would also fain hear the man myself. Tomorrow, said he, thou shalt hear him.

The next day, therefore, Agrippa and Bernice being come with great pomp, and entering into the place of hearing, with the Tribunes and principal men of the city; at the command of Festus, Paul was brought forth. And Festus said, O King Agrippa, and all ye who are here present with us! You see this man, concerning whom all the multitude of the Jews have been pleading

* *διδασκαλος*, in a good sense. See note on chap. XVII. 22. for it must be remembered that Agrippa was a Jew.

^p 'Augustus,' [*v. Tr.*] was not properly one of the names

of Nero, (who reigned at this time) as it was of some of the Roman emperors, so that *αὐγούστης* seems to be only an honourable epithet here.

pleading with me both at Jerusalem, and also here, crying out that he ought not to live any longer. But as I apprehended that he had not committed any thing worthy of death, and as he himself hath appealed to our august Emperor, I have determined to send him: Of whom I have nothing certain to write ^a to our sovereign; I have therefore brought him out before you, and especially before thee, O king Agrippa, that, after examination taken, I may have something to write. For it seemeth to me absurd to send a prisoner, and not to signify also the crimes *alleged* against him.

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AGRIPPA then said to Paul, Thou art permitted to speak for thyself. Then Paul, stretching out his hand, made his defence: 'I esteem myself happy, O king Agrippa, that I am to make my defence this day before Thee, concerning all those things of which I am accused by the Jews; especially, as thou art acquainted with all the customs and questions which are ^a among the Jews: Wherefore I entreat thee to hear me patiently. My manner of life indeed from my youth, which from the beginning was spent among my own nation

^a το κυριου, i. e. to the lord of the empire, his *Imperial Majesty*.

^b Some MSS. have *αὐτου* or *ισραηλινου* inserted here, 'because I know,' v. Tr. but there is no necessity for this addition.

^c *viz.* In debate. Herod had long resided at Jerusalem, and by the permission of the Emperor, had the direction of the sacred Treasure, the government of the Temple, &c.

' nation at Jerusalem, is known to all the Jews,
 ' who are acquainted with me from the first, 5
 ' if they would testify, that, according to the
 ' strictest sect of our religion, I lived a Pharisee.
 ' And now I stand to be judged for the hope 6
 ' of the ^t promise, which was made by God to
 ' our fathers: To which *promise*, our twelve 7
 ' tribes, continually serving *God* night and day,
 ' hope to attain; concerning which hope, O
 ' king Agrippa, I am accused by the Jews.
 ' ^u Why should it be judged an incredible thing 8
 ' by you, that God should raise the dead? I 9
 ' indeed thought with myself, that I ought to
 ' do many things contrary to the name of Jesus
 ' the Nazarene; which I actually did in Jeru- 10
 ' salem: and having received authority from the
 ' Chief-Priests, I shut up in prison many of
 ' the saints; and when they were put to death,
 ' I gave my vote ^x against *them*. And punishing 11
 ' them frequently in every synagogue, ^y I com-
 ' pelled *them* to blaspheme; and being exceed-
 ' ingly enraged against them, I persecuted *them*
 ' even to foreign cities. Upon which, as I was 12
 ' going to Damascus, with authority and com-
 ' mission

^t i. e. the promise of a re-
 surrection to eternal life by the
 Messiah. Compare *Luke XX.*
 37, 38.

^u Some point the passage
 thus, *τις ανωτος, &c.* *What?*
is it an incredible thing, &c.

^x i. e. I joined with those
 that condemned them, and exe-

cuted their orders; for Paul had
 no vote in the Sanhedrim.

^y As the heathen persecutors
 obliged some Christians not only
 to *renounce* Christ, but also to
curse him, probably the Jews
 imposed the same test upon
 them in their synagogues.

- 13 ' mission from the Chief-Priests, * at mid-day,
 ' O king, I saw, on the way *thither*, a light
 ' from heaven surpassing the brightness of the
 ' sun, shining round about me, and those who
 14 ' travelled with me. And, as we all fell to the
 ' earth, I heard a voice speaking to me, and
 ' saying in the Hebrew tongue, "Saul, Saul,
 " why dost thou persecute me? *It is hard for*
 15 " thee to kick against the goads." And I
 ' said, Who art thou, Lord? And He said,
 16 " I am Jesus, whom thou persecutest. But
 " arise, and stand upon thy feet; for I have ap-
 " peared to thee for this purpose, *viz.* to ordain
 " thee a minister and a witness both of these
 " things which thou hast seen, and of those
 17 " things in which I will appear to thee; de-
 " livering thee from the people *, and the Gen-
 18 " tiles to whom I now send thee, to open their
 " eyes, that they may turn from darkness to
 " light, and from the power of Satan to God;
 " that they may receive forgiveness of sins,
 " and an inheritance among those who are
 19 " sanctified, by faith in me." From that time,
 ' O king Agrippa, I was not disobedient to the
 20 ' heavenly vision; but declared first to them of
 ' Damascus, and at Jerusalem, and throughout
 ' all the country of Judea, and *then* to the Gen-
 ' tiles, that they should repent and turn to God,
 21 ' performing deeds worthy of repentance. On
 ' account of these things the Jews, seizing me
 ' in

* See the notes on chap. IX. * *viz.* The Jewish people.
 1—7. and chap. XXII. 1—10. See below, v. 23.

' in the temple, attempted to kill *me* with their
 ' own hands. Having, therefore, obtained help 22
 ' from God ^b, I continue to this day, testifying
 ' both to small and great, saying nothing but
 ' those things, which the prophets and Moses
 ' did say should come to pass, *viz.* That the 23
 ' Messiah was to suffer, that He, being the first
 ' who should rise from the dead, would discover
 ' light to the people, and to the Gentiles.'
 And while he was thus making his defence, 24
 Festus said with a loud voice, Paul, thou art
 distracted; much learning ^c driveth thee to mad-
 ness. But he said, ' I am not mad, most noble 25
 ' Festus! but I utter the words of truth and
 ' ^d sobriety. For the king knoweth of these 26
 ' things, before whom also I speak with free-
 ' dom: For I am persuaded that none of these
 ' things are hidden from him ^e; since this thing
 ' was not transacted in a corner. King A- 27
 ' grippa, dost thou believe the prophets?—I know
 ' that thou believest *them*.' Then Agrippa said 28
 to Paul, Thou almost persuadest me to become
 a Christian. And Paul said, ' I would to God, 29
 ' that not only thou, but also all who hear me
 ' this

^b Who rescued me, more than
 once, from imminent death, and
*I still survive testifying to men
 in the meanest, and in the most
 exalted, stations, &c.*

^c *i. e.* much study and read-
 ing of those ancient writings,
 on which thou establishest such
 chimerical doctrines.

^d Or, the language of truth

and a right mind, σωφρονισμός be-
 ing the exact opposite to *μανία*.

^e Or, escaped his notice; for
 Jerusalem, the place of general
 rendezvous for all the Jews,
 was the scene where all these
 extraordinary occurrences hap-
 pened, and even during their
 public festivals.

- ‘ this day, were both almost, and altogether
 30 ‘ such as I am, except these bonds!’ And as
 he said these words, the king arose, and the
 Governor, and Bernice, and those who sat with
 31 them. And when they were withdrawn, they
 talked one with another, saying, This man has
 done nothing worthy of death, or of bonds.
 32 And Agrippa said to Festus, This man might
 have been set at liberty, if he had not appealed
 to Cesar.

CHAP. XXVII. **N**OW, as it was determined that ^f we should
 sail for Italy, they delivered Paul and some
 other prisoners to a Centurion of the Augustan
 2 cohort, whose name was Julius. And, going
 on board a ship of ^e Adramyttium, we weighed
 anchor, intending to sail by the coasts of Asia ^h;
 Aristarchus ⁱ, a Macedonian of Thessalonica, be-
 3 ing with us. And, the next *day*, we touched
 at Sidon ^k. And Julius, treating Paul with great
 humanity, permitted *him* to go to his friends,
 4 to refresh himself ^l. And weighing anchor from
 thence, we sailed ^m under Cyprus, because the
 5 winds were contrary. And sailing through the
 sea

^f Some copies read *be*; and indeed those who sent away Paul had no authority to send Luke or Aristarchus: However, they also voluntarily determined to sail.

^g Or *Adramittis*, a city of Mysia not far from Pergamus.

^h i. e. Asia Minor.

See chap. XIX. 29. XX. 4.

He was afterwards Paul's fellow-prisoner at Rome, *Col.* IV. 10.

^h A celebrated port of Phenicia.

ⁱ Or, to enjoy the benefit of their care, *ἐπιμελίας τυχεῖν*.

^m i. e. close to the island, to the northward; the wind being in the S. W. quarter.

sea which is opposite Cilicia and Pamphylia, we
 came to Myra ^a in Lycia. And the Centurion,
 finding there a ship of Alexandria bound for
 Italy, put us on board it. Then sailing slowly
 several days, and being hardly got over against
 Cnidus ^o, the wind not permitting us ^p, we
 sailed under Crete ^q, over against Salmonè: And
 passing it with difficulty, we came to a certain
 place called The Fair-Havens, near which
 was the city of Lasea. Now, when much time
 was spent ^r, and sailing was now dangerous,
 because the fast ^s was already over, Paul admo-
 nished them, saying, 'Sirs, I perceive that this
 ' voyage will be attended with injury and great
 ' danger of losing not only the lading and the
 ' ship, but also our lives.' However, the Cen-
 turation paid greater regard to the pilot and the
 master of the ship, than to those things which were
 spoken by Paul. And as the haven was not
 commodious to winter in, the greater part ad-
 vised to set sail from thence; that they might,
 if possible, reach Phenicè, a port of Crete, look-
 ing to the south-west, and north-west, to winter
there. And as the south wind blew gently,
supposing

^a This city and all the countries mentioned here lay in Asia Minor.

^o A celebrated port of Caria.

^p *i. e.* the wind not being favourable to us.

^q An island in the Mediterranean, now called Candia: Salmonè is a promontory on the eastern coast of it.

^r In making this small part of our voyage.

^s This was the day of Atonement, kept on the tenth day of the month *Tisri*, *i. e.* September the twenty-fifth, about the Equinox. Besides, as the ancients had no compass, they seldom made long voyages in winter.

supposing that they should compass *their* design¹, they weighed anchor, and sailed on close
 14 by Crete. But not long after, there arose against it a tempestuous wind, which is called Eurocly-
 15 don². Now, the ship³ being violently hurried away, and not able to bear up against the wind,
 16 we let *her* drive⁴. And running under a certain island called Clauda⁵, we were hardly able to
 17 secure the boat; which when they had taken up, they used helps⁶, undergirding the ship; and, fearing lest they should fall into the quick-
 18 sands⁷, struck sail, and so were driven. And as we were exceedingly tossed by the storm,
 19 the next *day* they lightened the ship; and the third *day*, we cast out with our own hands the
 20 tackling of the ship. Now, as neither sun nor stars appeared for several days, and no small tempest was incumbent on *us*, all the remainder of hope that we might be saved was taken
 21 away. And when they had been long fasting⁸,
 Paul

¹ Or, *they seemed as secure of their purpose, as if they had already accomplished it*, δοξατες της προσδοκας; κεραιτηναι.

² These winds blow violently in all directions from N. E. to S. E. and are called *Levanter*s by our seamen.

³ συναρπασθητος. 'Caught,' *v. Tr.*

⁴ Literally, *not being able to look the wind in the face; giving her up, we were driven.*

⁵ Lying a little to the south of the western coast of Crete.

⁶ They used all proper methods to enable the ship to *ride out the storm*, and keep it from *bulging*, calling all hands to their assistance.

⁷ These lay on the African coast, and were called *Syrtis Major* and *Minor* by the Ancients.

⁸ Or, *when there was great want of food*, πολλης αστικας; υπαρχουσας, to support the crew; they having no heart to think of any regular refreshment.

Paul, standing in the midst of them, said, ‘ Sirs,
 ‘ ye ought to have hearkened to me, and not
 ‘ have loosed from Crete; and have gained^d
 ‘ this injury and loss. I exhort you even now 22
 ‘ to take courage; for there shall be no loss of
 ‘ any life among you, but only of the ship.
 ‘ For, this night, an angel of God, whose I 23
 ‘ am, and whom I serve, appeared to me, say- 24
 ‘ ing, “ Fear not, Paul; thou must be presented
 “ before Cesar; and, behold, God hath given
 “ thee all those who sail with thee.” Where- 25
 ‘ fore, men, take courage; for I trust in God,
 ‘ that it shall be just as it hath been told me.
 ‘ However, we must be cast upon a certain island.’ 26
 Now, when the fourteenth night was come, as 27
 we were tossed about in the Adriatic^e, about
 midnight the mariners suspected that they were
 drawing near some land. And having sounded, 28
 they found twenty fathoms *water*; but when
 they had gone a little further, and sounded
 again, they found fifteen fathoms: And fearing, 29
 lest they should fall upon some rocky shore,
 they cast four anchors out of the stern, and
 wished for the break of day. But when the 30
 mariners were endeavouring to fly out of the
 ship, and had let down the boat into the sea, under
 a pretence that they were going to cast anchors
 out

^d As the reward of your temerity and obstinacy; for, as we say, you see what *you* get by it.

^e All that part of the Medi-

terranean which lies south of Italy, was called the *Adriatic Sea* by the Ancients, and the Gulf of Venice had the name of *Sinus Adriaticus*.

- 31 out of the fore-ship; Paul said to the Centu-
 32 rion and the soldiers, Unless these abide in the
 ship, ye cannot be saved ^f. Then the soldiers
 cut asunder the ropes of the boat, and let her
 33 fall off. And ^g while the day was coming on,
 Paul entreated them all to take food, saying,
 ' This day *which* you are now expecting is the
 ' fourteenth day ^h, and ye have continued fast-
 34 ' ing, having taken nothing ⁱ. Wherefore, I
 ' entreat you to take *some* food; since this is for
 ' your ^k health: for there ^l shall not a hair fall
 35 ' from the head of any of you.' And having
 said these words, he took bread, and gave
 thanks to God in the presence of them all; and
 36 when he had broken *it*, he began to eat. And,
 being all encouraged, they also took nourish-
 37 ment; and we were in all two hundred and
 38 seventy-six souls in the ship. And being satisfied
 with food, they lightened the ship by casting
 39 out the wheat into the sea. And when the day
 appeared,

^f Hence it appears that the promise of their lives was given them, on condition of their taking the most prudential measures to secure themselves; and that God foretold their deliverance as *certain*, though suspended on this *condition*, because he foresaw that it would be complied with.

^g Or, *while they were waiting for break of day*, *αχρὸς δὲ ἐν ἡμέλῃ ἡμεῖς γινώσκου.*

^h Since you have been in this distress, during which time you have made no regular meal.

Appian speaks of an army which *for twenty days together took neither food nor sleep*; by which he must mean that they neither *made full meals*, nor *slept whole nights*: The signification of this phrase is undoubtedly the same.

ⁱ Of a regular meal.

^k Or, *safety*, *σωτηρίας*, by enabling you to act for your own preservation.

^l i. e. you shall be entirely saved from the dangers which threaten you.—A Proverbial expression. Compare *Mas. X. 30. Luke XII. 7.*

^m Or,

appeared, they did not know the land: but they discovered a certain creek into which they were determined, if they were able, to run the ship on shore. And when they had weighed the anchors, they committed *the ship* to the sea, at the same time loosing the rudder-bands^m; and hoisting up the main-sail to the wind, they made towards the shore. But lighting on a placeⁿ where two seas met, they ran the ship on ground: and the fore-part stuck fast, and remained unmoveable; but the hinder-part was broken with the violence of the waves. The soldiers then proposed that they should kill the prisoners, lest any one of them should swim away, and escape. But the Centurion, being desirous to save Paul, deterred them from *their* purpose, and ordered those who could swim, to cast *themselves* into the sea first, and get on shore; and the rest, some upon planks, and others on some of *the things* belonging to the ship. And so it came to pass, that they all got safe to land.

AND being *thus* saved, they then knew that the island was called Melita°. And the Bar-

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2

^m Or, *the chains of the rudders*. The Ancients had frequently two rudders to their ships; both which had been fastened, when they let the vessel drive, but were now loosened, in order to steer into the creek.

ⁿ Probably a bank, or neck of land, where two currents met in a kind of whirl-pool.

° This island lies about twenty leagues to the south of Sicily: It is now well known by the name of Malta.

^p Barbarians treated us with uncommon humanity; for having kindled a fire, they ^q received us all, because of the present rain, and because
 3 of the cold. Now, as Paul was gathering up a bundle of sticks, and laying them on the fire, a viper, coming out of the heat, fastened on his
 4 hand. And when the Barbarians saw the ^r venomous creature hanging on his hand, they said one to another, This man is certainly a murderer, whom, though he be saved from the sea,
 5 ^s vengeance hath not suffered to live. But he, shaking off the animal into the fire, felt no
 6 harm ^t. However, they expected that he would have swollen, or fallen down dead on a sudden: But having waited a good while, and seeing no mischief befall him, they changed their minds;
 7 saying, that he was a god. In the neighbourhood of that place there was an estate belonging to the ^u Chief of the island, whose name was Publius; who, having received us into his house, entertained us in a courteous manner for three
 8 days. Now, it happened that the father of Publius

^p The Greeks and Romans called all foreigners by that contemptuous name, though the Maltese, who were a colony of Phenicians, little deserved that appellation, as appears by the sequel.

^q They hospitably brought us into a house where they had kindled a fire; a cold rain now succeeding the storm.

^r *Serpens*, which word the an-

cient physicians use to express any poisonous animal, and *Lucian* applies to a viper. ^s *Beast*, *v. Tr.*

^t *i. e.* Divine justice, ^u *dux*, which they thought had already taken vengeance on him by this instrument of death.

^u Literally, *suffered no evil*.

^v *ἡγεμὴν*, *i. e.* the Governor, or chief magistrate, to whom this title was usually given.

^x Or,

lius, being seized with a fever and dysentery, was confined to his bed; to whom Paul going in, after having prayed, laid his hands on him, and healed him. Therefore when this was done, the rest also who had diseases in the island came, and were healed; who also honoured us with many honours: And when we departed, they ^x loaded us with such things as were necessary.

Now, after three months, we departed in an Alexandrian vessel which had wintered in the island, whose sign was Castor and Pollux ^y. And landing at Syracuse ^z, we continued there three days. And from thence coasting it round, we came to Rhegium ^a: And, after one day, a south wind arising, we came the next day to Puteoli ^b; where we found brethren, and were entreated to stay with them seven days: and so we ^c went for Rome. And the brethren from thence, having heard news of us, came out to meet us as far as ^d Appii-Forum, and the ^e Three Taverns;

^x Or, put on board the ship, and so, the necessities for our voyage.

^y i. e. Gemini or the Twins, a constellation, represented on the head of the ship: The appearance of both these together was thought favourable to mariners.

^z The ancient capital of the island of Sicily, which lay on its eastern coast.

^a A city on the most southern point of Italy, opposite to Sicily, the eastern shore of which they

had coasted round.

^b A town in Italy, not far from Naples, famous for its hot baths.

^c Leaving the ship, we proceeding by land towards Rome.

^d A town adjoining to the famous Appian road, about fifty-one miles from Rome.

^e Called in Latin *Tres Tabernæ*, about thirty miles from Rome. Some came no farther than this place, others proceeded to Appii Forum.

^f Or,

Taverns; whom when Paul saw, he thanked God, and took courage.

- 16 **W**HEN we came to Rome, the Centurion delivered the prisoners to the ¹ Captain of the guard; but Paul was suffered to dwell ² in a house of his own, with a soldier who guarded him ^h. And it came to pass, that, after three days, Paul called together the chief men among the Jews. And when they were assembled, he said to them, ‘Brethren, though I have done
 17 ‘ nothing contrary to the people, or customs of
 ‘ our fathers; yet was I delivered prisoner from
 ‘ Jerusalem into the hands of the Romans:
 18 ‘ Who, having examined me, were willing to
 ‘ have set *me* at liberty, because there was ¹ no
 19 ‘ cause of death in me. But as the Jews ^k spoke
 ‘ against *it*, I was under a necessity of appealing
 ‘ to Cesar; not as if I had any thing to lay to
 20 ‘ the charge of my own nation. For this cause,
 ‘ therefore, have I desired to see you, and to
 ‘ speak with *you*: for, ¹ on account of the hope
 21 ‘ of Israel, I am bound with this chain.’ And they said to him, We have neither received
 letters

¹ Or, *Prefect of the Prætorian Cohort*, an officer who had the charge of state prisoners. See *Joseph. Antiq.* LXVIII. 6. *Plin. L. X. Ep.* 65.

² *κατα αὐτον*, signifies either *apart*, or *at one's own house*. I have chosen the latter, agreeable to *v.* 30.

^h The soldier was probably chained to him, as the Roman custom was. See *Josephus* in the place last quoted.

¹ *i. e.* nothing that deserved death, no capital crime.

^k *ἀντιλεγόντων*, *contradicting and opposing my discharge*.

¹ Compare chap. XXVI. 6, 7.

^m *ἡ φρο-*

letters from Judea concerning thee, nor has any one of *our* brethren who came hither related or spoken any evil concerning thee. But we desire to hear from thyself, ^m what thy sentiments are; for as concerning this sect, we know that it is every where spoken against. Having then appointed him a day, many came to him at his lodging; to whom he expounded ⁿ testifying the kingdom of God, and persuading them of the things that relate to Jesus, both out of the law of Moses and the prophets, from morning until evening. And some indeed were persuaded by the words which were spoken; but others did not believe. Then disagreeing among themselves, they broke up the assembly, while Paul said *this* one thing: ' Well did the Holy Spirit speak by Isaiah the prophet, to our fathers, saying, " Go to this people, and say, " Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is become gross, and with their ears they are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them." Therefore be it known to you, that ' the

^m *α φρονις.* ' What thou thinkest.' *v. Tr.*

ⁿ *i. e.* Explained the Christian Faith, testifying that the kingdom of God under the Messiah, or

the last dispensation, was actually come; and persuading them that Jesus was that Messiah whom the prophets had foretold.

° During

‘ the salvation of God is sent to the Gentiles ;
 29 ‘ and they will hear it.’ And when he had
 said these words, the Jews departed, and had
 great debates among themselves.

30 **N**OW, Paul remained two whole ° years in
 his own hired house, and received all who
 31 came to him ; preaching the kingdom of God,
 and teaching the things relating to the Lord
 Jesus Christ, ^p with all freedom of speech, and
 without any hindrance.

° During this time, while the Apostle was a prisoner at large in his own house, it seems that he wrote the Epistles to the Ephesians, Colossians, Philippians, Philemon, and, according to some, that to the Hebrews. Paul was probably set at liberty at the end of these two years. Clemens Romanus tells us that he preached to the utmost bounds of the West ; which must include Spain, whither he designed to go, *Rom. XV. 24, 25*. However, A. D. 64 or 65, he returned to Rome, where Nero put him to death. It is universally agreed, that

Paul was beheaded at *Aquæ Salvia*, about three miles from that city, and was buried in the *Via Ostensis*, two miles from Rome, where Constantine the Great erected a church to his memory A. D. 318. As he was a citizen of Rome, he was not crucified, as Peter is said to have been on the same day.

^p *μετα παντος παρηγοιας ανω-
 λωτος, with all freedom and
 boldness of speech, without any
 restraint or prohibition from the
 Roman magistrates. Perhaps
 Paul's friends in Nero's court
 procured him this indulgence,
 and at last his liberty.*

PREFACE to the EPISTLES.

IN order to understand the Epistolary writings, it is requisite to have an insight into the controversies which gave occasion to them, and the false notions, &c. which they were designed to confute. The Epistles to the *Romans* and *Galatians* were both levelled against the Jews who had embraced the faith of the Gospel, and yet had such a reverence for their ceremonial law, that they would by no means converse or associate with the Gentile converts to Christianity, who were not circumcised. And notwithstanding the Apostolic decree to the contrary in *Acts* XV. they still retained their zeal for the Mosaic ceremonies; so that they pressed the observation of them as absolutely necessary to salvation, even to those who had embraced the Gospel. The constant method observed in the Apostolic Epistles is, *first* to explain the particular point debated in the church, &c. to which they were written; and, in the *next* place, to give them such exhortations to every Christian duty and moral virtue as would be at all times, and in all churches of every age, necessary and of absolute obligation; particularly recommending those virtues which the disputes, that gave occasion to the Epistle, might induce them to neglect. Now, the former part of these Epistles cannot

cannot be understood, unless we carefully attend to the state of the question treated of, and determined in, each of them. Hence the errors and vain disputes that have perplexed these latter ages of Christianity, concerning Faith and Works, Justification and Sanctification, Election and Reprobation, &c. all took their rise from this *grand mistake*, of applying certain words and phrases in these Writings to particular persons, which evidently referred to the state or condition of whole churches, of the Jewish or Gentile part, at that period, and not of private persons in all ages. This erroneous notion has confounded the minds of many well-meaning Christians, and diverted them from paying a due regard to those moral and weighty exhortations, which are universally binding to all Christians, in every age.

The questions debated in the Epistle to the *Romans* are the following: ‘Whether the Gentiles were at all to be admitted into the church of Christ, or kingdom of the Messiah?’ Or, at least, ‘Whether both the Gentile and Jewish converts were not indispensably obliged to observe the ceremonial law along with the precepts of the Gospel?’ And ‘Whether the true religion was to be so absolutely confined to the Jewish nation and the land of Judea, that the Israelites might not, for their obstinacy, be cut off and excluded from the Church of God?’ These furnish us with a key to this first Epistle; without which it will
appear,

appear, with regard to the reasonings, terms, and phrases which the Apostle makes use of, obscure, intricate, and hardly intelligible, to the most attentive reader. The two former of these questions are treated of in the first eight Chapters, and some particular branches of them in Chap. XIII. XIV. XV. The other question is the subject of Chap. IX. X. XI. Then follows a variety of practical Instructions, and Exhortations to Christian charity, peaceableness, purity, &c. in order to engage all Christians to walk worthy of the Gospel, the superior excellency of which the Apostle had been displaying in this celebrated Epistle.

The EPISTLE of PAUL, the Apostle, to the ROMANS.

This Epistle was probably written from Corinth, when Paul was travelling through Greece, after he had finished his tour in Macedonia, (Compare Acts XX. 1—4. with Rom. XV.—27. XVI. 24.) about A. D. 58, and the fourth year of Nero the Roman Emperor. Some, however, are of opinion that it was written a year sooner, namely A. D. 57, and the third year of Nero.

PAUL, a servant of Jesus Christ, called to be
an Apostle, separated to the Gospel of God ;
which before was promised by his prophets in
the Holy Scriptures ; concerning his Son Jesus
VOL. II. K Christ

Christ our Lord, who was born of the seed of
 4 David according to the flesh, but ^a determinately
 marked out as the Son of God with power,
^b according to the Spirit of Holiness, in the re-
 5 surrection from the dead; by whom we have
 received grace and the Apostolic office, that,
 for *the glory* of his name, all nations might be
 6 brought to the obedience of faith; among whom
 7 ye also are the called of Jesus Christ: To all the
 beloved of God, the called saints who are at
 Rome; Grace to you, and Peace from God our
 Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for
 you all, that your faith is celebrated through the
 9 whole world. For God, whom I serve with my
 Spirit in the Gospel of his Son, is my witness, how
 10 incessantly I make mention of you; ever requesting
 in my prayers to come to you, if by any
 means, now at length, I may have a prosperous
 11 journey by the will of God: for I greatly de-
 sire to see you, that I may impart to you some
 spiritual gift, that you may be established;
 12 that is, that we may be comforted together,
 13 by the mutual faith both of you and me. Now,
 I would not have you ignorant, brethren, that
 I have often purposed to come to you (but I
 have hitherto been hindered) that I might have
 some fruit among you also, even as among the
 14 rest of the Gentiles. I am debtor both to the
 Grecks

^a *κηρυγματος*, which is improp-
 erly rendered, 'declared,' in the
 v. Tr.

^b By the energy of the Holy

Spirit, which was exerted in the
 first production and resurrection
 of his body.

Greeks and the Barbarians ^c, both to the learned
and the unwise; therefore, according to my abili- 15
ties, I am ready to preach the Gospel to you also,
who are at Rome. For I am not ashamed of 16
the Gospel of Christ; since it is the power of
God for salvation to every believer, to the Jew
first, and also to the Greek ^d. For the ^e rightcouf- 17
ness of God is revealed in it ^f by faith to faith;
as it is written, " The just shall live by faith ^g."

FOR the wrath of God is revealed from 18
heaven against all impiety and unrightcouf-
ness of men, who restrain ^h the truth in un-
righteousness; since what is to be known of 19
God is manifest among them, God having
displayed *it* to them: For the invisible things 20
of him, from the creation of the world, are,
being duly attended to, clearly seen by the things
which are made, *even* his eternal power and
Divinity; so that they are without excuse:
Because, knowing God, they have not glorified 21
him as God, neither were thankful; but became
vain in their reasonings, and their senseless ⁱ heart
was involved in darkness. Professing themselves 22
to

^c See note on Acts XXVIII. 2.

^d *i. e.* to the Gentiles of every nation, whether Greek, Roman, or Barbarian.

^e *i. e.* the manner of becoming righteous, which God hath appointed and exhibited in the Gospel.

^f *ἐκ πίστεως*. The same phrase is rendered ' by faith,' *v. Tr.*

in the close of this verse.—

^g See Hab. II. 4.

^h From exerting its energy on their minds, by imprisoning it, as it were, *καταχέουσιν*, and suppressing its influence: this was not only the case of the Jews, but also of the heathen world.

ⁱ or *unintelligent*, *ἀνοήτοις*.

- 23 to be wise ^k, they became fools; and they changed the glory of the uncorruptible God into an image representing corruptible man, and even birds, and quadrupeds, and reptiles.
- 24 Therefore God also delivered them up to ^l uncleanness, in the lusts of their own hearts; so as to dishonour their own bodies among them-
- 25 selves: who changed the truth of God into a lie; and worshipped and served the creature ^m to the neglect of the Creator, who is blessed for ever. Amen! Upon this account, God abandoned them to the most infamous passions: for even their women changed the natural use,
- 27 into that which is against nature; and likewise the males, leaving the natural use of the female, were inflamed with desire towards each other; males with males perpetrating that which is most shameful, and receiving in them-
- 28 selves the just recompence of their error. And as they were not solicitous ⁿ to retain God in *their* knowledge, God gave them over to an undiscerning mind, to do those things which
- 29 are most inexpedient ^o; being full of all injustice, lewdness, mischievousness, avarice, malignity; replete with envy, murder, contention, fraud,
- 30 inveteracy of evil habits; ^p whisperers, detractors, haters

^k σοφον. i. e. Assuming the titles of Sages and Philosophers.

^l i. e. to the impure desires of their own corrupt hearts.

^m Or instead of, παρὰ.

ⁿ ἐδικιμασαν; which implies a concern to bring a thing to a trial or touchstone. ἀδικιμον, undiscern-

ing or depraved. ^q Repræbate, &c. Fr.

^o i. e. things most detestable.

The expression in the original is a *Meiosis*, as the Rhetoricians call it.

^p ἡδυσκοιῖαι are secret detractors, and καταλαλοῖς, open calumniators.

haters of God, injurious, proud, vain-glorious, inventors of evil things, disobedient to parents; void of understanding, of fidelity, of natural affection; implacable, unmerciful: Who, knowing the righteous judgement of God, viz. that those who commit such things are worthy of death, not only do the things themselves, but are well-pleased with those that practise them.

Therefore thou art inexcusable, O man! CHAP. II.
 whoever thou art that judgest^a: for in that thou judgest another, thou condemnest thyself; since thou, who judgest, doest the same things. Now, we know that the judgement of God is according to truth, against those who commit such things. And reasonest thou thus, O man, who judgest those who do such things, while thou doest them thyself, That thou shalt escape the judgement of God? Or dost thou despise the riches of his gentleness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?— But, by this hardness and impenitence of thy heart, thou art treasuring up for thyself wrath in the day of wrath, and of the revelation of the righteous judgement of God; who will render to every man according to his works: to those who, by patient continuance in well-doing, seek for glory, and honour, and immortality;

^a Or *dost pass sentence. q. d.* ' art guilty thyself, thou art still
 ' Though thou dost not approve ' inexcusable ' This was the
 ' of the vices of others; yet if case of the Jews, and of many
 ' thou condemnest them, and of the heathen Philosophers—

- 8 tality; eternal life: But to those who are con-
 9 tentious, and are disobedient to the truth, but
 10 obey unrighteousness, indignation and wrath,
 11 tribulation and anguish, upon every soul of man
 12 who worketh evil, of the Jew first, and also of
 13 the Gentile[†]; but glory, honour, and peace, to
 14 every one who worketh good, first to the Jew,
 15 and *then* to the Gentile. For there is no respect
 16 of persons with God. For as many as have
 sinned without the Law[‡], shall also perish with-
 out the Law; and as many as have sinned under
 the Law, shall be judged by the Law:—(For
 not the hearers of the Law *are* just before God,
 but the doers of the law shall be justified. For
 when the Gentiles, who have not the Law, [†]do
 by nature the things contained in the Law,
 these, having not the Law, are a law to them-
 selves: Who shew the work of the Law written
 upon their hearts; their conscience joining to
 bear testimony, and *their* mutual reasonings
 among themselves, accusing, or defending *themselves*.)
 —In the day when God shall, according to my
 gospel[§], judge the secrets of men by Jesus Christ.
 Behold,

[†] Literally, *the Greek*, i. e. the Gentile world.

[‡] By *Law* here and in the sequel, where I have distinguished the word by a capital, is meant the *Mosaic Law*. The light of nature, without Revelation, was sufficient to condemn them.

[§] i. e. perform, by the light of nature, the moral duties inculcated by the revealed law.

[¶] i. e. The Gospel committed to my care. I have transposed this clause to prevent the ambiguity in the *v. Tr.* &c. since it is evident from v. 12, that all men are not to be judged by the Gospel. I have also included v. 13, 14, 15, in a parenthesis, and added a—to render the connexion more conspicuous.

Behold, thou bearest the name of a ^a Jew, and reposest thyself on the Law, and gloriest in God, and knowest *bis* will, and approveest the things that are more excellent ^y, being instructed out of the Law; and art confident that thou thyself art a guide of the blind, a light to those who are in darkness, an instructor of the ignorant, a teacher of babes, having a form ^z of the knowledge and truth which is in the Law: Therefore thou who art teaching another, teachest thou not thyself? Thou who preachest that a man should not steal, dost thou steal? Thou who sayest that a man should not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege? Thou who gloriest in the Law, dost thou dishonour God by transgressing the Law? For the name of God is, by your means, blasphemed among the Gentiles; as it is written ^a. Now circumcision is, indeed, profitable if thou keepest the Law: but if thou be a transgressor of the Law, thy circumcision is become uncircumcision. If therefore the uncircumcision observe the ^b righteous determinations of the Law, shall not his uncircumcision be imputed as circumcision? Yea, the

^a There were many unconverted Jews at Rome, to whom the Apostle frequently addresses himself in this Epistle.

^y Or *discernest things that differ*, i. e. clean from unclean, &c.

^z i. e. A *Recap.* or summary.—The Jews often gave the titles of *blind*, *ignorant*, *babes*, &c. to the Gentiles.

^a Compare 2 *Sam.* XII. 14. *Isa.* LII. 5. *Ezek.* XXXVI. 23. It appears from Josephus that some of the Jewish priests were notoriously guilty of rapine, sacrilege, impurity, &c.

^b *διαταγὰς*, i. e. The most important moral precepts enjoined by the Law.

the uncircumcision which is by nature, while it fulfils the Law, shall judge thee, who, by the letter and circumcision, art a transgressor of the
 28 Law? For he is not a Jew^c, who is so in appearance; neither *is that* circumcision, which is
 29 apparent in the flesh: but he *is* a Jew, who is one inwardly^d, and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose
 CHAP. III. praise *is* not of men, but of God. ‘ What then
 1 ‘ is the advantage of a Jew? or what the profit^e
 2 ‘ of circumcision?’ Much every way^f: chiefly in that they have been entrusted with the^g Oracles
 3 of God. And what if some have not believed? shall their unbelief disannul the^h faith of God?
 4 ‘ God forbid! let God be true, though every man be a liar; as it is written^k, “ That thou
 “ mightest be justified in thy words, and mightest
 5 “ overcome when thou art judged.”—‘ But if
 ‘ our unrighteousness recommend the righteousness of God, what shall we say? *Is* God un-
 ‘ righteous who inflicteth wrath? (I speak as
 6 a man^l.) God forbid! for how then should
 7 God judge the world? ^m ‘ For if the truth of
 ‘ God

^c *i. e.* One of God’s beloved people, and in covenant with him.

^d *ἐν σπείρῳ, in the bidden part.* Compare Ps. LI. 6. Deut. X. 16. XXX. 6.

^e See above Chap. II. 25. Here the cavilling Jew is supposed to make his objections; which I have marked all along with turned commas.

^f Compare Chap. IX. 4, 5.

^g In the divinely-inspired SS.

^h *i. e.* the veracity of God, with regard to his promises.

ⁱ Literally, *let it not be, μὴ γινώσκω*, By no means, Far be such a thought, &c.

^k In Ps. LI. 4.

^l *i. e.* as a Jew who would cavil at the Gospel; for I do not speak my own sentiments.

^m *i. e.* If my falsehood, or iniquity, conduces to God’s glory, by

‘ God hath, by means of my lie, abounded to his
 ‘ glory ; why am I nevertheless judged as a sin-
 ‘ ner ? And *why may I not say,*’ (as we are ca- 8
 lumniated, and as some affirm that we say)
 ‘ Let us do evil, that good may come ?” whose
 condemnation is just.

‘ What then ? have we the advantage ^a ?’ Not 9
 at all ; for we have before proved, that both
 Jews and Gentiles are all under sin ; as it is 10
 written °, “ There is none righteous, no not
 “ one ; there is none who understandeth, there 11
 “ is none who seeketh God. They have all 12
 “ declined ^p ; they are all together become un-
 “ profitable : there is none that doeth good, no
 “ not one. Their throat *is* an open sepulchre ; 13
 “ with their tongues they have practised deceit :
 “ the poison of asps *is* under their lips ; whose 14
 “ mouth is full of cursing and bitterness. Swift 15
 “ *are* their feet to shed blood : Ruin and misery 16
 “ *are* in their ways ; and they have not known 17
 “ the way of peace. The fear of God is not 18
 “ before their eyes.” Now, we know that 19
 whatever the Law ^q saith, it saith to those
 who are under the Law ; so that every mouth
 must be stopped, and all the world must stand
 convicted before God. Therefore no flesh 20
 shall

by making the grandeur of his
 truth shine with superior ad-
 vantages ; why ? &c.

^a Over the Gentiles. See
 above c. 1.

[°] See the Greek translation
 of the LXX. *Psa.* XIII. or the
 old English translation *Psa.* XIV.

v. 2—7.

^p From moral Rectitude ; or,
 deviated from the right way.

^q The Law here signifies the
 O. T. in general ; not one of
 the above quotations being taken
 out of the Pentateuch.

shall be ^r justified before him by the works^s of the Law ; for by the Law *is* the knowledge of sin.

- 21 But now the ^r righteousness of God, without the Law, is manifested ; being attested by the
 22 Law and the prophets ^t ; even the righteousness of God by the faith of Jesus Christ to all, and upon all those who believe : for there is no difference ; since all have sinned, and come short
 23 of the glory of God, and are justified freely by his grace, by means of the redemption which is
 24 in Jesus Christ ; whom God hath set forth as a propitiation by faith in his blood, for a demonstration of his righteousness by the remission of sins which are past, during the forbearance of God ;
 25 for a demonstration of his righteousness in the present time, that He might be just, and the
 26 Justifier of him who believeth in Jesus^u. Where then is boasting [?] It is excluded. By what law?
 27 of works ? No ; but by the law of faith. We therefore conclude, that a man is justified by
 28 faith ^v without the works of the Law. *Is God* the God of the Jews only, and not also of the Gentiles ? Yes certainly of the Gentiles too ;
 29 so

^r *i. e.* pronounced righteous.

^t *i. e.* The manner of becoming righteous, which God hath appointed in the Gospel of his son.

^u See *Gen. XV. 6. Isa. LIV. ult. Deut. IX. 24.*

^v And acquiesces in the method of Salvation, which God hath published by Christ, and that without any impeachment of the

Divine justice.

^x In our own righteousness, or on account of any particular privileges. See above Chap. II. 17, 23.

[?] *i. e.* A lively and effectual faith, productive of obedience to the moral precepts of the Gospel. Compare *James II. 17, 23, 24.*

^u *viz.*

so that *it is* one God who will justify the circumcision by faith, and the uncircumcision through faith. Do we therefore set aside the Law by faith? God forbid! nay, we establish the Law.

WHAT then shall we say that Abraham, CHAP. IV.
 our father according to the flesh, hath
 found? for if Abraham was justified by works,
 he hath something to glory in; yet *he hath* not
 before God. For what saith the Scripture?
 "Abraham believed God, and it was imputed to
 him for righteousness^b." Now, to him who
 worketh, the reward is not reckoned as^c of grace,
 but of debt. But to him who worketh not,
 but believeth on Him who justifieth the ungodly^d,
 his faith is counted for righteousness. And even
 thus David describeth the blessedness of the man,
 to whom God imputeth righteousness without
 works: "Blessed *are* they whose iniquities
 are forgiven, and whose sins are covered!
 "Blessed *is* the man to whom the Lord will
 not impute sin." *Cometh* this blessedness then
 upon the circumcision *only*, or also upon the
 uncircumcision? For we say that faith was im-
 puted to Abraham for righteousness: How was
 it then imputed? when he was in circumcision,
 or in uncircumcision?—Not in circumcision,
 but

^a *viz.* Effectual in this respect; how did he *obtain* justification, or acceptance with God?

^d The Jews seem to have ascribed intrinsic merit to circumcision, and other legal observances.

^b See Gen. XV. 6.

^c Or *not charged to account, as a gift of favour, but a reward of debt.*

^d If he repent, and turn to God.

^e In Ps. XXXII. 1, 2.

^f *εὐχαριστία*;

- 11 but in uncircumcision: And he received the
 sign of circumcision, as a seal of the righteousness
 of the faith which he had in uncircumcision;
 that so he might be the father of all those who
 believe in uncircumcision, that righteousness may
 12 also be imputed to them; and the father of the
 circumcision to those who are not of the circum-
 cision only, but also walk in the foot-steps of
 that faith of our father Abraham, which he
 13 had in uncircumcision. For the promise, that he
 should be the heir of the world ⁱ, was not to
 Abraham, or to his seed, by the Law, but by
 14 the righteousness of faith. Now if they who
 are of the Law *be* heirs, faith is made useless,
 15 and the promise rendered ineffectual; since the
 Law worketh wrath ²; for where no law is,
 16 *there is* no transgression. Therefore *it* ^h *is* of
 faith, that *it might be* by grace; so that the
 promise might be secure to all the seed, not to
 that only which was of the Law, but to that
 also which is of the faith of Abraham, who is
 17 the father of us all; as it is written ⁱ, "I have
 "made thee a father of many nations;" before
 God, who giveth life to the dead, and calleth ^k
 those things which do not exist as if they were
 in

ⁱ *νομος* cannot here signify
 a country or land, as *γῆ* frequently
 does; but implies that he should
 inherit a seed among all nations,
 which shall be blessed in him.
 Thus children are said to be an
 heritage, *Ps. CXXV. 3*. Com-
 pare *Gen. XXII. 18*

² *i. e.* It exposes us to punish-

ment as transgressors.

^h *i. e.* The promise, and con-
 sequent inheritance.

ⁱ *Gen. XVII. 16*. This quo-
 tation seems to be included in a
 parenthesis.

^k *i. e.* Summons things, as it
 were, to rise into being, and
 appear before him.

¹ *Gen.*

in being. Who, against hope, believed with
 hope, that he should become the father of
 many nations; according to that which was
 spoken¹, "So shall thy seed be." And far from
 being weak in faith, he considered not his
 own body, now dead^m, being about a hundred
 years old; nor the deadness of Sarah's wombⁿ.
 He did not dispute the promise of God through
 unbelief; but was strengthened by faith, giving
 glory to God, and being fully persuaded, that
 what He had promised, He was able also to
 perform. Therefore this was imputed to him
 for righteousness. Now it was not written with
 regard to him alone, that it was imputed to
 him; but also for the sake of us, to whom it
 shall be imputed, if we believe in Him who
 raised Jesus our Lord from the dead, who was
 delivered up for our offences, and was raised
 again for our justification.

Therefore being justified by faith, we have
 peace with God, through our Lord Jesus
 Christ; by whom we have also access, by means
 of faith, into this grace in which we stand, and
 rejoice^o in the hope of the glory of God.
 And not only *that*, but we glory even in tribu-
 lations; knowing that tribulation worketh pa-
 tience;

¹ Gen. XV. 5. *i. e.* as the stars
 of heaven, which he could not
 number.

^m With regard to the proba-
 bility of begetting children.

ⁿ Compare Gen. XVIII. 11.

^o *i. e.* We glory or boast, *καυχώ-
 μεθα*, in the pleasing hope of eternal
 happiness in God's glorious pre-
 sence.

5 tience; and patience, experience ^p; and experience,
 hope: And ^q hope doth not make *us* ashamed;
 6 since the love of God is poured into our hearts, by
 the Holy Spirit which is given to us. For when
 7 we were yet weak, Christ died in ^r due time for
 the ungodly. ^s Now, scarcely would one die
 8 for a righteous ^t man, though perhaps for a
 good ^u man, one would even dare to die: But
 God recommendeth his love towards us, in that
 Christ died for us, even when we were sinners.
 9 Much more, therefore, being now justified by
 his blood, we shall be saved from wrath by
 10 him. For if, when we were enemies, we were
 reconciled to God by the death of his Son;
 much more, being reconciled, we shall be saved
 11 by his life. And not only *that*, but we also
 glory in God through our Lord Jesus Christ,
 by whom we have now received the reconcili-
 ation.

12 Wherefore, as by one man sin entered into
 the world, and death by sin; even so death
 passed upon all men, unto which ^x all have
 sinned.

^p Of God's supporting good-
 ness, and a *proof*, *δοκιμα*, of our
 faith, &c.

^q The sublime and confident
 hope of a glorious future reward,
 will not *swame* or *confound* us
 with disappointment.

^r Or *seasonably*, *i. e.* when we
 were in a helpless state, and
 destitute of all divine principles
 and the hope of glory.

^s *γὰρ* cannot here have the force
 of an illative particle, nor in

many other passages in St. Paul's
 writings. I have therefore fre-
 quently rendered it by *Now, and*,
 &c.

^t *i. e.* a just man.

^u *i. e.* a benevolent and mer-
 ciful man.

^x *viz.* death, to which all
 are obnoxious in consequence of
 his first transgression. Some render
ἐν ᾧ in *whom*, others on account
 of *whom*, *viz.* Adam.

sinned ⁷.—For until ² the Law; sin was in
 the world ³; but sin is not imputed when there
 is no law: Nevertheless, death reigned from
 Adam to Moses, even over those who had
 not sinned after the likeness of the trans-
 gression of Adam, who is the figure ^b of Him
 that was to come. However, the free gift is not
 as the offence; for if by the offence of one many
 died, much more the grace of God, and the
 gift *which is* by grace in one man Jesus Christ,
 hath abounded ^c to many. Moreover, the gift
 is not as ^d by one that sinned; for the sentence
 of one *offence passed* to condemnation, but the
 free gift *is* ^e of many offences to justification.
 And if by the offence of one man death reigned
 by one; much more shall they, who receive the
 abundance of grace and of the gift of righteous-
 ness, reign in life ^f by one, *even* Jesus Christ.
²—Therefore, as by one offence *sentence passed*
 upon all men to condemnation; even so by one
 act of righteousness, *the free gift came* upon all
 men to justification of life. For as by the dis-
 obedience of one man many were constituted
 sinners;

⁷ As it were in him.

² *i. e.* Previous to the Law, *viz.* From the fall of Adam down to the time when God gave the Law by Moses.

^a By the continual execution of its punishment, *viz.* death, even on infants, who had not actually offended God, like Adam.

v. 14.

^b *i. e.* Type or model, being a public federal Head.

^c *viz.* in its efficacy to reco-

ver mankind from their fallen condition.

^d *viz.* as the ruin caused by one, &c.

^e Is effectual to justify us from the guilt of numberless offences.

^f *i. e.* Enjoy a much nobler and sublimer life, than that from which Adam fell.

² This verse seems connected with the end of *v.* 12; and *v.* 13—17. come in as a Parenthesis.

^b *i. e.*

sinners ^h; so by the obedience of one many
 20 shall be rendered righteous ⁱ. Moreover, the
 Law ^k entered, that the offence might abound ^l.
 But where sin abounded, grace hath super-
 21 abounded; that as sin had reigned in death,
 even so grace might reign to eternal life, through
 righteousness by Jesus Christ our Lord.

CHAP. VI. **W**HAT shall we say then? Shall we con-
 VI. tinue in sin, that grace may abound ^m?
 2 God forbid! How shall we, who are dead to
 3 sin, still live in it? Know ye not, that as many
 of us as have been baptized into Jesus Christ,
 4 have been baptized into his death ⁿ? Therefore
 we are buried with him in baptism into *his*
 death; that as Christ was raised up from the
 dead by the glory of the Father, so we also
 5 should walk in newness of life. For if we
 have been made ^o to grow together in the like-
 ness of his death, so shall we also be *in the like-*
 6 *ness of his* resurrection; knowing this, that our
 old man is crucified with *him*, that so the body of
 sin

^h *i. e.* became obnoxious to death, as if they themselves had sinned.

ⁱ *i. e.* shall be treated as such in the great day of retribution.

^k *παροικησας* implies a *partial* and *limited* entrance of the Law, to distinguish it from the universal entrance of sin, which passed on all.

^l Sin being aggravated by the transgression of an express rule of duty, revealed by God.

^m. Compare Chap. III. 7, 8.

ⁿ *i. e.* to conform to the great purposes of it, *viz.* to abolish sin; our immersion in baptism representing his death and burial, and our emerging out of the water, his resurrection to new life in his Father's glory.

^o *συμφυτοι*. This implies our being, as it were grafted into Christ, by a conformity to his death.

sin might be destroyed ^p, that we might no
 longer be slaves to sin. For he that is dead is
 freed from sin ^q. Now, if we be dead with
 Christ, we believe that we shall also live to-
 gether with him; since we know that Christ, be-
 ing raised from the dead, dieth no more; death
 no longer hath dominion over him. For whereas
 He died, he died to sin ^r once for all; but
 as he liveth, he liveth to God. So do ye also
 reckon yourselves to be dead to sin, but alive to
 God in Jesus Christ our Lord. Therefore let
 not sin reign in your mortal body, so as to obey
 it in its licentious desires: Neither present your
 members to sin, as instruments of unrighteous-
 ness; but present yourselves to God, as alive
 from the dead, and your members to God, as
 instruments ^s of righteousness. For sin shall not
 have dominion over you; because ye are not
 under the Law, but under grace.

What then? shall we sin, because we are not
 under the Law, but under grace? Far be it
 from us! Do ye not know, that to whomsoever
 ye yield yourselves servants ^t to obey, his ser-
 vants ye are whom ye obey; whether of sin
 unto death, or of obedience unto righteousness?
 But thanks be to God, that whereas ye were the
 servants

^p Or, *infeebled* and enervated. enemies.

^q As the death of either master or slave, particularly the latter, destroys the relation between them.

^r *i. e.* As a sacrifice for sin.

^s Or, *weapons*, *ἔπλαα*, to fight his battles against our spiritual

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^t By *servants* we are in this place to understand *slaves*, who give themselves up as the property of their master; the allusion to slavery and freedom, being carried on to the end of the chapter.

L

Or,

servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you^a; and being made free from sin, ye are become the servants of righteousness. I speak as a man^b, because of the infirmity of your flesh. As^c ye have presented your members servants to uncleanness and to iniquity, unto iniquity^d; so now present your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. Therefore, what fruit^e had ye then from those things, of which ye are now ashamed? for the end of those things *is* death. But now being set free from sin, and become servants to God, ye have your fruit unto holiness; and the end *is* everlasting life. For death *is* the wages of sin; but the gift of God *is* eternal life, in Jesus Christ our Lord. Know ye not, brethren, (for CHAP. VII. I am speaking to those who know the Law) that the Law hath dominion over a man so long as^f he liveth? For the married woman is bound by

^a Or, *that model of doctrine into which you were delivered, as into a mold, as is expressed by the word.* An allusion to melted metal.

^b *i. e.* upon the common principles of human equity and justice, with which the Romans were well acquainted, and in reference to civil customs with regard to slaves; and that because of their incapacity to conceive spiritual things, but by the help of such sensible images.

^c *ὡςπερ γὰρ.* The latter is plainly an expletive here, as it frequently is in Greek.

^d From one sin to another, to which that debauchery leads you.

^e *i. e.* what profit or advantage.

^f Or, *it [the Law] is in being, i. e. in force:* The Apostle supposes both the Law and the Christian converts, to be figuratively *dead* to each other. See *v.* 4, and 6.

by the law to *her* husband, while he is alive ;
 but if the husband be dead, she is discharged
 from the law of *her* husband. Therefore if she
 should be married to another man while *her*
 husband liveth, she would bear the name of an
 adulteress : but if *her* husband be dead, she is
 free from that law ; so that she is not an adul-
 teress, though she be married to another man.
 Thus ye also, my brethren, are become dead
 to the Law by the body ^c of Christ ; that ye
 might be married to another, *viz.* to him who
 was raised from the dead ; that we might pro-
 duce fruit to God. For when we were in the
 flesh ^d, the sinful passions, which were by the
 Law, operated in our members, to bring forth
 fruit unto death : But now we are set at liberty
 from the Law, that in which we were held
 being dead ^e ; that we may serve in the newness
 of the spirit, and not *in* the oldness of the
 letter.

What shall we say then ? Is the Law sin ?
 God forbid !—But I should not have known sin,
 if it had not been for the Law ; for I had not
 known lust ^f, unless the Law had said, “ Thou
 “ shalt not covet :” But sin, ^g taking occasion
 by

^c His crucified body, *i. e.* by his dying for you.

^d *i. e.* Under the comparatively carnal Mosaic dispensation.

^e ἀποθανόντες. Some copies read ἀποθανούσιν, *we dying to that, &c.*

^f *i. e.* the sinfulness of irre-

gular desires. The Apostle here assumes the character of a person who is, *first* ignorant of the Law, *then* under it ; and, *at last*, with transport discovering the Gospel.

^g Or, *gaining strength*, ἀφ' ἧς λαβύσα.

by the commandment, powerfully operated in me all manner of concupiscence. For, without
 9 the Law, sin was dead; and I once lived without the Law: But, when the commandment
 10 came, sin revived, and I died ^h; and the commandment which *was intended* for life, I found
 11 *to be* unto death ⁱ. For sin, taking occasion by the commandment, deceived me ^k, and slew me
 12 by it. Thus the Law *is* holy; and the commandment holy, and just, and good.—Was that
 13 then which is good made death to me? God forbid! ^l but sin; that it might appear sin, by working death in me by that which is good; so that sin, by the commandment, might become
 14 superlatively sinful. For we know that the Law is spiritual: But I am carnal, being sold
 15 under sin. For that which I do, I allow not ^m; for what I would ⁿ, that I do not practise; but
 16 the thing which I hate, that I do. Now, if I do that which I would not, I consent to the
 17 Law that *it is* good. But now it is no more I
 ° myself that do it, but sin, which dwelleth in
 18 me. For I know, that in me, that is, in my flesh, no good dwelleth: for to will is in my power ^p; but I find not *ability* to perform that
 which

^h *i. e.* Sin triumphed, and I, incapable of resisting it, submitted.

ⁱ Thus a medicine, intended for a cure, may prove fatal by a wrong application.

^k Into a persuasion, that I could not be worse than I was, and rendered my case more desperate.

^l *i. e.* It was not the Law, but Sin that *was made death to me*.

^m To be right, or *do not approve*, *ου γινωσκω*.

ⁿ Fain do, *εθελω*.

^o *i. e.* my rational or spiritual part.

^p Or, *the will is in me, το θελον παρακειται μοι*.

which is good. For I do not ~~the~~ good that I
will; but the evil, which I do not will, that I
practise. If then I do what I would not, it is
no more I that do it, but sin which dwelleth in
me. I find therefore a law^a, that when I
would do good, evil is present with me. For
I delight in the Law of God, after the inward
man^b: But I see another law in my members
making war against the law of my mind, and
captivating me to the law of sin, which is in
my members^c. O wretched man that I am!
who shall rescue me from the body^d of this
death? — I^e thank God, through Jesus Christ
our Lord. So then, I myself, with the mind,
serve the law of God; but, with the flesh, the
law of sin. *There* is, therefore, now no con-
demnation to those who are in Christ Jesus, and
do not walk after the flesh, but after the Spirit.
For the law of the Spirit of life in Christ Jesus
hath made me free from the law of sin and
death. For what it was impossible for the Law
to do, in that it was weak through the flesh,
God *hath done*, sending his own Son in the like-
ness

CHAP.
VIII.

^a *i. e.* a kind of constraining principle.

^b The mind, my nobler and better self See note (^a) on v. 17.

^c *i. e.* my corporeal and ignobler part.

^d This irksome load which I carry about me, like a dead carcass tied to a living body — Alluding to the cruel practice

of some tyrants; who tied the dead to their living captives.

Mortua quinet. am. jugabat corpora vivent. &c.

Virg. Æn. VIII. 485.

^e The grace of God, says the Vulgate, according to some Greek copies, ἡ χάρις τοῦ Θεοῦ, which makes a plainer and nobler sense.

ness of sinful flesh, and * by a sacrifice for sin,
 4 hath condemned sin 'in the flesh; that the
 righteousness of the Law might be fulfilled in
 us, who walk not after the flesh, but after the
 5 Spirit. For they who are carnal mind the
 things of the flesh; but those who are spiritual,
 6 the things of the Spirit. Now, carnal minded-
 ness *is* death, but spiritual mindedness *is* life and
 7 peace; because the carnal mind *is* enmity to-
 wards God, for it is not subject to the law of
 8 God, neither indeed can *it* be; so that they
 9 who are in the flesh cannot please God. But
 ye are not in the flesh, but in the Spirit, pro-
 vided the Spirit of God dwell in you. Now, if
 any one have not the Spirit of Christ, he is
 10 none of his. And if Christ *be* in you, the body
 indeed *is* dead, because of sin; but the Spirit *is*
 11 life, because of righteousness. And if the Spi-
 rit of Him who raised up Jesus from the dead
 dwell in you, He that raised up Christ from the
 dead ^y will also impart life to your mortal bo-
 dies, by his Spirit who dwelleth in you.

12 **T**herefore, brethren, we are debtors, not to the
 13 flesh, to live after the flesh: For if ye live after
 the flesh, ye shall die ^z; but if ye, through the
 Spirit, do mortify the deeds of the body, ye shall
 14 live ^a. For as many as are led by the Spirit of God,
 they

* *κατὰ ἀναγκήν*. Compare *make alive*. 'Quicken,' *v. Tr.*
Heb. X. 6. 2 Cor. V. ult. where is an obsolete word.
 the word is used in the same
^z *i. e.* perish everlastingly.
^a *i. e.* Obtain eternal life.

^y *ἐκτονου*, will animate or

they are the Sons of God. For ye have not received the spirit of servitude again to fear; but ye have received the Spirit of adoption^b, by which we cry Abba, *i. e.* Father. The Spirit himself beareth testimony with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and co-heirs with Christ; provided that we suffer with *him*, that we may also be glorified together. Now, I find upon computation^c, that the sufferings of this present time *are* not worthy of any account, when set against the glory which shall be revealed to us. ^d For the earnest expectation of the creation is waiting for the revelation of the sons of God. For the creation was made subject to vanity, not willingly^e, but by him who hath subjected *it*, in hope that the creation itself also shall be set free from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and laboureth in pain together^f until now: And not only *so*, but even we ourselves, who have the

^b By which we address the FATHER of all, as adopted sons, with filial affection and confidence.

^c λογίζεσθαι γαρ.

^d This seems to be a bold Προσπορεια, by which the whole *unewangelized* world is represented as looking out with eager expectation for such a remedy, for the evils they experienced, as the Gospel brings; by which human nature would be finally rescued from vanity

and corruption, and inferior creatures from tyranny and abuse. I have rendered *along* creation all the way, as indeed the *v. Tr.* has in *v. 22.*

^e Or, *by choice*, *i. e.* by their own personal misbehaviour; but by *him*, *i. e.* Adam, who voluntarily fell.

^f *συνδύμι*, *is in pangs*, like a woman in travail, to bring on this important birth of the children of God.

the first-fruits of the Spirit, grone within ourselves, waiting for the adoption ^e, *i. e.* the redemption of our body. For we are saved ^h by hope. Now, hope, which is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for what we do not see, we *then* wait for it with patience. Moreover, the Spirit also helpeth ⁱ our infirmities: for we know not what we should pray for, as we ought; but the Spirit itself intercedeth ^k for us with utterable groanings. And He who searched the hearts knoweth what *is* the mind of the Spirit; because he intercedeth for the saints, according to *the will of* God. And we know that all things ^l co-operate for good to those who love God; to those who are called according to *his* purpose. For whom He did foreknow, He also did predestinate ^m *to be* made conformable to

^e *viz.* The completion of it, at the resurrection. There seems to be a beautiful gradation in v. 1;—20. The whole world is represented groaning, earnestly expecting, and in strong pangs, for the Gospel dispensation; and even those, who had embraced it, are strongly excited with desire and hope of a yet more exalted state after the resurrection.

^h From the evils, &c. of this wretched state by hope, not of visible objects, but of an invisible state of glory and felicity.

ⁱ As it were, *lends us an helping hand under all our infirmities,*

as συναντιλαμβάνονται, &c. signifies.

^k Some render ἐπιμετευχάμεν ὑπὲρ ἡμῶν. *manages affairs for us:* However, *intercedeth* must be taken here with some latitude; it being Christ's peculiar office to make intercession for us.

^l *i. e.* all occurrences in the course of Divine Providence.

^m God predestinated to eternal life those whom he *foreknew*, because He *foreknew* that they would embrace the terms of salvation offered in the Gospel. *La prédestination*, says a learned French author, *n'est autre chose que*

to the image of his Son, that he might be the
 First-born among many brethren. Moreover, 30
 whom he predestinated, them he also called;
 and whom he called, them he also justified;
 and whom he justified, them he also glorified ⁸.
 What shall we therefore say to these things?— 31
 If God *be* for us, who *can be* against us? He 32
 that spared not his own Son, but delivered him
 up for us all; how shall he not, with him, also
 freely grant us all things? Who shall lodge any 33
 accusation ⁹ against the elect of God? *It is* God
 that justifieth. Who *is* he that condemneth? 34
It is Christ, who died, yea rather is risen again;
 who is even at the right hand of God; who also
 maketh intercession for us. Who shall separate 35
 us from the love of Christ? *shall* tribulation, or
 distress, or persecution, or famine, or naked-
 ness, or peril, or sword? (as it is written ¹⁰, 36
 “For thy sake we are killed all the day long;
 “we are accounted as sheep for the slaughter.”)
 Nevertheless, in all these things we are more 37
 than

*que l'arrangement que Dieu fait
 de ses ouvrages par sa prescience;
 which is agreeable to St. Austin's
 definition: In juâ, quæ falli mu-
 tue non potest, præscientiâ,
 opera sua futura disponere, id om-
 nino, nec aliud quidquam, est
 prædestinare. Whatever difficul-
 ties may occur in reconciling
 the Divine Prescience with the
 free agency of man, according to
 our limited way of thinking; I
 presume, no rational man will
 deny the existence of either the
 one or the other.*

⁸ *i. e.* hath appointed that
 they shall be finally glorified, in
 conformity to his Son.

⁹ This is the obvious signifi-
 cation of *εγκληματι*.

¹⁰ Some would point this pas-
 sage interrogatively thus: *Is it
 God? He who justifies?—Is it
 Christ? He who died for us? &c.*

¹¹ *Psa.* XLIV. 22. Though
 the sword should make such
 havock among us defenceless
 Christians, that we may be com-
 pared to sheep destined for the
 slaughter; yet in all these, &c.

¹² Different

than conquerors, through him who hath loved
 38 us. For I am persuaded, that neither death,
 nor life, nor angels, nor Principalities, nor
 Powers^r, nor things present, nor things to come,
 39 ^r nor height, nor depth, nor any other created
 Being, shall be able to separate us from the love
 of God, which is in Christ Jesus our Lord.

CHAP. IX. I SAY the truth in Christ, I lie not; my
 conscience also bearing me testimony in the
 2 Holy Spirit, that I have great grief and incessant
 3 anguish in my heart. For I could wish that
 for the cause^r of Christ, I myself were made an
 anathema for my brethren, my kindred ac-
 4 cording to the flesh; who are Israelites, to whom
appertain the adoption^u, and the glory^x, and
 the covenants, and the giving of the Law, and
 5 the service of God, and the promises; whose are
 the fathers^y, and from whom, according to the
 flesh, Christ is descended, who is over all, God
 blessed

^r Different orders of evil as well as good angels are called *Principalities* and *Powers*: the latter seem to be meant here.

^r i. e. height of prosperity, nor depth of adversity.

^u *we* has a similar signification in *Mat. XVIII. 7. Luke XIX. 3.* Some render *we*, after the example of Christ; quoting *2 Tim. I. 3. q. d.* I am willing to endure the ignominious accursed death of the cross, &c. Compare *1 John III. 16.* However, it would be very absurd

to suppose, that the Apostle wished to be devoted to everlasting misery for the good of others.

^u They being called the sons and daughters of the Almighty. Compare *Deut. XIV. 1. Jer. XXXI. 9.*

^x i. e. The *Schechinah*, or God's visible presence, and the covenants made successively with Abraham, and with Moses in their name.

^y Or the Patriarchs.

blessed for ever. Amen! Not that the word ² 6
 of God hath by any means fallen to the ground:
 For all *are* not Israel, who are of Israel; nei- 7
 ther because they are the seed of Abraham, *are*
they all children; but ³, "In Isaac shall thy seed
 be called." That is, not the children of the 8
 flesh *are* the children of God; but the chil-
 dren of the promise are accounted as the seed.
 For this *is* the word of promise ⁴, "At the ap- 9
 pointed time I will come, and Sarah shall have
 "a son." And not only *this*; but Rebekah also 10
 when she conceived by one, *viz.* by our father
 Isaac; while *the children* were not yet born, 11
 and had done neither good or evil, that the
 purpose of God according to election might stand,
 not of works, but of him that calleth; it was 12
 said to her, "The elder ⁵ shall serve the younger."
 As it is written, "Jacob have I loved, but Esau 13
 "have I hated ⁶."

What shall we say then? *Is there* unrighteous- 14
 ness with God? God forbid ⁷! For he saith to 15
 Moses,

² *i. e.* His promise cannot be rendered abortive, because some of Jacob's descendants are rejected; since it was made to spiritual Israelites, *i. e.* to believers.

³ It is said in *Gen.* XXI. 12.

⁴ *Gen.* XVIII. 14.

⁵ *i. e.* the posterity of Esau shall be in subjection to the descendants of Jacob. *Gen.* XXV. 23.

⁶ *Mal.* I. 2, 3. *i. e.* Greatly preferred the former to the

latter. Compare *Gen.* XXIX. 31. *Luke* XXIV. 26. It appears from the above prophecies that the Apostle does not here speak of the eternal state of Jacob and Esau, nor even of their persons, but of their posterity: Hence God ⁷ lays waste the heritage of Edom, for the dragons in the wilderness.

⁷ It is consistent with the strictest justice, and a matter of the freest choice, to whom such favours are granted; and though we

- Moses ^f, “ I will have mercy on whom I will
 “ have mercy, and will compassionate whomso-
 16 “ ever I will compassionate.” So then *it is not*
 of him that willeth, nor of him who runneth;
 17 but of God who sheweth mercy. For the Scrip-
 ture saith to ^g Pharaoh, “ For this cause
 “ have I raised thee up ^h, that I may shew forth
 “ my power in thee, and that my name may
 18 “ be celebrated through all the earth.” There-
 fore He hath mercy on whom he will, and
 19 whom He will he hardeneth. Thou wilt there-
 fore say to me, Why doth He then find fault?
 20 for who hath resisted ⁱ his will?—Nay but,
 O man, who art thou that repliest ^k against
 God? shall the thing formed say to him who
 formed *it*, Why hast thou made me thus?
 21 Hath not the potter power over the clay ^l, out
 of

we cannot penetrate into the sovereign reasons by which God acts, yet we must believe that they are worthy of himself.

^f In *Exod.* XXXIII. 19.

^g The Apostle does not produce an instance of an innocent person, made an object of Divine wrath by a mere act of sovereignty; but one of the most insolent, atheistical sinners that ever existed.

^h To that height of eminence, in which thou gloriest. Some render it, *I have caused thee to stand*, i. e. reserved thee to be made a more remarkable example of vengeance, agreeable to διατηρῆς, by which the LXX. render the original word

קִימְתִּיךָ, *Exod.* IX. 16.

ⁱ Who hath ever resisted, or can be able to resist, *his will*? In answer to this objection the Apostle says, That it is the highest presumption in a child of dust, a vessel of clay, to expostulate with his Almighty and all-wise Creator, who has a right to display his awful and tremendous power by punishing those who justly deserve punishment, at what time, and in what manner, he pleases.

^k Or, *that dost contest, entrest into a debate*, ἀντιπονεῖν.

^l Compare *Jer.* XVIII. 4—6. It is remarkable that Aristophanes calls men πλάσματα πηλου, *fæcilia luti*.

of the same mass to make one vessel to honour ^m,
 and another to dishonour? *What*, if it be the ²²
 will of God to shew *his* wrath, and to make
 known his power; having endured with much
 long-suffering the vessels of wrath fitted ^a to de-
 struction: And ^o *what if*, that he may make ²³
 known the riches of his glory on the vessels of
 mercy, *He long endures those* whom He had pre-
 viously prepared to glory? even us, whom he ²⁴
 hath called, not of the Jews only, but also of
 the Gentiles: As He saith also in Hosea ^p, “ I ²⁵
 “ will call them My People, who were not
 “ my people; and her Beloved, who was not
 “ beloved. And it shall come to pass, *that* in ²⁶
 “ the place where it was said to them. Ye *are*
 “ not my people; there shall they be called,
 “ The Children of the living God.” Isaiah also ²⁷
 crieth concerning Israel ^q, “ Though the num-
 “ ber of the children of Israel be as the sand of
 “ the sea, a remnant ^r shall be saved. For the ²⁸
 “ Lord is finishing and cutting short his account
 “ in righteousness; for the Lord will make
 “ a short account upon the earth.” And as ²⁹
 Isaiah said before ^s, “ Except the Lord of hosts
 “ had

^m *i. e.* for use and ornament,
 and another for a meaner pur-
 pose.

^a Ripe for destruction by a
 series of crimes, which shall
 finally appear to be *vessels of*
wrath.

^o There is an evident Ellipsis
 here, which I have supplied
 from the preceding verse by the

words in Italics.

^p *Hos.* I. 10.

^q *Isa.* X. 22, 23.

^r *i. e.* a remnant only, and
 the bulk of the people shall be
 cut off; so that on balancing
 the account, there will be but a
 small over-plus.

^s Chap. I. 9.

“ had left us a seed, we should have been as
 “ Sodom, and we should have been made like
 30 “ Gomorrhah.” What shall we say then ?—
 That the Gentiles who pursued not after righte-
 31 ousness have attained to righteousness,—the
 righteousness which is by faith ; but Israel, pur-
 32 suing after the Law of righteousness, hath not
 attained to the law of righteousness : wherefore ?
 —because *they did* not *pursue it* by faith, but
 as ^u by the works of the Law ; for they stumbled
 33 at that stumbling-stone ; as it is written, “ Be-
 “ hold, I lay in Sion a stumbling-stone, and a
 “ rock of offence ; and whoever believeth on
 “ him shall not be ashamed.”

CHAP. X. **B**RETHREN, ¹ the affectionate desire of
 my heart, and supplication to God concern-
 2 ing Israel, is for their salvation. For I bear
 testimony to them, that they have a zeal for
 3 God, but not according to knowledge. For
 they, being ignorant of the righteousness of God,
 and seeking to establish their own righteousness ¹,
 have not submitted themselves to the righte-
 4 ousness of God ². For Christ *is* the end of the
 Law, for righteousness to every one who believ-
 5 eth. For Moses describeth the righteousness
 which

¹ Surely this, which is the conclusion of the whole argument, *That the Gentiles, &c.*

^u *i. e.* as if it was to be attained by, &c.

^x *sudoxia, a pleasure and satisfaction* to me.

^y By an imperfect observa-

tion of the precepts, and the typical expiations, of the Law.

² Exhibited in the scheme of redemption by his Son ; and have not placed their own attempts of obedience in a due subordination to it.

which is by the Law, *saying*, "The man who
 "doeth these things shall live by them^a." But 6
 the righteousness which is by faith speaketh
 thus^b: "Say not in thine heart, Who shall
 "ascend into heaven?" that is, to bring Christ
 down *from above*; or, "Who shall descend 7
 "into the^c abyss?" that is, to bring up Christ
 again from the dead. But what faith he? 8
 "The word is nigh thee,—in thy mouth, and
 "in thy heart." That is the word of faith
 which we preach; *viz.* That if thou wilt with 9
 thy mouth confess the Lord Jesus, and believe^d
 in thy heart that God hath raised him from the
 dead, thou shalt be saved: For with the heart 10
 we believe to righteousness; and with the mouth
 confession is made to salvation^e; for the Scrip- 11
 ture saith, "Every one who believeth in him
 "shall not be ashamed^f." For there is no 12
 difference between Jew and Greek; for the
 same Lord of all displays his riches^g to all who
 call upon him. For "whoever shall invoke the 13
 "name of the Lord shall be saved^h." How 14
 then shall they call on him in whom they have
 not

^a *Levit. XVIII. 5.* compared with *Deut. XXVII. 26.*

^b *q. d.* To borrow the words of Moses, representing the plainness of the Law, in *Deut. XXXIII. 11—14*; which I shall here accommodate to the Gospel.

^c *i. e.* his grave, in the bowels of the earth.

^d *i. e.* with a vital and in-

fluent faith.

^e A secret conviction of the truth, without a public profession of Christianity, would only condemn a man.

^f *i. e.* shall not be put to shame and confusion in the final judgment. See *Isa. XXVIII. 16.*

^g *i. e.* magnifies his bounty.

^h See *Joel II. 32.*

- not believed? and how shall they believe in him
 of whom they have not heard? and how shall
 15 they hear without a preacherⁱ? and how shall
 they preach, except they be sent? as it is writ-
 ten^k, “How beautiful are the feet of those
 “who bring the good tidings of peace, who
 16 “bring glad tidings of good things!” But all
 have not obeyed the Gospel^l: for Isaiah saith^m,
 17 “Lord, who hath believed our report?” So,
 then, faith *cometh* by hearing, and hearing by
 18 theⁿ word of God. ° But I say, Have they not
 heard? “Verily, their voice is gone out through
 “all the earth, and their words to the remotest
 19 “parts of the world^p.” But I *farther* say,
 Hath not Israel known *it*? First, Moses saith^q,
 “I will move you to jealousy by *those who were*
 “not a people, *and* by a foolish nation I will
 20 “provoke you to anger.” But Isaiah assumes,
 greater boldness, and saith^r, “I was found by
 “them who sought me not; I was made ma-
 “nifest to those who enquired not for me.”
 21 But to Israel he saith, “All the day long have
 I

ⁱ By this inference, Paul justifies himself and the rest of the Apostles for preaching the Gospel to the Gentiles, for which they were reproached by the Jews.

^k *Isa.* LII. 7, 8.

^l Or, *all have not listened to these good tidings of peace and reconciliation.*

^m In chap. LIII. 1. *to them, that which they have heard.*

ⁿ *i. e.* the express command of God, to preach the Gospel to Jews and Gentiles.

^o Some transpose v. 16, 17. and place v. 18. after v. 15. which indeed makes the connexion plainer, but is not warranted by MSS.

^p As David says of the celestial luminaries, *Psa.* XIX. 4.

^q *Deut.* XXXII. 21.

^r In chap. LXV. 1, 2.

^s Who

‘ I stretched out my hands to a disobedient and
‘ contradictory people :”

I Say then, Hath God cast away his people? — CHAP. XI.
God forbid ! for I also am an Israelite, of
the seed of Abraham, the tribe of Benjamin.
God hath not cast away “ his people whom he
foreknew. Do ye not know what the Scripture
saith with regard to Elijah ? when he pleadeth
with God against Israel, saying ^x, “ Lord, they
“ have killed thy prophets, and have digged
“ down thine altars ; and I am left alone ^y,
“ and they seek my life.” But what saith the
Divine oracle to him ? “ I have reserved to
“ myself seven thousand men, who have not
“ bowed the knee to Baal.” In like manner also
at this present time there is a remnant, according
to the election of grace. (And if *it be* of grace,
then *it is* no more of works ; otherwise grace
is no longer grace : But if *it be* of works, then
is it no more of grace ; otherwise work is no
longer work.) What then ^z ? — Israel hath
not obtained that which he sought : but the
election hath obtained it ; and the rest were
blinded, as it is written, “ God hath given
“ them the spirit of slumber ; eyes so as not
“ to

^x Who are continually cavil-
ling, and objecting to my gra-
cious dispensations.

^y If I say that they are all re-
jected, I must include myself,
who am an Israelite, in the
number.

^z *i. e.* Those among his peo-
Vol. II.

ple whom, &c.

^x 1 Kings XIX. 14.

^y *i. e.* The only worshipper of
Jehovah in their whole land.

^z What conclusion shall we
therefore draw ? This, *Isaiah*
hath said, &c.

- “ to see, and ears so as not to hear, even to
 9 “ this day ^a.” Moreover, David saith, “ Let
 “ their table become a snare, and a trap ^b,”
 and an occasion of stumbling, and a recompence
 10 to them. “ Let their eyes be darkened, that
 “ they may not see; and keep their back con-
 11 “ tinually bent down ^c. I say then, Have they
 stumbled that they should fall ^d? God forbid!
 But *rather*, by their fall, salvation *is come* to
 12 the Gentiles, to excite them to emulation. Now,
 if their fall *be* the riches of the world, and their
 diminution the riches of the Gentiles; how much
 13 more their fulness ^e?—(For I speak to you, Gen-
 tiles; being as I am the Apostle of the Gentiles,
 14 I extol my office; if by any means I may ex-
 cite to emulation *those who are* my flesh, and
 15 may save some of them.)—For if their rejection
 was the reconciliation of the world ^f, what *will*
 the reception of *them be*, but life from the dead?
 16 For if the first-fruits *be* holy, so *is* the mass;
 and if the root *be* holy, so *are* the branches.
 17 Now, if some of the branches were broken off,
 and

^a See *I. a.* XXIX. 10. VI. 10.
Deut. XXIX. 4.

^b As David saith of the gra-
 tious Provision which God be-
 stowed on incorrigible sinners
 in *Psa.* LXIX. 22; so I may
 say, that Gospel, which was de-
 signed for their salvation, is
 now become an instrument of
 ruin to unbelievers, as a recom-
 pence for their wickedness in
 rejecting it.

^c Under a perpetual weight

of sorrows, &c.

^d *viz.* Into irrecoverable ruin,
 and never more to be owned by
 God, as his people?

^e *i. e.* The restoration and
 conversion of the whole Jewish
 people, according to the pre-
 dictions of the ancient prophe-
 cies.

^f *i. e.* Of the heathen world
 by sending the preachers of the
 Gospel among them.

and thou, being a wild olive-tree, wert grafted
 in among them, and art, with them, become
 a partaker of the root and fatness of the good
 olive-tree; boast not against the *natural* branches! 18
 And if thou dost boast, thou bearest not the
 root, but the root thee. Wilt thou say then, 19
 The branches were broken off, that I might be
 grafted in?--Very well; they were broken off 20
 for unbelief, and thou standest^s by faith. Be not
 high-minded; but fear! For if God spared not 21
 the natural branches, neither will he by any
 means spare thee^h. Behold therefore the good- 22
 ness and severity of God! severity towards those
 who fell, but goodness towards thee, if thou
 continue in *his* goodness; otherwise thou also
 shalt be cut off. Moreover, they also, if they 23
 do not continue in unbelief, shall be grafted in;
 for God is able to ingraft them again. For if 24
 thou wert cut off from the olive-tree which
 is wild by nature, and wert, contrary to nature,
 grafted on the good olive-tree; how much
 more shall they, who are the natural *branches*,
 be grafted on their own olive-tree? For I 25
 would not have you ignorant, brethren, of
 this mystery, lest ye should be wise in your
 own conceitsⁱ, that blindness is, in part,
 happened to Israel, until the fulness^k of the
 Gentiles shall be brought in: And so^l shall 26
 all

^s *i. e.* continuest in the stock. the Jews.

^h In similar circumstances.

ⁱ *i. e.* lest you should have too
 high an opinion of yourselves
 on account of the rejection of

^k *i. e.* The complete harvest
 of the Gentiles, consequent on
 the full conversion of the Jews.

^l See above v. 12. and note.

all Israel be saved; as it is written ^m, “ a Deli-
 “ verer shall come out of Sion, and he shall
 27 “ turn away ungodliness from Jacob; and this
 “ is my covenant to them, when I shall take
 28 “ away their sins.” They are, with respect to
 the Gospel, enemies for your sakes ⁿ; but, ac-
 cording to the election, *they are* beloved on ac-
 29 count of their fathers. For the gifts and calling
 30 of God *are* not to be repented of. For as ye
 were once disobedient to God, but now have
 31 obtained mercy through their unbelief; so have
 they also been disobedient on account of your
 32 mercy, that they also may obtain mercy. For
 God hath shut up all under disobedience^o, that
 33 He might have mercy upon all. O the depth
 of the riches ^p, and wisdom, and knowledge of
 God! How unsearchable *are* his judgements, and
 34 his ways such as cannot be traced out! For
 who hath known the mind of the Lord? or
 35 who hath been his counsellor ^q? Or who hath
 first given to him? and it shall be repaid him
 36 again: For ^r of Him, and through Him, and
 for

^m *I/a.* LIX. 20.

ⁿ Or, *on your account.* For the calling of the Gentiles pre-
 judiced the Jews against the
 Gospel.

^o Suffering both Jews and
 Gentiles. in their turn, to revolt
 under different degrees of light;
 and magnifying the riches of his
 grace, by causing them mutually
 to promote the salration of each
 other. Hence the Apostle breaks
 out into the following excla-

mation.

^p *i. e.* How rich the treasures
 of his mercy and benevolence!
 How deep the contrivances of
 his wisdom! How boundless the
 immensity of his knowledge.

^q In forming the amazing
 plan of Redemption, &c.

^r *Of Him*, as the original
 Author; *through Him*, as the
 gracious Preserver; and *for Him*,
 as the ultimate end.

for Him, *are* all things: To whom *be* glory for ever, Amen !

^s **I** Entreat you therefore, brethren, by the mer-^{CHAP.}
 cies of God, that ye present your bodies a^{XII.}
 living, holy, and well-pleasing sacrifice to God ;
 as your reasonable service. And be not con- 2
 formed to this world^t ; but be transformed in
 the^u renovation of your mind, that ye may ex-
 perimentally know, what the good^x, and accept-
 able, and perfect will of God *is*. Now, I say, 3
 through the grace which is given me, to
 every one who is among you, not to think of
himself more highly than he ought to think ;
 but to think soberly^y, according as God hath
 distributed to every one the measure of faith. For 4
 as, in one body, we have many members ; but all
 members have not the same use : so we, though 5
 many, are one body in Christ, and every one
 members of each other, but having gifts diffe- 6
 rent according to the grace that is given to us ;
 if it be prophecy^z, *let us attend on it* according
 to the proportion of faith ; or if it be ministry^a, 7
 on

* Here the Apostle, having finished the argumentative part, enters on a series of most admirable practical exhortations and directions.

^t *i. e.* Conform not to the prevailing sentiments and customs of this vain and sinful world.

^u Endeavouring to become, as it were, *new creatures*, by contracting new habits of virtue,

&c. under the benign influence of the Holy Spirit.

^x *i. e.* good in itself, acceptable to God, and *perfective* of our nature.

^y Or *wish sobriety and modesty*. The original is very emphatical *φρονεῖτε ὡς το σωφρονεῖτε*.

^z Or, *preaching, explaining* SS. &c.

^a *viz.* of the public alms.

- on ministration; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that distributeth ^b, *let him do it with simplicity*: he that ruleth, with diligence; he that sheweth mercy ^c, with chearfulness.
- 9 Let love *be* undissembled. Abhor that which is evil, *and* adhere to that which is good.
- 10 *Be* tenderly affected towards each other with brotherly love^d; in honour preferring one another;
- 11 Not slothful in business; fervent in spirit;
- 12 *as*, serving the Lord; rejoicing in the hope^e; patient in tribulation; persevering in prayer;
- 13 communicating to the necessity of the saints; pursuing hospitality^f: Bless them who persecute you; bleis and curse not. Rejoice with those who rejoice, and weep with those who weep.
- 16 *Be* entirely united in your regards for each other. Affect not high things, but condescend to men of low rank. Be not wise in your own conceits.
- 17 Render to no man evil for evil. Provide things honest^g in the sight of all men. If it be possible, to the utmost of your power, live peaceably with
- 19 all men. Dearly beloved, avenge not yourselves; but rather give place to wrath^h: for it is written,

^b Or *the office of a Deacon*, διακονία.

^c *i. e.* visiteth and attendeth the sick and disabled.

^d Or, *delight in the tenderest fraternal affection to each other*, φιλαδελφία καὶ ἀλλήλους φιλοστοργία.

^e Of a glorious immortality; the hope of a Christian being a resurrection to eternal life. Com-

pare *Acts XXIV. 15.*

^f The want of public inns in the east, and the distress of banished and persecuted Christians, made the Apostle frequently enforce this duty.

^g Fair, and reputable, καλὰ.

^h Or, *yield to the injurious person, instead of meditating revenge.*

written, " Vengeance *is* mine; I will recompense," saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst; give him drink: for, by doing this, thou wilt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

LET every soul be subject to the superior powers: for there is no authority but from God; the powers which exist are appointed by God. Whoever therefore setteth himself against the power, withstandeth the disposition of God; and they who withstand shall receive to themselves condemnation. For Rulers are not a terror to good, but to evil works: Wouldest thou not then be afraid of the Power? do that which is good, and thou shalt have praise from it; for he is, to thee the servant of God for good. But if thou doest evil, be afraid; since he beareth not the sword in vain; for he is the servant of God, an avenger to execute wrath upon him that doeth evil. Therefore it is necessary that

CHAP.
XIII.

2

3

4

5

ye

¹ i. e. Thou wilt melt his obdurate mind to tenderness, by such acts of kindness. This seems to allude to the method of melting down metallic ores, by laying coals on the top of the furnace; which has never been observed by any commentator that I have consulted.

^k Sets himself in array, ἀντιτασσόμενος, against the magistrates, who are disposed and arranged, τῆταγματι, by God,

shall receive condemnation from the civil Power, &c.

^l i. e. They were intended to encourage the former, by punishing the latter. If circumstances should arise, to which this argument is not applicable, we may reasonably suppose that the Apostle did not intend here to pronounce concerning such extraordinary cases.

^m i. e. the wrath of a righteous God, by temporal punishments.

M 4

ⁿ i. e.

- ye should be in subjection not only on the account of wrath ^a, but also for the sake of conscience. For on this ^o account ye also pay tribute; for they are the ministers of God, applying themselves continually to this one affair. Therefore render to all their due; tribute to whom tribute, custom to whom custom, reverence to whom reverence, honour to whom honour, *is due*.
- Owe nothing to any one, but mutual love to one another; for he that loveth another hath fulfilled the Law. For these ^v, “Thou shalt not commit adultery; Thou shalt not kill; “Thou shalt not steal; Thou shalt not bear “false testimony; Thou shalt not covet;” and whatever other commandment *there may be*, it is summed up in this precept, *viz.* Thou shalt love thy neighbour as thyself. Love worketh no evil to one’s neighbour; therefore Love *is* the completion of the Law.

- Moreover as we know the season ^q, *it is now* high time to awake out of sleep; for now *is* our salvation nearer, than when we believed ^r.
- The night ^s is far advanced, the day ^t is drawing near;

^a *i. e.* For fear of incurring his displeasure, and being punished.

^o *i. e.* Because they devote their whole time and care to the public good.

^v *viz.* precepts; so being understood before each of them.

^q *i. e.* the circumstances of the present time, when you are engaged to serve God in newness

of life.

^r The intervening time between the present moment, and the hour of entrance into glory, is now shorter than, &c.

^s The dark state of this present life.

^t Which will shew all things in their proper colours and real forms.

near; let us therefore put off the works of darkness, and let us ^a put on the armour of light. Let us walk orderly ^z, as *being* in the day, not in rioting and drunkenness, not in chambering and wantonness ^y, not in strife and envy. But put ye on the Lord Jesus Christ ^z; and do not make provision for the flesh, to *fulfill* its *irregular* desires.

HIM that is weak in the faith receive ^z; *but run* CHAP. XIV. not unto debates about matters in doubt. For one believeth that he may eat all things; another who is weak, eateth vegetables. Let not him who eateth ^b despise him that eateth not: And let not him who eateth not, judge him that eateth; for God hath received him ^c. Who art thou that judgest the servant of another? to his own master he standeth or falleth: Yea, he shall be upheld; for God is able to establish him.

^a *i. e.* Let us be clothed with the Christian graces, which, like burnished armour, will be an ornament and defence, and reflect the light which is so gloriously rising upon us.

^z *εὐσχημένως, decently, gracefully, &c.*

^y *ασιλγία* properly signifies a *soft, luxurious, and effeminate manner of life*.

^z Imitate him, or clothe yourselves with all the virtues and graces that adorned him, as a man.

^a With indulgence; and converse with him in a friendly manner, without disputing about

matters in debate between you.--

In this whole Section, the Apostle recommends candor and mutual forbearance to the Jewish and Gentile Converts; and entreats the latter, not to despise or quarrel with the former, on account of their observing the distinction of clean and unclean food, &c. but to rejoice in their own Christian liberty, without causing others to apostatize by offending their tender consciences.

^b Things prohibited by the Mosaic law.

^c Into the Christian church, without laying him under such restraints.

- 5 him. One man esteemeth one day above another ^d; another ^e esteemeth every day *alike*. Let every one freely enjoy his own opinion.
- 6 He that observeth a day, ^f observeth *it* to the Lord: and he that doth not regard a day, to the Lord regardeth not *it*. He that doth eat, eateth to the Lord; for he giveth God thanks: And he that doth not eat, to the Lord he eateth
- 7 not, and giveth God thanks. For none of us liveth
- 8 to himself; and no man dieth to himself: For, if we live, we live to the Lord ^g; and if we die, we die to the Lord; so that whether we
- 9 live, or die, we are the Lord's. For, to this purpose Christ both died, and rose, to a new life, *viz.* that he might be Lord both of the
- 10 dead and the living. Why then dost thou ^h judge thy brother? or why dost thou condemn thy brother? for we shall all stand before the tri-
- 11 bunal of Christ. For it is written ⁱ, "*As I live,*
- 12 "*saith the Lord, every knee shall bow to me,*
- 13 "*and every tongue shall confess to God;*" so that every one of us shall give an account of himself to God. Let us not therefore any longer judge one another, but determine this rather,

^d *i. e.* The Jewish convert still prefers the Sabbaths, new-moons, &c. *above other days.*

^e *Educated* among the Gentiles, or better instructed in the design and genius of Christianity.

^f *i. e.* distinguishes it, beca^{se} he thinks it agreeable to the will of God.

^g We Christians are engaged

to live according to the Lord's will, and not according to our own.

^h Why dost thou, who wert a Jew, deride the *Gentile* convert, for not observing the Mo-
saic precepts, and rashly antici-
pate the final Judgement.

ⁱ *Isa.* XLV. 23.

rather, not to lay a stumbling-block or scandal ^k in a brother's way. I know, and am persuaded ¹⁴ by the Lord Jesus, that nothing *is* unclean of itself; but he who accounteth any thing to be unclean, to him *it is* unclean. Now if thy ¹⁵ brother be grieved ¹ with *thy* food, thou no longer walkest according to charity. Do not, with thy food, destroy him for whom Christ died. Let not then your good ^m be slandered. ¹⁶ For the kingdom of God ⁿ is not meat and ¹⁷ drink; but righteousness, and peace, and joy, in the Holy Spirit. And he that in these things ¹⁸ ^o serveth Christ, is acceptable to God, and approved by men. Let us therefore pursue the ¹⁹ things which tend to peace, and mutual edification. Do not, for the sake of food, destroy the ²⁰ work of God. All things, indeed, *are* pure; but *that is* evil to a man which he eateth with offence: *It is* good neither to eat flesh, nor to ²¹ drink wine, nor *any thing* by which thy brother stumbleth, or is scandalized or made weak ^p. Hast ²² thou faith ^q? have it to thyself before God. Happy *is* he who doth not condemn himself in that thing which he alloweth; ^r But he that ²³ maketh a difference is condemned if he eat, because

^k See note on Mat. V. 29.

¹ *i. e.* Be wounded in his conscience, and led into sin.

^m *i. e.* your liberty, which is good in itself, be blamed as the occasion of mischief.

ⁿ The Christian dispensation.

^o Acts conscientiously, as a disciple of Christ.

^p *i. e.* By which he may be

ensnared, or discouraged in his religious course

^q *i. e.* a just persuasion of the indifference of those things, which others scruple.

^r *i. e.* Whoever maketh a difference between clean and unclean food, is condemned by his conscience if he eat, &c.

because *he eateth*; not with faith ^a; for what
 CHAP. ever *is* not of faith is sin. We then who are strong
 XV. ought to bear the infirmities of the weak, and
 2 not to please ourselves ^t. Let every one of us
 please *his* neighbour for *his* good, to edification.
 3 For Christ pleased not himself; but, as it is
 written ^u, "The reproaches of them, who
 4 "reproached thee, fell on me." For whatever
 things were formerly written, were written for
 our instruction; that through patience and consolation
 of the Scriptures we might have hope.
 5 Now, may the God of patience and consolation
 grant that you may have a mutual affection
 6 after the example of Christ Jesus! that with one
 mind, *and* one mouth ye may glorify God, even
 7 the Father of our Lord Jesus Christ. Therefore
 receive ^z one another, even as Christ received
 8 us ^y to the glory of God. Now, I say,
 that Jesus Christ became a minister of the circumcision
^a, for the truth of God, to confirm
 9 the promises *made* to the fathers; but that the
 Gentiles might glorify God for *his* mercy ^a, as it
 is written ^b, "For this cause I will confess to
 "thee among the Gentiles, and sing praises to
 "thy

^a *i. e.* fully satisfied that God allows and approves the action.

^t Without any regard to the consciences of others.

^u *Psa.* LXIX. 9. Our Lord and Master far from pleasing himself even submitted with gentleness to continued reproaches, &c.

^z Embrace each other with mutual love.

^y All of us, whether Jews or Gentiles, without distinction.

^a *i. e.* Submitted to circumcision, and preached the Gospel to the Jews, on account of the veracity of God, and to ratify the promises made to the patriarchs.

^a *i. e.* His unexpected favour, he became also their Saviour.

^b *Psa.* XVIII. 49.

^c *viz.*

"thy name." And again he ^c saith, "Re-
 "joice, ye Gentiles, with his people." And
 again ^d, "Praise the Lord, all ye Gentiles, and
 "repeat his praise, all ye people!" And again
 Isaiah saith ^e, "There shall be a root of Jesse,
 "who shall arise to reign over the Gentiles;
 "in him shall the Gentiles hope." And may
 the God of hope ^f fill you with all joy and peace
 in believing, that ye may abound in that hope,
 through the power of the Holy Spirit!

NOW, I myself am persuaded concerning
 you, my brethren, that ye are full of good-
 ness; being filled with all knowledge, and able
 to admonish one another: However, *my* bre-
 thren, I have written the more boldly to you,
 in this part ^g, as stirring up your remembrance,
 because of the grace which is given to me by
 God, that I should be the servant of Jesus
 Christ to the Gentiles, ministering ^h the Gospel
 of God; that the offering up the Gentiles might
 be acceptable, *as* being sanctified by the Holy
 Spirit. I have therefore matter of glorying in
 Jesus Christ, with respect to the things of God.
 For I will not presume to speak of any of those
 things which Christ hath not wrought by me,
 to

^c viz. The Spirit of God by
 Moses, in *Deut.* XXXII. 43.

^d *Psa.* CXVII. 1.

^e Chap. XI. 10.

^f From whose mercy, both
 Jews and Gentiles *hope* for eter-
 nal Salvation.

^g Of my Epistle, or in *some*

degree, on the privilege to which
 God hath called Gentile Be-
 lievers, &c. See below *v.* 17
& seq.

^h Or *officiating as a priest*,
ἱεργοντα, in offering the Gen-
 tiles as a holy sacrifice; which is
 an honour I may justly boast of.

to bring the Gentiles into obedience both by
 19 w and deed, by the energy of signs and
 wonders, by the power of the Spirit of God ; so
 that round about ⁱ from Jerusalem, and even as
 far as Illyricum ; I have fully preached the Gos-
 20 pel of Christ. Thus it hath been the object of
 my ambition ^k to preach the Gospel, not where
 Christ was named, lest I should build upon
 21 another's foundation : But, as it is written, They,
 “ to whom nothing had been declared concerning
 “ him, shall see ; and those who had not heard,
 22 “ shall understand.” Upon this account I have
 been frequently hindered from coming to you.
 23 But now having no longer place ^l in these
 climates, and being greatly desirous for many
 24 years to come to you, if I go into Spain I will
 come to you ; for I hope to see you in my journey,
 and to be brought forward by you on my way
 thither, if I may first be *in* some degree satisfied
 25 with your *company* ^m. But I am now going to
 26 Jerusalem, ministering to the saints. For it
 hath pleased the Macedonians and Achaïans to
 make a certain contribution for the poor among
 the

ⁱ At Antioch and Arabia in the East, and through Asia Minor and Greece to the western shores of Illyricum, which borders on Italy.

^k φιλοτιμία signifies to be animated with a noble ambition, and not to strive as the *v. Tr.* has it. The Apostle, far from declining the dangers and difficulties of planting new churches,

thought it his greatest honour to proclaim the name of Christ, where it had never been heard of before.

^l *i. e.* any place where I may preach the Gospel with success in Greece, where I now am.

^m For I must not indulge my own affection, by a long stay among you.

the saints who are at Jerusalem: It hath pleased them *I say*; and they are their debtors. For if the Gentiles have participated of their spiritual things, they ought also ^a to minister to them in carnal things. When I have therefore dispatched this affair, and have sealed ^o to them this fruit, I will come by you into Spain. And I know that when I come to you, I shall come in the fulness of the blessing of the Gospel of Christ ^p. But, I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ^q ye join with me in earnest prayers to God for me; That I may be delivered from the unbelievers in Judea, and that my ministration at Jerusalem, may be acceptable to the saints; so that by the will of God, I may come to you with joy, and may be refreshed together with you. And may the God of peace *be* with you all! Amen.

I Recommend to you Phebe our sister, who is a servant ^r of the Church which is at Cenchrea ^s; that ye receive her in the Lord, in a manner becoming saints, and assist her in whatever business she may have need of you; for she hath

CHAP.
XVI.

^a *i. e.* To impart the inferior blessings of this life to the church of Jerusalem, from whence they had the inestimable blessings of the Gospel.

^o *i. e.* delivered as under seal, or *consigned*.

^p *i. e.* with an abundant blessing, attending on my evangelical labours.

^q *ἀναγινωσκοντες*, *i. e.* join your utmost efforts with mine, as wrestlers exert all their strength in the athletic games.

^r Or *Deaconess*, whose office was probably to attend the sick and distressed saints, &c. especially those of her own sex.

^s A town adjoining to Corinth in Greece.

^t *i. e.*

hath been a helper of many, and even of my-
 3 self. Salute Priscilla and Aquila, my fellow-
 4 labourers in Christ Jesus, who for my life, have laid
 down their own ^c necks; to whom not I alone,
 but likewise all the churches of the Gentiles
 5 *ought* to be thankful; and the church which
 is in their house. Salute my beloved Epenetus,
 who is the first-fruits ^u of Achaia to Christ.
 6 Salute Mary, who hath taken great pains on
 7 our account. Salute Andronicus and Junia my
 kinsmen and fellow-prisoners, who were in
 reputation among the Apostles; who also were
 8 in Christ before me. Salute Amplias my belo-
 9 ved in the Lord. Salute Urbane our fellow-
 labourer in Christ, and Stachys my beloved.
 10 Salute Apelles approved in Christ. Salute those
 11 *of the family* of Aristobulus. Salute Herodion
 my kinsman. Salute those *of the family* of
 12 Narcissus, who are in the Lord. Salute Tryphena,
 and Tyrphosa, who have laboured in the Lord.
 Salute the beloved Persis, who *also* laboured much
 13 in the Lord. Salute Rufus, chosen in the Lord;
 14 and his mother and mine ^r. Salute Asyncritus,
 Phlegon, Hermas, Patrobas, Hermes, and the
 15 brethren who are with them. Salute Philologus,
 and Julia, Nereus and his sister, and Olympas,
 16 and all the saints who are with them. Salute
 one

^c i. e. Exposed themselves to extreme dangers. See *Act* XVIII. 6, 7, 12, 13.

^u i. e. One of the first Christian converts in that country.

^r Some are of opinion that

Rufus was, at least, half-brother to Paul; but perhaps, the Apostle here refers only to the maternal care this pious woman had taken of him.

one another with a holy kiss ^y. The churches
of Christ salute you. Now I beseech you, bre- 17
thren, mark those who cause divisions and of-
fences, contrary to the doctrine which ye have
learned; and avoid them. For such persons 18
serve not our Lord Jesus Christ, but their own
belly ^z; and, by flattering words, and fair
speeches, they deceive the hearts of the simple.
Your obedience is come abroad to all *men*: I re- 19
joice therefore on your behalf; but yet I would
have you wise with respect to that which is
good, and simple with regard to that which is
evil. And the God of peace ^a will shortly bruise 20
Satan under your feet. The grace of our Lord
Jesus Christ *be* with you! Amen. Timothy my 21
fellow-labourer, and Lucius, and Jason, and
Sosipater, my kinsmen, salute you. I Tertius ^b, 22
who wrote *this* Epistle, salute you in the Lord.
Gaius my host, and *the host* of the whole church, 23
saluteth you. Erastus the chamberlain of the
city saluteth you, and Quartus a brother.

The grace of our Lord Jesus Christ *be* with 24
you

^y This custom of saluting one another among the primitive Christians was borrowed from the Jewish synagogue; but, on account of some false and scandalous reports, it was laid aside very early.

^z *i. e.* They have only their own secular interest in view, by setting themselves up as heads of parties among you.

^a *i. e.* Will soon defeat the artifices of Satan, by which he

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is endeavouring to infuse his own malignant and seducing spirit into the church.

^b Who was called *Silas* by the Jews, and was Paul's *Amanensis* in writing this Epistle. It is not improbable, that some of the intricate, and seemingly unfinished, sentences in these Epistles might be owing to the Apostle's method of dictating to another, who wrote his sentiments.

N

^c This

- 25 you all! Amen. * Now to HIM who is able to establish you, according to my Gospel, even the preaching of Jesus Christ;—agreeably to the revelation of the mystery, which was kept secret
- 26 in ancient times, but now is made manifest, by the writings of the prophets; and, according to the commandment of the eternal God, is made known to all nations ^d, for the obedience
- 27 of faith;—to the only wise God *be* glory, through Jesus Christ, to endless ages! Amen.

* This Doxology is inserted at the end of chap. XIV. as well as in this place, in the Alexandrian MSS. so that chap. XV. and XVI. 1—24. seem to have been added by way of postscript, as the Apostle had time, before he sent the Epistle away.

^d i. e. The Gentile nations, &c. &c.

A. B. There is a *note* in the

v. Tr. added at the end of this and the rest of Paul's Epistles, signifying from whence they were written. But as the most ancient MSS. have not the same *notes*, and some of them are inconsistent with certain passages in the Epistles to which they are affixed, they appear to be spurious; I have therefore entirely omitted them.

The First Epistle of the Apostle PAUL to the CORINTHIANS.

Corinth was a city of Achaia, situated on the isthmus which joins Peloponnesus, now called the Morea, to the rest of Greece. From the convenience of its situation for commerce, it abounded in riches, and was furnished with all the elegancies and superfluities of life; which naturally led the Corinthians into luxury, debauchery, and impurity,

purity, so that they were infamous for their vices, even to a proverb. St. Paul; by two years indefatigable pains, had planted a numerous Christian Church in this city, which chiefly consisted of Gentile converts. But, by his absence from them for about three years, they were over-run with great disorders, to the disparagement of the Christian religion in general, and of his Apostolic authority and person in particular. This gave occasion to the following Epistle, which the Apostle wrote to the Corinthians from Ephesus, about A. D. 57, and the third year of Nero. It was written partly to answer some queries, proposed by the Corinthians; and partly to correct the abuses, which had crept in among them. The first article which the Apostle insists upon related to the Parties and Factions among them, and the opposition made by some of them to his Apostolic office. The second abuse, which he animadverts upon, was the case of a notorious offender in the Corinthian church, who was guilty of most scandalous incest with his father's wife. The third article which St. Paul exhibits against the Corinthians is a covetous and litigious temper, which prompted them to prosecute their Christian brethren in the heathen courts of judicature. In the fourth place the Apostle cautions them against fornication, a sin to which they had been extremely addicted in their unconverted state, and which some among them still reckoned among things indifferent. He then

proceeds to answer the Questions which they had proposed; and first determines those which related to the marriage state. The second query which the Apostle answers was, How far they might comply with their heathen neighbours in eating things offered to idols? He then proceeds to the third question, concerning the manner in which women should deliver any thing in public, when excited by a Divine impulse; and being on the subject of public worship, the Apostle takes notice of the abuses which attended the celebration of the Lord's Supper, Spiritual Gifts, the Gift of Tongues, &c. Lastly, as some among the Corinthians doubted, and others denied, the Resurrection of the dead, the Apostle enlarges on the certainty and importance of that fundamental doctrine of the Christian Religion.

CHAP. I. **P**AUL, called ^a to be an Apostle of Jesus Christ by the will of God, and Sosthenes ^b a brother; to the church of God which is at Corinth; to those who are sanctified in Christ Jesus, called as saints, with all who in every place invoke the name of our Lord Jesus Christ, their Lord and ours; grace be to you, and peace from God our Father, and the Lord Jesus Christ!

I con-

^a By an express declaration of God. The Apostle intimates that he did not assume this high office of himself; because some called in question the authority of his divine mission.

^b Sosthenes was a Corinthian convert, who attended St. Paul in his travels, (compare *Acts* XVIII. 17.) and had probably given him an account of the state of the church at Corinth.

^c Which

I continually thank my God on your account,
 for the grace of God which is given to you in
 Christ Jesus; that, in every thing, ye are en-
 riched in him, in all utterance, and all know-
 ledge; as the testimony ^c of Christ was con-
 firmed among you: So that ye are deficient in
 no gift, waiting for the appearance of our Lord
 Jesus Christ; who will also confirm you to the
 end, *that ye may be* blameless in the day of our
 Lord Jesus Christ. God is faithful ^d, by whom
 ye were called into the communion ^e of his
 Son Jesus Christ our Lord.

Now, I beseech you, brethren, by the name
 of our Lord Jesus Christ ^f, that ye all speak the
 same thing, and *that* there be no schisms among
 you; but *that* ye be perfectly joined together in
 the same mind, and in the same sentiment.
 For it hath been signified to me concerning you,
 my brethren, by those of Chloë's *family*, that
 there are contentions among you. Now this I
 say ^g, that every one of you saith, 'I am ^h of
 ' Paul; and I, of Apollos; and I, of Kephas;
 ' and I, of Christ.'—Is Christ divided? was
 Paul crucified for you? or were ye baptized into
 the name of Paul? I thank God that I bap-
 tized none of you, except Crispus and Gaius;
 lest

^c Which I bore to the Gos-
 pel, during my abode among
 you, was ratified by the spiritual
 gifts which ye received.

^d *i. e.* True to his promise.

^e *i. e.* The *society* of Chris-
 tians; or a *participation* of
 Christ, as being his spiritual

members, and entitled to share
 the glories of his kingdom.

^f In opposition to the various
 names, under which they af-
 fected to enlist themselves.

^g *i. e.* This is what I mean.

^h *viz.* A disciple.

15 lest any one should say, that I had baptized into
16 my own name. I also baptized the family of
Stephanas; as to the rest, I know not whether
I baptized any other person.

17 For Christ did not send me to baptize, but
to preach the Gospel; not with wisdom of
words ⁱ, lest the cross of Christ should be ren-
18 dered vain. For the doctrine of the cross is in-
deed folly ^k to those who are perishing; but to
19 us who are saved ^l, it is the power of God. For
it is written ^m, "I will destroy the wisdom of
" the wise, and will bring to nothing the un-
20 derstanding of the prudent.—Where *is* the
" wise? where the scribe? where the disputant
" of this age ⁿ?" Hath not God infatuated the
21 wisdom of this world? For since, in the wisdom
of God ^o, the world by means of *its* wisdom
knew not God, it pleased God by the folly ^p of
22 preaching to save those who believe. And
whereas the Jews require a sign ^q, and the
Greeks

ⁱ Or, philosophical niceties of expression, which would enervate the doctrine of the cross, &c.

^k *i. e.* is looked upon as absurd, by those who are in the way of destruction by despising the Christian religion, and relying on vain philosophy for happiness.

^l From the contagion of this wicked world, and are in the way of salvation.

^m *Ija.* XXIX. 14. XXXIII. 18. This, and the following clause, are applied to the Apostles

purpose, by way of allusion, and imitation.

ⁿ *τοις αἰσιν; τοῦτον.*

^o *i. e.* Amidst the stupendous displays of the Divine wisdom, the world knew not the true God by all the improvements of its boasted wisdom.

^p *i. e.* What the Greeks contemptuously and impiously termed *folly*, as being destitute of the philosophic wisdom which they boasted.

^q Compare *Mat.* XII. 38. XVI. 1. and notes.

Greeks seek wisdom, we nevertheless preach 23
 Christ crucified, to the Jews indeed a stumbling-
 block ^r, and to the Greeks foolishness; but to 24
 those who are called, both Jews and Greeks,
 Christ the Power of God, and the Wisdom of
 God. Because the foolishness ^s of God is wiser 25
 than men; and the weakness ^t of God is stronger
 than men. For you see your calling, brethren, 26
 that not many *of you are* wise men ^u according
 to the flesh, not many potent, not many noble:
 But God hath chosen the foolish things of the 27
 world, that He may shame the wise; and the
 weak things of the world hath God chosen,
 that He may shame its mighty things; and ig- 28
 noble and despicable things of the world hath
 God chosen, and things which are not, that
 He may abolish things that are ^v; that no flesh 29
 might boast in his presence. Now, are ye of 30
 him in Christ Jesus, who by God is made to
 us wisdom, and righteousness, and sanctification,
 and redemption; so that, as it is written ^y, "He 31
 " that glorieth, let him glory in the Lord."
 And I, brethren, when I came among you, ^{CHAP.}
 came not with the pomp of language, or of ^{II.}
 wisdom, declaring to you the testimony of God.
 For

^r i. e. A scandal or offence, be-
 cause it was contrary to their
 secular expectation of a tri-
 umphant Messiah, &c.

^s i. e. What the mistaken
 world censures, as a folly un-
 worthy of God.

^t i. e. The weakness of the
 instruments which God em-
 ploys, to reform the world.

^u Or, Philosophers, σοφισταί.

^v In high estimation among
 men.

^y Jer. IX. 23, 24.

- 2 For I determined that I would not know ^a any thing among you, but Jesus Christ, even him
 3 who was crucified. And I was with you in weakness, and in fear, and in much trembling ^a.
 4 And my discourse, and my preaching *were* not in the persuasive words of human wisdom, but in the demonstration of the Spirit, and of power;
 5 that your faith should not depend on the wisdom of men, but on the power of God.
 6 However, we speak wisdom among those who are perfect; yet not the wisdom of this world, nor of the rulers of this world, who will
 7 soon come to nothing ^b: But we speak the wisdom of God in a mystery, that was hidden, which God predetermined before the world,
 8 for our glory; which none of the rulers of this age knew; for if they had known *it*, they would not by any means have crucified the
 9 Lord of glory. But as it is written ^c, "Eye
 " hath not seen, nor hath ear heard, neither
 " have entered into the heart of man the things,
 " which God hath prepared for them that love
 10 " him." But God hath revealed *them* to us by his Spirit; for the Spirit searcheth all things,
 even

^a i. e. *Appear to know*. Pindar (*Olymp.* XIII.) uses the verb γινώσκω in that sense

^b Having many enemies, and labouring under natural disadvantages and prejudices. Compare *Acts* XVIII. 6, 9. ² *Cor.* X. 10.

^c This seems to intimate the

abolition of the Jewish oecconomy and sects of philosophers, καταργουμένων; It is plain that the Jewish rulers are called ἀρχαίς του αἰῶνος τούτου in *v.* 8.

^c See *I/a.* LXIV. 4. where the prophet represents the church withing for the appearance of the Messiah's kingdom.

^a i. e.

even the deep things of God. For who of
 mankind knoweth ^d the things of a man, but
 the spirit of man which is in him? even so
 no one knoweth the things of God but the Spi-
 rit of God. Now the spirit which we have re-
 ceived is not that of the world, but the Spirit
 which is from God; that we might know the
 things which are graciously bestowed upon us
 by God. Which things we also speak, not in
 words which human wisdom teacheth, but in
 those which are dictated by the Holy Spirit;
 explaining ^e spiritual things by spiritual words.
 But the animal man receiveth not ^f the things
 of the Spirit of God; for they are foolishness to
 him: neither can he know *them*, because they
 are spiritually discerned. But the spiritual man
 discerneth all things, while he himself is dis-
 cerned by no man ^g. For who hath known
 the mind of the Lord, who ^h will instruct him ⁱ?
 —But we have the mind of Christ. And I, CHAP.
 brethren, could not speak to you as to spiritual, III.
 but as to carnal *persons*; as to babes in Christ ^k.
 I have fed you with milk, and not with strong
 food, because ye could not *bear it*, nor are ye
 yet able; for ye are carnal. For while *there is*
 jealousy,

^d *i. e.* Is conscious to what passes in the secret recesses of the human mind.

^e *συγκαταίτω*. Compare *Gen. XL. 8. Numb. XV. 34.* in the LXX. translation.

^f With any inward relish or sense.

^g *i. e.* No one can discern the inward state of his mind.

^h *ὅς*, which I refer to its antecedent *νοῦς*, as the most natural construction.

ⁱ *viz.* The spiritual man.

^k *i. e.* Novices in Christianity.

- jealousy, and strife, and divisions among you,
 4 are ye not carnal, and walk as men¹? For
 when one saith, I am of Paul; and another, I
am of Apollos; are ye not carnal?
 5 Who then is Paul, and who *is* Apollos, but
 ministers^m by whose means ye have believed,
 6 even as the Lord impartedⁿ to each *of us*? I have
 planted, Apollos hath watered; but God gave
 7 the increase: So then, neither is he that planteth
 any thing, nor he that watereth; but God who
 8 giveth the increase. Now, he that planteth,
 and he that watereth, are one; and each *of*
them shall receive his own reward, according to
 9 his own labour. For we are the fellow-labourers
 of God^o: ye are the tillage^p of God, the
 10 edifice of God. According to the grace of God
 which is given to me, I have laid the founda-
 tion as a skilful architect; and another buildeth
 upon it: But^q let every one take heed how he
 11 buildeth upon it. For other foundation no one
 is able to lay besides what is laid, which is
 12 Jesus Christ. Now, if any one build upon this
 foundation, gold, silver, precious stones; *or*
 13 wood, hay, *and* stubble; the work of every
 man

¹ *i. e.* As unregenerate men
 or heathens do, who are di-
 vided into sects and factions.

^m Or, *servants*, *διδασκάλους*.

ⁿ Ability and success, *ἐκδόσις*,
to each of us, and not *to every*
man, *v. Tr.*

^o He is the great Master of
 the family of mankind, and we
 are fellow-labourers employed

in his ground.

^p *γῆς ἡμετέρας*, *arable land*, or
ground designed for culture.

^q *i. e.* Let every teacher be
 cautious what superstructure he
 raises on this spiritual founda-
 tion, which is already laid; and
 let no one pretend to lay ano-
 ther.

man shall be made manifest : for the Day ^r shall make it appear, because it ^s shall be revealed in fire ; and the fire shall prove every one's work, of what kind it is. If the work of any man ¹⁴ which he hath built upon it abide ^t, he shall receive a reward. If the work of any man shall ¹⁵ be burned, he will suffer loss ; yet he himself shall be saved, but so as through the fire ^u. Do ¹⁶ ye not know that ye are the ^x temple of God, and *that* the Spirit of God dwelleth in you ? If ¹⁷ any one defile ^y the temple of God, him God will destroy ; for the temple of God is holy, which ^z *temples* ye are.—Let no man deceive ¹⁸ himself. If any one among you seemeth to be wise in this world, let him become a fool ^a, that he may be wise. For the wisdom of this ¹⁹ world is folly with God ; for it is written ^b, “ He taketh the wise in their own craftiness : ” And again, “ The Lord knoweth the thoughts ²⁰ “ of the wise, that they are vain ^c. ” Therefore ²¹ let

^r i. e. The day of final judgment, which, like the refiner's fire, will put every work to the test.

^s viz. That *great day*, not *the work* ; or He [Christ] shall be revealed, &c. *εὐαγγ. ἀποκαλύψαι*. Compare 2 *Thess.* I. 7, 8. 2 *Pet.* III. 7.

^t i. e. If any one's superstructure abide the test of that fiery trial, which will shew every thing in its true light.

^u i. e. *With extreme difficulty*. To be as ^a a brand plucked out ^b of the burning ^c is a proverbial expression in SS. Compare

Zech. III. 2. *Amos* IV. 11.

^x The allegory of Christians being God's edifice, *v.* 10, leads the Apostle into farther reflections on another subject, *viz.* impurity.

^y Or, *defrey*, *φθίρει*. The same word is rendered so in this very clause.

^z Or, *such are ye*. *οὕτως, &c.*

^a Let him acknowledge his own ignorance, and embrace the Gospel, which the world derides as *folly*.

^b *Job* V. 13.

^c *Psa.* XCIV. 11.

- let no one glory in men: for all things are
 22 yours, whether Paul, or Apollos, or Kephas,
 or the world, or life, or death, or things pre-
 23 sent, or things to come; all are yours; and ye
 CHAP. *are* Christ's; and Christ *is* God's. Let a man
 IV. so account of us, as of the ministers of Christ,
 2 and stewards of the mysteries of God. As for
 the rest ^d, it is required in stewards, that one
 3 should be found faithful. But with me it is of
 the smallest consideration, that I should be judg-
 ed by you, or any human judgement; nor do I
 4 judge myself. For I am not conscious to my-
 self ^e of any thing; yet I am not justified by
 this; but he that judgeth me is the Lord.
 5 Therefore judge nothing before the time, *i. e.*
 until the Lord shall come, who will bring to
 light the hidden things of darkness, and ma-
 nifest the counsels of the hearts; and then shall
 every one ^f have praise from God.
 6 These things, brethren, I have by a figure ^g
 transferred to myself and Apollos, upon your
 account; that ye may learn in us, not to en-
 tertain too high an opinion of yourselves above
 what is written ^h, that none of you may be
 7 puffed up for one against another. For who
 distinguisheth thee *above another*? and what hast
 thou, that thou didest not receive? now if thou
 hast

^d *i. e.* The duty of stewards,
 or dispensers of divine mysteries.

^e *i. e.* Of any unfaithfulness
 in my trust.

^f *i. e.* Every faithful servant.

^g *i. e.* The names of Paul

and Apollos are used figuratively
 by the Apostle, to signify not
 only themselves, but any others
 so extolled as heads of parties.

^h *v. z.* In this Epistle. See
 chap. III. 5, 6.

hast received *it*, why dost thou boast, as if thou
 hadst not received *it*? Now ye are full, now ye
 are rich, ye have reigned as kings without usⁱ;
 and indeed I wish ye did reign^k, that we also
 might reign with you. For it seems as if God
 had exhibited us the Apostles last^l, as appointed
 to death; for we are made a spectacle to the
 world^m, both to angels and to men. We *are*
 foolsⁿ for the sake of Christ, but ye *are* wise in
 Christ; we *are* weak, but ye *are* strong; ye *are*
 honourable, but we *are* despised, Even to this
 present hour, we both hunger and thirst, and
 are naked, and are buffeted, and have no cer-
 tain abode, and labour, working with our own
 hands: being reviled, we bless; being persecut-
 ed, we endure it; being defamed, we entreat:
 We are made as the filth of the world, the re-
 fuse of all things, to this day. I do not write
 these things to shame you, but I warn *you* as
 my beloved sons. For if ye have ten thousand
 instructors in Christ, yet not many fathers; for
 I have begotten you in Christ Jesus through the
 Gospel.

ⁱ You have enjoyed the most affluent and splendid circumstances, so that you hardly misfed my company.

^k As kings and priests to God. Compare *Rev.* I. 6. *1 Pet.* II. 9.

^l This alludes to the Roman custom of bringing those persons, who were appointed to certain death, without a chance of escaping with their lives, *last of all* on the theatre. Compare

Sen. Epist. chap. VII. such kind of Spectacles of Gladiators, who either fought with wild beasts, or with each other, in amphitheatres, were common in all the provinces of the Roman empire.

^m Of rational creatures, *viz.* to good and evil angels, as well as men.

ⁿ *i. e.* Accounted as such. Compare *Acts* XVII. 18. XXVI. 24.

16 Gospel. I beseech you, therefore, that you be
 17 imitators of me. For this end have I sent to
 you Timothy, who is my beloved son, and
 faithful in the Lord; who will bring to your
 remembrance my ways which are in Christ,
 agreeable to what I teach every where in all
 18 the churches. Now some are elated, as if I
 19 would not come to you. But I will come to
 you shortly, if the Lord permit; and will know,
 not the speech, but the power^o, of those who
 20 are puffed up. For the kingdom of God *doth*
 21 not *consist* in words, but in power. Which
 would ye choose? that I should come to you
 with a rod^p, or in love, and the spirit of meek-
 ness?

CHAP. V. **I**T is generally reported *that there is* fornication among you, and such kind of fornication as is not heard of even among the heathen, *viz.* that one *of you* should have the wife of his
 2 father. And ye are puffed up; should ye not rather have even mourned^q, that he who hath committed this fact might be taken away from
 3 among you^r. But I, indeed, as being absent in body, but present in spirit, have already judged, as if I were present, *concerning* him who hath

^o *i. e.* The miraculous proof of their authority in the church.

^p Of correction, *i. e.* with apostolic severity.

^q The Jewish synagogue, on the ejection or apostasy of one of its members, used to shew

its sorrow by public mourning and humiliation; which custom was adopted by the primitive Christians.

^r *i. e.* Should be excommunicated, which is called *delivering him* to Satan, *v. 5.*

^s *i. e.*

hath committed this *enormity*; that ye, being
gathered together in the name of our Lord
Jesus Christ, and my spirit, with the power of
our Lord Jesus Christ, do deliver such a one to
Satan for the destruction ¹ of the flesh, that the
spirit may be saved in the day of the Lord Jesus.
Your boasting *is* not good. Do ye not know
that a little leaven fermenteth the whole mass?
Cleanse out, therefore, the old leaven, that ye
may be a new mass, as ye are unleavened ²;
for even Christ, our Passover, was sacrificed for
us. Therefore let us keep the festival, not
with the old leaven ³, nor with the leaven of
malignity and wickedness ⁴; but with the un-
leavened *bread* of sincerity and truth.

I wrote to you in an epistle, that you should
not mix in company ⁵ with fornicators: Yet
not entirely with the fornicators, or the covet-
ous, or the extortioners, or the idolaters of this
world; for then ye must necessarily go out of
the world. But I have now written to you,
that, if any one who is named a brother be a
fornicator ⁶, or a covetous man, or an idolater,
or

¹ *i. e.* Probably the *enslaving*
and *emaciating* of the flesh, by
some penance for this shameful
indulgence, that he might, if
possible, be brought to repent-
ance.

² Called to simplicity and
purity by the Gospel. This al-
ludes to the Jewish paschal ce-
remony.

³ Of impurity, so common

in your Gentile state.

⁴ Which your Judaizing teach-
ers would infuse into you.

⁵ *συνασπυρομαι*. The same
word is used in *v.* 11.

⁶ *g. d.* By no means associate
with lewd and debauched per-
sons, &c. if they assume the
name of Christians; but avoid
them as a scandal to their holy
profession.

or a railer, or a drunkard, or an extortioner, you should not converse nor even eat with such
 12 a one. For what have I to do to judge those who are without ^a? Do not ye judge those who
 13 are within ^b? but those who are without God judgeth: And do you put away from among yourselves that wicked person.

CHAP. VI. **D**ARE any one of you, having a matter of *complaint* against another, refer it to the
 2 unjust ^c, and not to the saints? Do ye not know that the saints shall judge the world ^d? and if the world is to be judged by you, are ye un-
 3 worthy to judge the smallest matters? Know ye not that we shall judge angels? and *shall you*
 4 not *judge* the affairs of this life? If therefore ye have controversies relating to the concerns of this life, set those to judge who are least esteem-
 5 ed in the church.—I speak *this* to your shame: What! is there not one wise ^e man among you, who may be able to determine a cause between
 6 his brethren? But one brother goeth to law with
 7 another, and that before infidels. Therefore even this is absolutely a fault in you, that ye have controversies among yourselves. Why do ye not

^a viz. The pale of the church.

^b Is it not your business to do it, by maintaining the discipline of the church?

^c The heathen judges were notoriously unjust in their decisions concerning the affairs of Christians.

^d i. e. Shall sit as assessors with Christ, and applaud the just sentence he shall pass, at the last day, on men and evil angels. Compare *Mat. XIX. 28.*

^e i. e. Prudent or discreet Arbitrator.

not rather endure wrong? why do ye not rather
 suffer yourselves to be defrauded? On the contrary,
 you wrong and defraud, even *your* brethren. What,
 do ye not know that the unjust shall not inherit
 the kingdom of God? Be not deceived^f; neither
 fornicators, nor idolaters, nor adulterers, nor effe-
 minate persons^g, nor sodomites, nor thieves, nor
 covetous persons, nor drunkards, nor revilers, nor
 extortioners^h, shall inherit the kingdom of God.
 And such were some of youⁱ: But ye are
 washed, but ye are sanctified, but ye are justified
 in the name of the Lord Jesus, and by the
 Spirit of our God.

All things^k are lawful for me; but all things
 are not convenient: all things are lawful for
 me; however, I will not be brought under the
 power of any thing. Meats *are* for the belly,
 and the belly for meats; but God will destroy both
 it and them^l. Now, the body *is* not for forni-
 cation^m, but for the Lord; and the Lord for
 the body: And God hath both raised up the
 Lord, and will also raise us up by his power. Do ye
 not

^f As if the Christian profession, without justice and other moral virtues, was sufficient to save you.

^g Who by their softness, luxury, and indolence, render themselves unfit for the duties of religion, and even for the offices of social life.

^h Or *rapacious persons*, ἀρπαγῆς, *i. e.* Such unjust *barriers* as appropriate to themselves whatever they can lay their hands upon.

ⁱ In your unconverted state.

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^k *i. e.* All indifferent things, such as eating clean and unclean meats, observing or not observing days and other Mosaic rites.

^l By reducing them to dust in the grave.

^m *q. d.* As for *fornication*, which you Corinthians are apt to reckon among things indifferent, it is quite inconsistent with Christianity; for the body, as well as the mind, ought to be devoted to the service of our Lord and Redeemer.

Q

ⁿ Speaking

- not know, that your bodies are members of Christ? Shall I therefore take the members of Christ, and make them members of a harlot?
- 16 God forbid! What! know ye not that he, who is joined to a harlot, is one body? for they two (*saith the Scripture* *) “shall be one flesh:”
- 17 But he that is joined to the Lord °, is one spirit.
- 18 Fly fornication †. Every other sin, which a man committeth, is without the body; but he that committeth fornication, sinneth against his own body. What, do ye not know that your body is the temple of the Holy Spirit, *dwelling* in you, which ye have from God? and ye are not
- 20 your own; for ye are bought with a price: Therefore glorify God with your body, and with your spirit, which are God’s.

CHAP. VII. **N**OW concerning those things about which ye wrote to me:—*It is good for a man not*

2 to be joined to † a woman. However, in order to prevent fornication, let every man have † his own wife, and let every woman have her own

3 husband. Let the husband render due benevolence to the wife; and in like manner also

4 the wife, to the husband. The wife hath not power

* Speaking (*Gen. II. 24.*) of that conjunction, which whoredom prostitutes to the dishonour of matrimony.

° By a true faith, is, as it were, one Spirit with him by a vital union.

† Or *whoredom*; every unlawful commerce between the sexes.

† Litterally *not to touch* *παρρησέσθαι*,—*viz.* in the present circumstances of persecution and distress; such engagements increasing the difficulties, and multiplying the avocations, of the primitive saints, *who were dying daily.* See *v. 26.*

‡ And retain.

• Each

power³ over her own body, but the husband ; and in like manner also the husband hath not power over his own body, but the wife. Do not de-
 5
 prive each other⁴, unless it *be* by mutual consent for a time ; that ye may devote yourselves to fasting and prayer, and may come together again, lest Satan tempt you on account of your incontinence. But I say this by permission, not
 6
 by *any* command. For I could wish that all
 7
 men⁵ were even as I myself am : but every man hath his proper gift of God, one in this manner, and another in that.

I say therefore to unmarried men and
 8
 widows, It is well for them if they continue⁶ even as I *do*. But if they cannot be continent, let
 9
 them marry ; for it is better to marry⁷ than to burn. But as to those who are married, 10
 it is not I that command, but the Lord, that the wife should not withdraw herself from *her* husband : but if she be actually withdrawn, 11
 let her remain unmarried, or be reconciled to *her* husband ; and let not the husband send away
 12
his wife. Now, as to the rest⁸ I speak, not the Lord : if any brother hath an unbelieving wife, and she consent to cohabit with him, let

³ Each of them having reciprocally transferred it to one another by the marriage contract.

⁴ Of the due benevolence mentioned in v. 3.

⁵ This clause must undoubtedly be understood with the limitation mentioned above in note (q.) on v. 1.

⁶ In the widowed State, without marrying again.

⁷ Even a second or third time ; v. 8, 9, being addressed to persons in the vidual state.

⁸ *viz.* Of the persons and cases, to which I am going to address myself.

- 13 let him not dismiss her; and let not the wife
 who hath an unbelieving husband, and he con-
 14 sent to cohabit with her, leave him. For the
 unbelieving husband is sanctified in the wife,
 and the unbelieving wife is sanctified in the
 husband ^a: otherwise your children were unclean;
 15 but now they are holy. However, if the unbe-
 lieving party will depart, let him depart. A
 brother or a sister is not under bondage in
 such *cases*: but God hath called us to peace.
 16 For ^b how knowest thou, O wife, but thou
 mayest save *thy* husband? or how knowest thou,
 O husband, but thou mayest save *thy* wife?
 17 But as God hath distributed to every one ^c, as
 the Lord hath called every one; so let him
 18 walk: and thus I order in all churches. Is any
 man called, being circumcised? let him not be-
 come uncircumcised ^d. Is any one called in
 uncircumcision? let him not be circumcised.
 19 Circumcision is nothing, and uncircumcision is
 nothing; but the keeping of the command-
 20 ments of God ^e. In whatever calling any one was
 called,

^a *i. e.* Their matrimonial converse is as lawful, as if both were of the same faith; and their children were accordingly admitted to baptism as readily, as those of believing parents.

^b If you live together peaceably, perhaps the believing may convert the unbelieving party.

^c *i. e.* as it were *cast his lot*, *ἐπισημῶς*, let him continue in that station of life, and not pretend to dissolve any natural, social, or

civil ties, on account of his embracing Christianity.

^d Compare 1 *Mac.* I. 15. This important doctrine is repeatedly inculcated by the Apostle, in *ex.* 20, 24; and if duly attended to, would entirely overthrow all the unconstitutional reveries of Passive obedience, &c. in England.

^e *i. e.* The observation of the duties enjoined in the Gospel, is the only condition of acceptance with God.

^f Into

called ^f, in that let him remain. Art thou ²¹
 called *being* a slave? be not concerned about
 it; but if thou canst obtain thy liberty, use *it*
 rather. For he, that is called in the Lord a ²²
 slave, is the free-man of the Lord: in like
 manner also he, that is called free, is the servant
 of Christ. Ye were purchased with a price ²³;
 do not ye become the slaves of men ²⁴. Brethren,
 in whatever *condition* a man is called, in that
 let him remain with God.

But ²⁵ concerning virgins, I have no command
 from the Lord: yet I give my opinion, as one
 who hath obtained mercy ^k of the Lord to be
 faithful. I therefore apprehend that this is good in ²⁶
 the present exigency, *viz.* that *it is* well for a
 man to be so ²⁷. Art thou bound to a wife?
 seek not to be loosed; art thou loosed from a
 wife? seek not a wife. But if thou marry, ²⁸
 thou hast not sinned; and if a virgin marry,
 she hath not sinned: However, such shall have
 affliction in the flesh ^m; but I spare you. But ²⁹
 this I say, brethren, the time ⁿ is contracted.

It

^f *viz.* Into the church of Christ.

^g With the inestimable price
 of the blood of Christ, to be his
 servants.

^h *i. e.* Of heathen Masters,
 who may obstruct your progress
 in your Christian calling.

ⁱ Here the Apostle returns to
 his subject, after the digression
 v. 17—24; and addresses him-
 self to *virgins* of either sex.

^k *i. e.* received grace, to be
 a faithful Apostle.

^l In a state of celibacy, on

account of our present distress-
 ful state. See above note (q.)
 on v. 1.

^m *i. e.* In their own persons,
 in their wives, children, &c.
 which my advice would spare you,
 for the present.

ⁿ Of our continuance in this
 world, or the natural term of
 our lives, is *contracted συντολ-
 μως* (a metaphor taken from
furling a sail) by the dangers and
 persecutions that attend us Chris-
 tians.

It remaineth, that even They, who have wives,
 30 be as if they had none; and they that weep, as
 not weeping °; and they who rejoice, as not
 rejoicing; and they who purchase, as not pos-
 31 sessing ^p: and they who use this world, as not
 abusing it ^q; for the fashion of this world
 32 passeth away. Now, I would have you without
 anxiety. He that is unmarried is solicitous about
 the things which relate to the Lord, how he may
 33 please the Lord; but he who is married is solicitous
 about the things of the world, how he may
 34 please *his* wife. There is difference also between
 a wife and a virgin. The unmarried woman
 is solicitous about the things of the Lord, that
 she may be holy both in body and spirit; but
 she who is married is solicitous about the things of
 the world, how she may please *her* husband.
 35 But I say this for your own benefit; not that I
 may throw a snare upon you, but out of regard
 to that which is comely ^r and decent in the
 36 Lord, without violent constraint ^s. But if any
 one apprehend that he behaveth himself ^t un-
 seemly in his ^u virgin-state, if he be arrived at
 the

° Immoderately.

^p By any certain tenure, what they must shortly resign.

^q *i. e.* not carrying it to an unbridled excess; since the *scene* of this world is continually *shifting*, *παράγει το σκηνμα*.

^r It being more agreeable to the situation of persecuted Christians to prepare for martyrdom, than to indulge in conjugal endearments.

^s Or without distraction, ^v.

Tr. απερισπαστος.

^t There is a manifest antithesis between *εσχημα* in v. 35, and *ασχημα* here.

^u I entirely agree with Mr. Locke that *παρθενος* in this passage, in all probability, signifies *virginity* in the abstract, or *celibacy*, and have accordingly ventured to render it so; the common acceptance of the word creating

the flower of his age ^a, and need so require, let him act according to his own choice, he sinneth not; let them ^y marry. Nevertheless, 37 whoever standeth stedfast in his heart, having no necessity ^z; but hath power over his own will, and hath determined in his heart to keep his virginity; he doeth well. So then he who 38 marrieth ^a, doeth well; but he that marrieth not doeth better.

The wife is bound by the law as long as her 39 husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord ^b. But she is happier if she 40 remain so ^c, according to my opinion: and I also seem to have the Spirit of God.

NOW, concerning things sacrificed to idols, CHAP. VIII. we are assured that we all have knowledge ^d. (Knowledge puffeth up; whereas ^e love edifieth. And if any one think ^f that he knoweth any 2 thing,

creating an inextricable difficulty, notwithstanding all the attempts of the commentators to clear it up.

^x *ὑψίστητος*, i. e. either passed the flower of youth, and arrived at the vigor of manhood; or, as some render the words, *si florem ætatis tetigerit*.

^y *viz. he or she*; the precept being intended for both sexes in v. 36, 37, 38.

^z To enter into the married state by force of inclination, &c.

^a Instead of *ἐγγαμίζων*, the Alexandrian MS. has *γαμίζων*.

^b Let her only take care that it be to a Christian.

^c *viz.* a widow, rather than marry again.

^d i. e. That we Christians are sensible of the vanity of those imaginary deities.

^e i. e. A gentle tenderness towards your fellow-Christians. *ἀγάπη* includes love to God and men. See v. 3.

^f i. e. From a high conceit of his own superior knowledge despiseth others, who are scrupulous about those things.

thing, he knoweth nothing yet, as he ought
 3 to know. But if any man love God, he is
 4 known by Him.) Therefore concerning the
 eating of things sacrificed to idols, we know
 that an idol *is* nothing ^a in the world, and that
 5 *there is* no other God but one. For though
 there are which are called gods, whether in
 heaven or on earth ^b; as there are many gods,
 6 and many lords: nevertheless, to us *there is but*
 one God, the Father, from whom *are* all things,
 and we for him; and one Lord, Jesus Christ,
 by whom *are* all things, and we by him.
 7 However, *there is* not in all men this knowledge;
 for some even until now, with consciousness of
 the idol ⁱ, eat it as a thing sacrificed to an idol;
 and their conscience, being weak, is defiled.
 8 But meat ^k doth not commend us to God: for
 neither are we the better, if we eat; nor are
 9 we the worse, if we eat not. But beware, lest
 by any means this liberty of yours become a
 10 stumbling-block ^l to those who are weak. For
 if any one see thee, who hast knowledge, sitting
 at table in the temple of an idol, will not the
 conscience of him who is weak be emboldened
 to eat those things which are offered to idols ^m?
 and

^a An empty vanity, a mere
 nothing considered in a religious
 view.

^b Many celestial and terrestrial
 imaginary deities, which the
 heathen worship as real Gods and
 אֱלֹהִים *i. e. lords.*

^l With some religious regard
 to it, and look upon eating the

sacrifice as paying some homage
 to it.

^k Whether we do, or do not
 scruple to eat, it is indifferent
 with regard to God.

ⁱ *i. e.* An occasion of sin.

^m With some sentiments of
 superstitious regard, and so be
 led on to idolatry, &c.

and shall the weak brother for whom Christ
 died perish by thy knowledge? Now, when ye
 thus sin ⁿ against the brethren, and wound
 their weak conscience, ye sin against Christ.
 Therefore if meat scandalize my brother, I
 will never eat flesh, that I may not cause my
 brother to offend °.

AM I not an Apostle ⁿ? am I not free? have
 I not seen Jesus Christ our Lord? are not
 ye my work in the Lord? If I am not an Apostle
 to others, yet I doubtless am to you; for ye are
 the seal of my Apostleship in the Lord. This
 is my answer ^s to those who examine me:
 Have we not power to eat and to drink ^r? have
 we not power to lead about ^s a sister, a wife,
 as well as the other Apostles, and the brethren
 of the Lord, and Kephas? or should I only,
 and Barnabas, not have power to forbear work-
 ing? Who ever serveth in war at his own
 charge? who planteth a vineyard, and eateth ^t
 not of the fruit of it? or who feedeth a flock,
 and doth not eat of the milk of the flock? Do
 I

CHAP.
IX.

ⁿ Or give offence to——you offend Christ.

^s Or scandalizing him, as above, i. e. lead him into guilt by my example.

^r It seems from this chapter that some questioned Paul's Apostleship, because he had declined accepting the contributions offered him; as if he had done it from a consciousness of his not

being entitled to them.

^t i. e. My Apology to those who judge or censure me.

^r i. e. to subsist at the expence of those among whom we preach the Gospel.

^s With us as a companion in our Apostolical travels, and that the likewise might be maintained, &c.

^t i. e. Doth not expect to eat.

^v i. e.

- 8 I say these things as a man ^u? or doth not the
 9 Law say also the same? For it is written in the
 Law of Moses, "Thou shalt not muzzle the
 "mouth of the ox that treadeth out the
 10 "corn ^x." Is God solicitous about oxen? or
 doth He say *this* entirely for our sake? For our
 sake, no doubt, is it written; that he who
 ploweth might plow in hope, and that he who
 thresheth in hope should partake of his hope.
 11 If we have sown to you spiritual things, *is it* a
 great matter if we should reap your carnal things ^y?
 12 If others partake of *this* power over you, *shall*
 not we rather? Nevertheless, we have not
 made use of this power; but we endure all
 things, that we might not occasion any hin-
 13 derance to the Gospel of Christ. Do ye not
 know, that they who are employed about holy
 things, are fed out of ^z the temple? and *that*
 they who wait at the altar, are partakers with
 14 the altar? In like manner also, the Lord hath
 ordained, that they who preach the Gospel
 15 should live by the Gospel ^a. But I have used
 none of these things; nor have I written these
 things, that it should be done so to me: for
it were better for me to die, than that any one
 should

^u *i. e.* Upon principles of human reason only.

^x *Deut. XXV. 4.* It is well known that this custom was common in the East, and is still retained in some parts of Europe; for I have seen it practised in the south of France.

^y *i. e.* What is necessary to support the animal life.

^z The provisions that belong to the temple at Jerusalem, and partake of sacrifices offered on the altar.

^a Compare *Mat. X. 10. Luke X. 7.*

^b That

should make my glorying ^b void. For if I ^c 16
 preach the Gospel, I have nothing to boast of :
 for I am under a necessity ; yea, woe is to me,
 if I do not preach the Gospel. If indeed I do this 17
 voluntarily, I have a reward ; but if unwillingly,
 a dispensation is entrusted to me ^d. What then 18
^e is my reward ? — Verily, that in preaching
 glad tidings, I may render the Gospel of Christ
 unexpensive, that I may not abuse my power in
 the Gospel. For though I am free from all 19
men, yet have I made myself servant ^f to all,
 that I might gain the more ^g : and I became 20
 as a Jew, to the Jews, that I might gain the
 Jews ; to those who are under the Law ^h, as
one under the Law, that I might gain those who
 are under the Law ; to those who were without 21
 the Law, as without the Law ; yet not without
 law to God, but under a law to Christ ; that I
 might gain those who are without the Law.
 To the weak I became as weak, that I might 22
 gain the weak : I became all things to all men,
 that I might by all means save some. And this I 23
 do for the sake of the Gospel, that I might be a
 partaker of it with *you* ⁱ. Do ye not know, that 24
 those who run in the race ^k, run indeed all, but
 one

^b That I preached the Gospel *gratis* among you. *slave does to his master, εμάντω*
ιδουλωσα.

^c After what hath happened in my singular case, if I barely preach the Gospel. ^g To true religion, and salvation.

^d And I must of necessity fulfil it. ^h By *the law* is here meant the Mosaic ceremonial law ; and wherever I have distinguished it by a Capital.

^e What is the particular circumstance that entitles me to the reward of praise from our Lord ? ⁱ Or *with all*, both Jews and Gentiles, to whom I preach it.

^f Or *given up my liberty, as a* ^k In the *stadium* or foot-race.

The

- one receiveth the prize? So run, that ye may
 25 obtain. And every man who contendeth ¹ is
 temperate in all things: now they *do it* to ob-
 26 tain a corruptible crown ^m, but we an incorrup-
 tible. I therefore so run, not as one unnoticed ⁿ;
 I so fight, not as one who beateth the air ^o:
 27 But I mortify ^p my body, and bring it into sub-
 jection; lest, by any means, after having
 preached ^q to others, I should myself be rejected.

CHAP. X. **N**OW, I would not have you be ignorant
 X. brethren, that all our fathers were under
 2 the cloud ^r, and all passed through the sea; and
 were all baptized ^s into Moses in the cloud, and
 3 in the sea; and did all eat the same spiritual
 meat ^t, and did all drink the same spiritual
 drink; for they drank of that spiritual Rock
 which followed them ^u, and that Rock was
 Christ.

The Apostle alludes to the public games, so well known in Greece: the *Isthmian* games were celebrated at Corinth, with *running, wrestling*, and other athletic exercises.

¹ In the race, or any other exercise at the public games.

^m A fading wreath of leaves, that will soon wither and perish. But we, a never-fading crown of glory.

ⁿ *αδελος*, *q. d.* making myself conspicuous by my earnestness in the career.

^o Those who were to contend in the games used to practise a feigned combat, which was called *σκιαμαχια*, or *fighting without's shadow*.

^p *ἰσχυριζω*, *to strike on the face, to bruise one*, is a gymnastic term.

^q Or *served as a herald to others*, I should be disapproved by the great judge; The allusion to the games seems to be still continued.

^r The pillar of cloud, and of fire, which followed the camp of Israel *Exod. XIII. 22*.

^s *i. e.* Initiated into the Mosaic religion, by passing through the Red Sea, &c.

^t *i. e.* manna, which is a mysterious type of *the bread of life*.

^u *e. e.* The stream that issued from the rock, and followed them in the desert, *Exod. XVII. 6*. that rock being a type of Christ,

*. *κατισ-*

Christ. But God was displeased with the greatest
 part of them; for they were over-thrown^a in the
 wilderness. Now, these things were figures^y to us,
 that we might not lust after evil things, as they
 also lusted^z. Neither be ye idolaters, as some
 of them *were*^z; as it is written, "The people
 "sat down to eat and drink, and rose up to
 "play." Neither let us commit fornication, as
 some of them committed; and there fell in one
 day three and twenty thousand^b. Neither let us
 tempt Christ, as some of them also tempted^c,
 and were destroyed by serpents. Neither murmur
 ye, as some of them also murmured, and were
 destroyed by the destroyer^d. Now, all these things
 happened to them as examples^e; and they are
 written for our admonition, upon whom the
 latter ages^f are come. Therefore let him, who
 thinketh that he standeth, take heed lest he fall.
 No temptation hath taken you, but such as is
 common to man^g; and God *is* faithful, who
 will not permit you to be tempted above your
 ability, but will, with the temptation, also make
 a way to escape, that ye may be able to bear
 it. Wherefore, my beloved, fly from idolatry!

14

I

^a κατασφραγισαν, *prostrati sunt*.

^y Or *types*, τυποι, by which we may learn the consequence of disobedience, and not to trust to external privileges.

^z See *Numb.* XI. 4, 5. and *Psa.* LXXVIII. 27—31.

^b *Exod.* XXXII. 6, 19.

^c *Numb.* XXV. 1—9.

^d The Angel of God's presence, while he resided among them. Compare *Numb.* XXI. 5, 6.

with *Exod.* XXIII. 20—23.

^e i. e. the Angel of Death, according to the Jews, who call him *Sammael*.

^f Or *types*, τυποι, to us. See above v. 6.

^g τὴν τῶν αἰώνων, i. e. the concluding, or last dispensation, viz. that of the Gospel.

^h Or *proportionable to human strength*, ἀνδραγαθία.

- 15 I speak as to wise men ; judge ye what I say.
 16 The cup of benediction which we bless, is it
 not the communion ^h of the blood of Christ ?
 The bread which we break, is it not the com-
 17 munion of the body of Christ ? For we, being
 many, are one bread, and one body ; for we
 18 are all partakers of that one bread. Consider
 Israel after the flesh : are not they who eat of
 19 the sacrifices partakers of the altar ? What do I
 then say ? that the idol is any thing ? or that the
 thing which is sacrificed to idols is any thing ?
 20 However, *I say*, that the things which the Gen-
 tiles sacrifice, they sacrifice to demons ⁱ, and
 not to God ; and I would not that ye should
 have communion with demons. Ye cannot
 21 drink the cup of the Lord, and the cup
 of demons : ye cannot be partakers of the
 table of the Lord, and the table of demons.
 22 Do we provoke the Lord to jealousy ^k ? are we
 23 stronger than he ? All things ^l are lawful for me,
 but all things are not expedient ; all things are
 24 lawful for me, yet all things do not edify. Let
 no one seek his own ^m, but every one another's
 25 *welfare*. Whatever is sold in the shambles, that
 eat, asking no question on account of conscience ;
 for

^h Or *participation*.

ⁱ The demons were considered by the heathens, as present at their sacrifices, and as taking their part, with the worshippers, in the common feast.

^k By putting other objects of worship in competition with him.

^l All indifferent things : and granting that eating of these

sacrifices is such ; yet they are not *expedient* in every circumstance.

^m *viz. interest*, when it is attended with damage to another ; or the *gratification* of his own humour, to the detriment of his brother, whose welfare he ought cordially to promote.

for "the earth *is* the Lord's, and the fulness
 "thereof". If any of the unbelievers invite
 you, and ye are disposed to go, eat whatever is
 set before you, asking no question on account
 of conscience. But if any one to say you,
 this hath been sacrificed ° to an idol, eat not,
 both for his sake who told *thee*, and out of re-
 gard to conscience; "for the earth *is* the Lord's,
 "and the fulness thereof". Conscience, I say,
 not thy own, but that of another: for why is
 my liberty judged by the conscience of another?
 And if I by grace am made a partaker, why
 am I reviled on account of that, for which I
 give thanks? Therefore whether you eat, or
 drink, or whatever ye do, do all to the glory of
 God. Be inoffensive both to the Jews, and to
 the Greeks, and to the church of God: Just as
 I please all *men* in all things; not seeking my
 own advantage, but that of many, that they
 may be saved. Be ye imitators of me, as I
 also *am* of Christ.

CHAP.
 XI.

NOW, I praise you, brethren, that ye are
 mindful of me in all things; and retain
 the ordinances, as I delivered *them* to you. But
 I would have you take notice, that Christ is
 the head of every man, and the man the head
 of the woman, and God the head of Christ.
 Every

° *Psa.* XXIV. 1. The liberal
 provision made by providence
 is therefore to be used with
 cheerfulness and gratitude.

° *i. e.* This is part of a victim
 that has been sacrificed to an

idol.

° So that if you decline eating
 this, you may partake of some-
 thing else; the divine bounty
 having made ample provision
 for you.

- 4 Every man praying or prophesying ¹, having
 5 the head covered, dishonoureth his head. But
 every woman praying or prophesying with the
 head unveiled, dishonoureth her head; for that
 6 is the same as if she were shaved. If then a
 woman be not covered, let her even be shorn;
 now if it be shameful for a woman to be shorn
 7 or shaved, let her be veiled. A man indeed
 ought not to have the head covered ², as he is
 the image and glory of God: but the woman
 8 is the glory of the man. For the man is not
 of the woman; but the woman of the man:
 9 neither was the man created for the woman;
 10 but the woman for the man. On this account
 the woman ought to have power ³ on *her* head,
 11 because of the angels ⁴. Nevertheless, the man
 is not without the woman, nor the woman with-
 12 out the man in the Lord ⁵. For as the
 woman ⁶ *was* of the man, even so *is* the man also
 13 by the woman ⁷; but all things are of God. Judge
 of

¹ *i. e.* Uttering predictions, or preaching in a public assembly; for *προφητεω* signifies both in SS. language.

² As a token of his superiority. See the next note.

³ *i. e.* a veil, which married women wore on their heads in token of subjection to their husbands. See *Gen.* XXIV. 65.

⁴ *αγγελους* may here signify *messengers* (as the word does in its primary sense) or *Spirits*, who were sent by the heathen magistrates into Christian assemblies to observe their behaviour, and report any indecencies they might see

there. Compare *Luke* VII. 24. *James* II. 25.

⁵ *i. e.* The Genius of Christianity requires the sexes to observe a proper decorum, and act their respective parts; as they are dependent on each other, for their mutual comfort and subsistence.

⁶ *i. e.* Eve was taken out of Adam's side; The man should therefore love his wife as a part of himself.

⁷ Borne, and nourished in his tender years, by her; which ought to be a spring of grateful regard, and tender affection.

⁸ All

of yourselves, whether it be decent for a woman to pray to God uncovered *? Doth not nature 14
itself teach you, that if a man hath long hair, it is a disgrace to him: Whereas if a wo- 15
man hath long hair, it is a glory to her; for her hair is given her instead of a veil. But if 16
any one appears to be contentious, we have no such custom; neither *have* the churches of God.

Now, I praise *you* not in this which I am 17
going to say to you; viz. that ye come toge-
ther ^b not for the better, but for the worse. For, 18
in the first place, I hear that, when ye assemble in the church, there are schisms among you; and I believe it in part: For there must be even 19
heresies among you, that those who are approved may be made conspicuous among you. Therefore, when ye *thus* come together into 20
one place, it is not to eat the supper of the Lord. For every one, in eating, taketh before *the other* 21
his own supper ^c; and so one is hungry, and another drinketh to excess. What! have ye not 22
houses to eat and drink in? or do you despise the church of God, and shame those who have not? What shall I say to you? shall I praise
you

* All the Grecian women, excepting the heathen priestesses, appeared in their veils in public assemblies; some of the female converts were probably ambitious of imitating the latter.

^b In your religious assemblies, and on the most solemn occasion, in an irreverent manner.

^c It was customary among the Greeks to make *social sup-*

pers; to which every guest brought his own provisions, which were not always made so common to the whole company, as friendship and decency required. See *Xenoph. Memor.* L. III. C. 14. The Corinthians seem to have behaved with no more reverence at the Lord's Supper, than at one of the most irregular of these common meals.

- 23 you in this ^d? I praise *you* not. For I received ^e
 from the Lord what I also delivered to you,
viz. That the Lord Jesus, on the night in which
 24 he was betrayed, took bread; and having given
 thanks, He broke *it*, and said, 'Take, eat!
 ' this is my body, which is *to be* broken for
 25 ' you: Do this in remembrance of me!' In like
 manner also *he took* the cup, after he had sup-
 ped, saying, 'This cup is the new Covenant
 ' in my blood: this do, as often as ye drink *it*,
 26 ' in remembrance of me!' As often then ^f as ye
 eat this bread, and drink this cup, ye do shew
 forth ^g the death of the Lord until He come:
 27 So that whoever shall eat this bread, or drink
this cup of the Lord unworthily ^h, shall be guilty
 28 of ⁱ the body and blood of the Lord. Let a
 man then examine himself; and so let him eat
 29 of the bread, and drink of the cup. For he
 that eateth and drinketh unworthily, eateth and
 drinketh judgement ^k to himself, not distinguish-
 ing

^d *i. e.* Can you expect that I, who have received an account of this sacred ordinance by revelation, should approve of such enormities? far from it. *For I received, &c.*

^e By special revelation.

^f *you* has the force of an illative particle in this, and some other passages in the N. T.

^g As it were, *proclaim* or *make* a public declaration of it, *καταγγιλλω*.

^h *i. e.* In an irreverent manner, like those mentioned above in *v.* 21.

ⁱ *i. e.* Profaning the sacred symbol of the body, &c.

^k *κριμα*. 'Damnation,' *v.* *Tr.* is a very harsh expression, and wide of the Apostle's meaning; who tells the Corinthians, in the next verse, that many of them were *weak and sick*. He afterwards says, (*v.* 32.) *We are judged, i. e. corrected*, as the Apostle explains it in the same verse, *that we may not be condemned*. Hence it plainly appears, that *judgement* here implies paternal chastisements.

^l *i. e.*

ing ¹ the body of the Lord. Upon this account
 many of you *are* weak and sick, and many are
 fallen ^m asleep. For, if we would judge ⁿ our-
 selves, we should not be judged. But when we
 are judged, we are corrected by the Lord, that
 we may not be condemned with the world ^o.
 Wherefore, my brethren, when ye come toge-
 ther to eat, wait one for another: And if any
 one be hungry let him eat at home; that ye may
 not come together to condemnation. As for
 other matters, I will regulate *them* when I come.

NOW, concerning spiritual gifts ^p, brethren, CHAP. XII.
 I would not have you ignorant: Ye know
 that ye were Heathens, carried after dumb
 idols ^q, just as ye were led. Therefore I give
 you to understand, that no one, who speaketh
 by the Spirit of God, calleth Jesus accursed ^r;
 and *that* no man can say that Jesus is the Lord ^s,
 but by the Holy Spirit. Now, there are diver-
 sities of gifts, but the same Spirit ^t; and there
 are

¹ *i. e.* Not making a proper
 difference between the Lord's
 Supper, and a common meal.

^m *i. e.* Are dead.

ⁿ With due severity and im-
 partiality, we should escape
 these Divine judgements, or cor-
 rections.

^o *i. e.* With the impenitent
 world to everlasting punishment.

^p And the right use and im-
 provement of them.

^q Who could impart no gifts
 to their votaries; being them-

selves destitute of the faculty of
 speech.

^r Or, *anathema*, as the Jews
 and apostates did.

^s *i. e.* Can publicly profess that
 Jesus is the Messiah; for great
 dangers attended such a profes-
 sion, so that none but true be-
 lievers would make it.

^t Bestows them all; and
 therefore they should be di-
 rected to one great end, *viz.*
 the glory of God, and the edi-
 fication of his church.

are diversities of administrations, and the same
 6 Lord : And there are diversities of operations ;
 but it is the same God who worketh all, in all.

7 But to every one is given *such* a manifestation
 8 of the Spirit, as is most profitable. For to one
 is given, by the Spirit, the word of wisdom ; to
 another, by the same Spirit, the word of know-
 9 ledge ; to another, faith by the same Spirit ;
 to another, the gifts of healing by the same
 10 Spirit : To another, miraculous powers ; to ano-
 ther, prophecy ; to another, the discerning of
 spirits ; to another, *different* kinds of tongues ;
 11 to another, the interpretation of languages. But
 the one and the same Spirit effecteth all these,
 distributing to every one in particular as he
 pleases.

12 For as the body is one, and hath many mem-
 bers ; but all the members of that one body,
 which are many, are one body : so also *is*
 13 Christ ^u. For, by one Spirit, we have all been
 baptized into one body, whether Jews or Greeks,
 whether slaves or freemen ; and have been all
 14 made to drink into one Spirit ^{*}. For the body
 15 is not one member, but many. If the foot
 should say, Because I am not the hand, I am
 not of the body ; is it therefore not of the body ?
 16 And if the ear should say, Because I am not the
 eye, I am not of the body ; is it therefore not
 17 of the body ? If the whole body *were* an eye,
 where

^u *i. e.* The mystical body or we have communion with Christ,
 church of Christ. by drinking of the sacramental

^{*} Imbibing his influences, as cup.

where *would be* the hearing? if the whole *were* the hearing? where *would be* the smelling? But now God hath placed the members, every one of them, in the body, as He hath seen fit. And if they were all one member, where *would be* the body? But now *there are* many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. But, what is more; those members of the body, which seem to be the more feeble, are necessary: And those *parts* of the body, which we account the less honourable, those we ^y surround with more abundant honour; and our less decent *parts* have more abundant decency. For our graceful *parts* have no need; but God hath attempered the body together, giving more abundant honour to that *part* which wanted; that there might be no schism in the body, but *that* the members might have the same care one for another: And if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it. Now, ye are the body of Christ, and members *each* in particular. And God hath placed some first ² in the church, *viz.* Apostles; in the second place, prophets; in the third, teachers; after that miraculous powers; then the gifts of healing,

^{y i. e.} We clothe our ignobler parts, so that they acquire a graceful appearance from our dress; while our nobler part, the *human face divine*, is left

uncovered, as having no need of such ornaments.

^{2 i. e.} In the first rank, or most eminent station.

- healing, helps, governments, diversities of
 29 tongues. *Are* all apostles? *are* all prophets?
are all teachers? *have* all miraculous powers?
 30 have all the gifts of healings? do all speak lan-
 31 guages? do all interpret? Now, you contend
 earnestly about the best gifts^a; And yet I shew
 you a way of the highest excellence.

CHAP.
XIII.

- T**HOUGH I speak the languages of men,
 and of angels, but have not Love^b, I am
 become sounding brass, or a tinkling cymbal^c:
 2 And though I have *the gift of* prophesying, and
 know all mysteries, and all knowledge; and
 though I have all faith^d, so as to remove moun-
 3 tains, but have not Love; I am nothing. And
 though I bestow all my goods to feed the poor,
 and deliver up my body to be burned, and have
 4 not Love; it is of no avail to me. Love bear-
 eth long, is kind^e; Love envieth not; Love is
 5 not insolent^f, is not puffed up, doth not behave
 itself indecently, seeketh not its own things^g,
 is

^a To render this sentence imperatively as the *v. Tr.* &c. have done, is, in effect, to make the Apostle contradict himself.

^b *αγάπη* here signifies love to God, and benevolence to men. 'Charity,' *v. Tr.* limits the sense to *alm-giving*, according to the present acceptance of the word.

^c A cymbal was made of two pieces of hollow brass, which, being struck together, made a

tinkling sameness of sound.

^d *i. e.* A miraculous faith.

^e 'To remove mountains' is a proverbial expression. See note *Mat. XVII. 20.*

^f Or, *is patient; is good and gentle.*

^g Or, *does not act rashly or inconsiderately, το περιμενεται.*

^h Only; *i. e.* is not so self-interested, as to neglect the welfare of others.

^h Or,

is not easily provoked, ^h thinketh no evil, doth
 not rejoice at iniquity, but congratulates with
 the truth ; it ⁱ excuseth all things, believeth all
 things, hopeth all things, endureth all things.
 Love never faileth : but whether prophecies,
 they shall become useleſs ; or whether tongues,
 they shall ceaſe ; or whether *there be* knowledge ^k,
 it shall be aboliſhed. For we know in part, and
 we prophesy in part ; but when that which is
 perfect is come, then that which is in part shall
 be aboliſhed. When I was a child ^l, I ſpoke
 as a child, I underſtood as a child, I reaſoned as
 a child ; but when I became a man, I put away
 childiſh things. For now we ſee in an ambi-
 guous manner ^m, as by means of a mirror ⁿ ;
 but then face to face : now I know in part ; but
 then ſhall I know even as I alſo am known.
 And now, faith, hope, love, theſe three re-
 main ^o ; but the greateſt of theſe *is* Love.

PURSUE

^h Or, *imputeth not*, ου λογίζεται, &c. where the intention is dubious.

ⁱ Literally, *covereth*, σκεπτει, i. e. ſpreads a friendly veil over the faults of others.

^k i. e. Our preſent gradual acquirements *will be as nothing*, καταργηθησονται. when compared with the intuitive and more perfect knowledge of glorified ſpirits.

^l The difference between the heavenly ſtate and the preſent, is ſomething like the ſtate of mature reaſon and vigorous manhood, when compared with that

of feeble infancy.

^m Or, obſcurely reflected, as in a metalline *ſpeculum* ; the objects that ſurround us appearing like riddles, εν αινυγματι, to us : But in a future ſtate we ſhall ſee, not the faint reflection, but the objects themſelves by direct viſion.

ⁿ The uſe of dioptric glaſſes in teleſcopes, &c. was not known till many ages after this Epiſtle was written ; I have therefore rendered σκαλπον, a *mirror*, which the ancients made of poliſhed metal.

^o i. e. Are to continue always
 P 4

CHAP. XIV. **P**UR Sue Love^p; and desire spiritual gifts,
 but chiefly that ye may prophesy^q. For he
 2 that speaketh in a *foreign* tongue, speaketh not
 unto men, but to God; for no one understandeth
him; though, in the spirit, he speaketh mysteries.
 3 But he that prophesieth, speaketh to men for
 4 edification, and exhortation, and comfort. He
 that speaketh in a *strange* language, edifieth
 * himself; but he that prophesieth edifieth the
 5 church. I wish to have you all speak languages,
 but rather that ye might prophesy: for he that
 prophesieth is greater than he who speaketh
 tongues; except he interpret, that the church
 6 may receive edification. Now, brethren, if I
 come to you, speaking languages; what shall I
 profit you, unless I speak to you^r, whether by
 revelation, or by knowledge, or by prophesying,
 7 or by doctrine? Thus inanimate things which
 give a sound, whether pipe or harp, unless they
 give a distinction of sounds, how can it be
 8 known what is piped or harped? For if the
 trumpet give an indistinct sound, who will pre-
 9 pare himself for battle? So likewise unless ye
 utter by the tongue intelligible words, how
 shall it be known what is spoken? for you will
 10 be speaking to the air. As many kinds of sounds
 as

ways in the church; whereas
 the spiritual gifts mentioned
 above were but for a short
 time.

^p Let Love be your principal
 pursuit, *ἀγάπη τοῦ αἵματος*.

^q *i. e.* Explain SS. and pub-
 licly discourse of Divine things.
 See w. 3.

^r *i. e.* None but himself.

^s *viz.* In a language that you
 understand.

^t With

as there are in the world, perhaps none of them
is without signification. Yet if I do not know 11
 the meaning of the sound, I shall be to him
 that speaketh a Barbarian; and he that speaketh,
 a Barbarian to me. Even so ye, since you are 12
 emulous of spiritual *gifts*, seek that ye may
 abound *in them* to the edification of the church.
 Therefore, let him who speaketh in a *strange* 13
 tongue pray that he may interpret. For if I 14
 pray in a *strange* language, my spirit prayeth,
 but my understanding is unfruitful^c. What 15
 then is *to be done*? I will pray with the spirit,
 and I will pray with the understanding also: I
 will sing with the spirit, and I will sing with
 the understanding also. For if thou shouldest 16
 bless in the spirit, how shall he that filleth up
 the place of a private person say AMEN to thy
 thanksgiving, since he doth not know what thou
 sayest? For thou, indeed, doest well in giving 17
 thanks; but the other is not edified. I thank 18
 my God, I speak more languages than you all;
 yet, in the church, I had rather speak five words 19
 with my understanding, that I might teach others
 also, than ten thousand words in a *strange*
 tongue. Brethren, be not children in under- 20
 standing: However, be infants in malice; but,
 in understanding, be ^u perfect men. It is written 21
 in the Law, "In foreign language, and with
 " foreign lips, I will speak to this people; and
 " even so they will not hear me, saith the
 " Lord."

^c With regard to others. ^u grown to years of maturity.

^z *ἄνθρωποι* signifies persons Compare *Mark X. 15.*

^x *1/9.*

22 " Lord ¹." So that tongues are a sign, not to
 23 believers, but to unbelievers; but prophecy *is*
 not for infidels, but believers. Therefore if the
 whole church be come together into one place,
 and all speak languages; and the unlearned, or
 24 unbelievers come in, will they not say that ye
 are mad? but if all prophesy, and an infidel
 or an ignorant man come in, he is convinced by
 25 all, he is judged by all ²; and thus the secrets
 of his heart are discovered: And so, falling
 down upon *his* face, he will worship God, de-
 claring that God is really among you.

26 How is it then, brethren, when ye come to-
 gether? Each of you hath a psalm, hath a doc-
 trine, hath a language, hath a revelation, hath
 an interpretation. Let all things be done for
 27 edification. If any man speak in a *strange*
 tongue, *let it be* by two, or at most, *by* three,
 28 and by turns; and let one interpret. But if
 there be not an interpreter, let him be silent in
 in the church; but let him speak to himself,
 29 and to God ². Let two or three prophets ³
 30 speak, and let the rest judge: But if *any thing*
 be revealed to another who sitteth by, let the
 31 first be silent. For ye may all prophesy, one
 by one, that all may receive instruction, and all
 32 may be comforted; even the spirits of the pro-
 33 phets are subject to the prophets: For God is
 not

¹ *I/a.* XXVIII. 11, 12.

² *i. e.* Every one says some-
 thing to which his conscience
 bears testimony.

² Let him address himself in
 private devotion, or silent me-
 ditation, to God.

³ Or *preachers*.

^b viz.,

not *the author* of confusion, but of peace, as in
all churches of the saints. Let your women be
silent in the churches; for it is not permitted to
them to speak, but to be in subjection ^b, as the
Law also saith. And if they desire to learn any
thing; let them ask their husbands at home;
for it is indecent for women to speak in the
church. What! did the word of God go out
from you? or did it come to you only ^c? If any
one seems to be a prophet, or spiritual person,
let him acknowledge, that the things which I
write to you are the commandments of the
Lord: But if any man be ignorant, let him be
ignorant! Therefore, brethren, be emulous of
prophecy, and forbid not to speak languages.
Let all things be done decently, and according
to order.

NOW, I make known to you, brethren, ^{CHAP. XV.}
the Gospel which I preached to you, which
ye have also received ^d, and in which ye stand;
by which also ye are saved, if you retain those
joyful ^e tidings which I delivered to you, unless
indeed ye have believed in vain ^f. For I deli-
vered to you among the first *principles* what I
also received ^g, That Christ died for our sins,
according

^b viz. *To order*, ὑποτασσασθαι,
and the superior authority of
the man. Compare Gen. III. 16.

^c i. e. Are you the first, or
the only Christian church, that
you should pretend to differ
from the other churches of the
saints? See above v. 33.

^d With readiness and pleasure,
and which is the foundation of
your faith.

^e τὴν λόγον εὐαγγελισμένην.

^f See below, v. 17.

^g By special Revelation.
Compare chap. XI. 23. and
note.

^h Which

4 according to the Scriptures ; and that He was
 5 buried, and that He was raised the third day,
 6 according to the Scriptures ^h ; and that He was
 7 seen by Kephas ⁱ, then by the Twelve. After-
 8 wards, He appeared to above five hundred bre-
 9 thren at once ; of whom the greater part remain
 10 until now, but some are fallen asleep ^k. After
 11 that, He was seen by James ; then by all the
 12 Apostles. But last of all, He appeared to me
 also, as to an abortive ^l. For I am the least of
 the Apostles ; who am not worthy to be called
 an apostle, because I persecuted the church of
 God : But by the grace of God I am what I
 am ; and his grace, *manifested* towards me, was
 not in vain, but I laboured more abundantly
 than they all ; yet not I, but the grace of God
 which was with me. Therefore, whether I or
 they ^m, so we preach, and so ye believed. If
 then Christ be preached that He was raised from
 the dead ⁿ, how do some among you say, that
 there

^h Which foretold (*Psa.* XVI. 10.) that He should not see corruption in the grave ; for bodies begin to putrify on the fourth day. Compare *John* XI. 39.

ⁱ Or, *Peter* ; both names signifying a *Rock*.

^k *i. e.* Sleep in the grave, to be raised at the last day.

^l As one not worthy to see the light, much less that effulgent appearance of our Lord, in the way to Damascus, &c.

^m Laboured most, and to

whomsoever we preached the Gospel, we agreed in bearing this uniform testimony to the death and resurrection of Christ.

ⁿ The Apostle, having asserted the resurrection of Christ above, here proceeds to prove a general resurrection ; for some of the Corinthians had been seduced into a disbelief, or at least a doubt, of this important doctrine, by Jewish Sadducean teachers, and heathen philosophers.

there is no Resurrection of the dead? Now, if
 there be no Resurrection of the dead, neither is
 Christ raised; and if Christ be not raised, then
 vain *is* our preaching, and vain your faith also.
 Yea, we are even found false witnesses of God;
 since we have testified concerning God, that he
 raised up Christ; whom he did not raise up, if
 so be that the dead rise not at all: For if the
 dead rise not, neither is Christ raised; and if
 Christ be not raised, your faith *is* vain; ye are
 yet in your sins. Then they also who sleep in
 Christ are perished. If in this life only we
 have hope in Christ, we ° of all men are most
 to be pitied. But now Christ is risen from the
 dead, *and* become the first-fruits of those who
 slept ^p. For as death *came* by man, so likewise
 by man *cometh* the Resurrection of the dead:
 for as in Adam all die; even so in Christ shall
 all be made alive. But every one in his own
 order: Christ, the first-fruits; afterwards they
 who are Christ's, at his coming. Then *shall*
 the end *be*, when He ¹ shall deliver up the king-
 dom to God, even the Father; when He shall
 have abolished all principality, and all authority,
 and power ^r. For He must reign, until He ^s
 hath

° *We, i. e.* The Apostles and preachers of Christianity, amidst our persecutions and distresses, without the comfortable hopes of immortality.

^p *i. e.* Died in Christ, whose resurrection was an earnest of the harvest of mankind.

^r *viz.* The Messiah; who, at the end of this world, shall give

up his mediatorial kingdom to the Father, by whose commission He held it, and to whose glory He administered it.

^s *i. e.* Every power, human or angelic, that opposed itself to his government, shall be deposed by the Messiah.

^t God. Compare *Psa.* CX. 1.

- 26 hath put all enemies under his feet. The last
 27 enemy,—Death, shall be destroyed. For He^c
 hath put all things under his feet; but when he
 saith that all things are subjected, *it is* evident
 that He^u is excepted who subjected all things
 28 to him. And when all things shall be made
 subject to him, then shall the Son also himself
 be subject^{*} to HIM, who subjected all things
 29 to him, that God may be all in all. Else what
 shall they do who are baptized in the room of
 the^y dead? If the dead are not raised at all,
 why are they then baptized in the room of the
 30 dead? and why are we every hour exposed to
 31 danger? I protest by your^z rejoicing, which I
 have in Christ Jesus our Lord, I am dying every
 32 day. If, ^a after the manner of men, I have
 fought with beasts at Ephesus, what advantage
 have I, if the dead rise not? ^c Let us^b eat and
 33 ^c drink, for to-morrow we die.' Be not de-
 ceived^c: 'Good morals are debauch'd by talk
 ' pro-

^c viz. God. See *Psa.* VIII. 6.

^u viz. The great and glorious FATHER of all.

^{*} By resigning his mediatorial kingdom, as no longer necessary. See above v. 24.

^y i. e. Those who are just fallen in the cause of Christ, but are succeeded by new converts; who fill up their places, as ranks of soldiers advance to the combat in the room of their companions, who have fallen in their fight.

^z Some copies read *ἡμῶν*, our, i. e. by the glorying which

I have on *your* account, I am daily exposed to death.

^a i. e. If, to use a common proverbial phrase, I have fought with *brutal* men, who may be called savage beasts, that assaulted me.

^b To use the Epicurean maxim, 'Eat, &c. since life is *'but, as it were, a day.'* *Sera nimis vita est crassina, viv' bodie.*

^c By such pernicious maxims; for as the poet Menander says, (in Iambic verse) 'Good morals, &c.

'profane.' Awake ^d, as becometh righteous men, and sin not; for some have not a knowledge of God: I speak this to your shame ^e. 34

But some one will perhaps say, How are the dead raised up? and with what kind of body are they to come?—Thou thoughtless man! that which thou sowest is not revived, except it ^f die. Besides, that which thou sowest, thou sowest not that body which shall be, but bare grain ^g, perhaps of wheat, or of some other grain; but God giveth it a body as he pleaseth, and to each of the seeds its own body. All flesh is not the same flesh; but *there is* one kind of flesh of men, another flesh of beasts, another of fishes, and another of fowls. *There are* also celestial bodies, and terrestrial bodies; but the glory of the celestial is one, and that of the terrestrial, another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory ^h. So also *will* the 35 36 37 38 39 40 41 42

Re-

^d From such delusive dreams, and do not incur the guilt of maintaining such maxims.

^e Since ye boast of your philosophical subtilties, while you are ignorant of Divine things.

^f i. e. *Appear to die*. It is certain that the seed in general moulders away in the earth; though a little *germen* or bud, which makes a part of it, springs up into new life, being fed by the corruption of the rest. Compare *John XII. 24*.

^g Without any appearance of

root, stalk, blade, or ear; which God, by certain laws of vegetation, bestows on the new plant, together with a beautiful verdure, and a multiplicity of grains of the same species. This simile suggests some faint idea of the difference between the *animal*, and the *spiritual*, body. See v. 44.

^h According to their respective apparent magnitudes; on which account they are ranged, by Astronomers, under different classes.

Resurrection of the ⁱ dead *be*. It ^k is sown in
 43 corruption; it is raised in incorruption: It is
 sown in dishonour; it is raised in glory ^l: It is
 44 sown in infirmity; it is raised in power: It is
 sown an animal body; it is raised a spiritual
 body. There is an animal body, and there is a
 45 spiritual body ^m: And so it is written, 'The
 ' first man Adam was made a living soul ⁿ, the
 46 ' last Adam ^o an enlivening spirit.' However,
 the spiritual ^p *was* not first, but the animal, and
 47 afterwards the spiritual. The first man *was*
 from the earth, earthy; the second man *is*, the
 48 Lord from heaven. As the earthy *was*, such
are they also who are earthy; and as the hea-
 venly *is*, such *will* they also *be* who are heavenly:
 49 And as we have borne the image of the earthy,
 we shall also bear the image of the heavenly ^q.

But

ⁱ *i. e.* Of the *pious* dead, each of whom shall differ greatly from the mortal body laid in the grave, by a most illustrious change, and in degrees of glory from one another.

^k *viz.* The dead body of a departed saint, like seed committed to the earth, *is sown*, &c.

^l Some think that this alludes to a *garment of light*, which the body shall put on at the resurrection.

^m God can exalt and refine matter to a degree of purity to us unknown, to serve all the *spiritual* purposes of the Divine life.

ⁿ $\psi\upsilon\chi\eta\ \zeta\omega\sigma\alpha\nu$, *i. e.* a soul adapted to the animal life here on earth, which is called in the original Hebrew, נֶפֶשׁ חַיָּה. Gen. II. 7.

^o *i. e.* Christ, the spiritual head, and federal Representative of the human race. $\psi\upsilon\chi\eta$ and $\pi\alpha\rho\alpha$ in this verse have a manifest reference to $\psi\upsilon\chi\iota\kappa\omicron\nu$ and $\pi\acute{\nu}\epsilon\upsilon\mu\alpha\tau\iota\kappa\omicron\nu$ in the preceding, and exhibit a similar contrast.

^p *Adam*, or representative.

^q *i. e.* As we are sinful mortals, like Adam; so surely shall be made like Christ, in purity, glory, and immortality.

But this I say, brethren, that flesh and blood
 is not capable of inheriting the Kingdom of God;
 neither doth corruption inherit incorruption. Be-
 hold! I tell you a mystery^r: We^s shall not all
 sleep; but we shall all^t be changed in a mo-
 ment, in the twinkling of an eye, at the last
 trumpet: for the trumpet shall sound, and the
 dead shall be raised incorruptible, and we shall
 be changed. For this corruptible must be
 clothed^u with incorruption, and this mortal
must be clothed with immortality. So when
 this corruptible shall have put on incorruption,
 and this mortal shall have put on immortality,
 then shall the saying which is written^x be ac-
 complished, *viz.* "Death is swallowed up in
 "victory." Where *is* thy sting, O death?
 where *is* thy victory, O Grave? The sting^y of
 death *is* sin; and the power^z of sin *is* the Law.
 But thanks *be* to God, who giveth us the vic-
 tory through our Lord Jesus Christ! Therefore,
 my beloved brethren, be ye stedfast^b, immove-
 able, always abounding in the work of the
 Lord;

^r *i. e.* an awful truth hitherto unknown.

^s *viz.* Those who shall be alive at our Lord's appearance to judge the world, shall, by a sudden change, be rendered immortal.

^t *i. e.* all the living, as well as the dead.

^u Or *invested*, ενδυσασαι.

^x *Isa.* XXV. 8.

^y The original has a kind of poetic turn; the former clause being an *ionic*, and the latter a *trochaic* verse. Mr. Pope, by

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transposing them, has made the following *sestanz*a:

' O Grave! where is thy victory?

' O Death! where is thy sting?

^z *i. e.* What arms it with all its terrors.

^a What constitutes the malignity of sin is, that it is a transgression of the Divine law.

^b Or *fixed* on this, *viz.* the belief of a Resurrection, as on a firm basis.

Q

^c εναντιον.

Lord; knowing, that your labour in the Lord is not in vain.

CHAP. XVI. **N**OW, concerning the collection for the saints; as I have given it in charge to the churches of Galatia, so also do ye. Upon the first *day* of the week, let every one of you lay something by, according as *God* hath prospered him, treasuring it up; that there be no collections when I come. But when I am arrived, whomsoever ye shall approve of by *your* letters, them will I send to carry your liberality to Jerusalem; and if it be convenient that I should also go, they shall go with me. Now I will come to you, when I have passed through Macedonia; for I am to pass through Macedonia: And I may stay a while perhaps, and even spend the winter with you, that ye may bring me forward on my journey, whithersoever I go. For I will not see you now by the way^c; but hope to stay some time with you, if the Lord permit. But I shall continue at Ephesus^d until Pentecost: For a great and effectual door is opened to me, and *there are* many opposers.

Now if Timothy should come, see that he may be with you without fear; for he laboureth in the work of the Lord, as I also *do*: Let no man therefore despise him. Bring him forward on his

^c εν παραπορευεσθαι, to which the French phrase *en passant* answers exactly, but we have no equivalent expression in our language.

^d Hence it is evident that this Epistle was written at Ephesus,

and not *from Philippi*, as the spurious *note* says at the end of it; so that those *additional inscriptions* most of which are omitted in the *Alex. MS.* deserve no credit.

* Probably

his journey in peace, that he may come to me; for I expect him with the brethren. As for *our* brother Apollos, I much entreated him to come to you, with the brethren; but he was not at all inclined to come now^e, but will come when he shall have convenient opportunity. Be vigilant, stand firm in the faith, acquit yourselves like men, be strong! Let all your affairs be transacted in love.

I beseech you, brethren,---ye know the house of Stephanas to be the first fruits of Achaia, and to have addicted themselves to the ministry of the saints;--that ye submit yourselves to such, and to every one who co-operateth with *us*, as a fellow-labourer. I rejoice at the arrival of Stephanas, and Fortunatus, and Achaicus; because they have filled up your deficiency: For they have refreshed my spirit and yours. Therefore have a due regard to such persons. The churches of Asia salute you; Aquila and Priscilla most affectionately salute you in the Lord, with the church in their house; all the brethren salute you. Salute one another with a holy kiss^f.

^g The salutation of *me* PAUL with my own hand. If any one loveth not the Lord Jesus Christ^h, let him be ANATHEMAⁱ, MARAN-ATHA.

^e Probably for fear of inflaming the divisions among those, who set him up as head of a party. See Chap. I. 12.

^f See note on Rom. XVI. 16.

^g This paragraph is a kind of postscript, written with St.

Paul's own hand. See the note on Rom. XVI. 22.

^h But is secretly alienated from him, while he makes an external profession of Christianity.

ⁱ It is supposed that when the Jews lost the power of life and death,

- 23 ATHA. *May the grace of our Lord Jesus*
 24 *Christ be with you! My love be with you all*
in Christ Jesus! Amen.

death, they used to pronounce an *Anathema* or *Cherem*, i. e. a curse, on those who should have been executed according to the Mosaic law; adding, that the Lord would punish such offenders in his own good time: *Maran-*

atha is a Syriac phrase, signifying *Our Lord is coming*, by which the Apostle intimates that Christ will shortly come to punish such hypocrites; alluding to the above Jewish custom.

The Second Epistle of the Apostle PAUL to the CORINTHIANS.

The Apostle, leaving Ephesus, from whence he wrote his first Epistle to the Corinthians about A. D. 57, removed to Troas on the coast of the Ægean sea, in expectation of meeting Titus, with an account of the success of that Epistle. (2 Cor. II. 12.) But not meeting him there, (v. 13.) he proceeded to Macedonia, where Titus arrived, and gave him an agreeable account of the promising State of the church at Corinth. Paul, in consequence of this intelligence, wrote this second Epistle about a year after the former, and committed it to the care of Titus; who returned from Macedonia to Corinth, to forward the charitable collection, intended for the poor Christians in Judea, &c. The design of this Epistle is, in general, to illustrate some of the points discussed in the former, according to the information he had
just

just received concerning the temper and circumstances of the Corinthian converts; and among these subjects, such occasional reflections and exhortations are interspersed, as the Apostle thought most conducive to their edification.

PAUL, an Apostle of Jesus Christ, by the ^{CHAP.} will of God; and Timothy, a brother; to ^{I.} the church of God which is at Corinth, with all the saints who are in the whole region of Achaia: Grace and peace *be* to you from God our Father, and the Lord Jesus Christ. 2

Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation! who comforteth us in all our tribulation, that we may be able to comfort those who are in any affliction, by the consolation with which we ourselves are comforted by God: For as the sufferings of Christ ^a abound in us, so our consolation also aboundeth by Christ. Now, whether we be afflicted, *it is* for your consolation and salvation, which is effectually wrought by the patient enduring of the same sufferings which we also undergo; or whether we be comforted, *it is* for your consolation and salvation: And our hope concerning you *is* steadfast; knowing that as ye are partakers of the sufferings, so also of the consolation. For we would not, brethren, have you ignorant of our affliction, which beset us in ^b Asia; that we were 3
4
5
6
7
8

^a *i. e.* our sufferings in the cause of Christ, and in conformity to his example.

^b Compare *Acts* XIX. 29, 30. XIV. 19, 20. with *1 Cor.* XV. 32, and note.

were exceedingly pressed beyond our strength, so
 9 that we despaired even of life; since we ourselves
 had received the sentence of death in ourselves^c,
 that we might not trust in ourselves, but in God
 10 who raiseth the dead. Who delivered us from
 so great a death, and doth deliver; in whom
 11 we trust that he will still deliver us; while ye
 also are assisting by prayer for us, that so the
 favour *obtained* for us by the means of many
 persons, may be acknowledged by the thanksgiv-
 ing of many on our behalf.

12 For this is our rejoicing, *viz.* the testimony
 of our conscience, that in simplicity, and godly
 sincerity (not with^d carnal wisdom, but by the
 grace of God) we have had our conversation in
 the world; and more especially towards you^e.
 13 For we write no other things to you but what ye
 know^f, and acknowledge, and, I hope, will
 14 acknowledge even to the end; as ye have also
 acknowledged us in part, that we are matter of
 joy^g to you, as ye also *are* to us, in the day of
 15 the Lord Jesus. And in this confidence I was
 desirous of coming to you before, that ye might
 16 have a second benefit; and to pass by you into
 Macedonia,

^c *i. e.* I looked upon my death to be as near and inevitable, as if I had been actually sentenced to die; which was wisely appointed by Providence to make my deliverance the more remarkable. See the last note.

^d *i. e.* worldly policy, and for my own interest.

^e Compare *2 Cor. XVIII. 3.*

^f *1 Cor. IX. 15.*

^f *αἰσινισμὸν* signifies *to read, to acknowledge, or to know*; I think the last is most agreeable to the context.

^g *i. e.* to you, in having such a Teacher; to me, in having such disciples; and this joy will be more conspicuous in the day of judgement.

Macedonia, and to come to you again from Macedonia, and be brought forward by you on my way towards Judea. Having then formed this design, did I use levity ^h? or do I, *in* the things which I purpose, purpose according to the flesh, that there should be with me, yes, yes, and no, no? ¹⁷ But *as* God *is* faithful ^k, our word towards you was not yes and no. For Jesus Christ, the Son of God, who by us was preached among you, *viz.* by me, and Silvanus, and Timothy, ¹⁸ was not yes and no, but in him was yes ^m; for all the promises of God in him *are* yes, and in him Amen ⁿ, to the glory of God by us. Now He who establisheth us together with you in Christ, ¹⁹ and hath anointed us, *is* God: Who hath also sealed us, and given the earnest of the Spirit in our hearts. ²⁰

Moreover, I call God for a witness upon my soul, that, to spare you ^o, I came not as yet to Corinth: Not because we have dominion over your faith ^p, but we are helpers of your joy; ²¹ ²² ²³ ²⁴

^h *viz.* In planning my scheme, or setting it aside on any trifling occasion.

^{i. e.} Such an uncertainty and inconsistency of counsels and behaviour, as sometimes to say *yes*, and sometimes *no*, to do and undo, without sufficient reason.

^k To his promises, and invariable in his determinations: so our preaching, &c. to you was not inconsistent and contradictory.

^l Compare *Acts* XVIII. 15.

^m Christ and his Gospel being

always invariably the same.

ⁿ *i. e.* Are certain and true; which promises are declared by us, the Apostles, to his glory.

^o The uneasiness, which I must have given you on account of your irregularities, &c.

^p So as to exert our authority to any tyrannical or arbitrary purposes, but to the advancement of your real comfort and happiness; for ye have stood hitherto by the faith in Christ, which we can neither change

CHAP. joy; for by faith ye stand. But I determined
 II. this with myself, that I would not come again

2 to you in grief^a. For if I make you sorrowful, who is he then that rejoiceth me, unless it
 3 be he^r, who is made sorrowful by me? And I wrote thus to you, that I may not, when I come, have sorrow on account of those, for whom I ought to rejoice; having this persuasion concerning you all; that my joy is *the joy* of you
 4 all. For, with much affliction and anguish of heart, I wrote to you with many tears; not that ye might be grieved, but that ye might know the abundant love which I bear to you.

5 But if any one hath caused grief, he hath grieved me only in part^s; that I may not overcharge you all. Sufficient to such a one is this
 6 punishment, which *was inflicted* by many. So that on the contrary, you *should* rather forgive and comfort *him*, lest such a one should be
 8 overwhelmed with an excess of sorrow. Therefore I beseech you, to confirm *your* love to him^t.
 9 For to this purpose did I write, that I might put you to the test, whether ye would be
 10 obedient in all things. To whom then ye forgive any thing, I also *forgive*; and if I forgave any thing, to whomsoever I forgave *it, it was*
 for

nor adulterate, notwithstanding the false pretences of some among you.

^a But delayed my coming, till you should rectify the disorders mentioned in my former Epistle.

^r *i. e.* The afflicted and corrected person.

^s Since some of you, as well as myself, have been grieved on account of the incestuous person. See 1 Cor. V. 1.

^t *i. e.* To give him assurances of your receiving him into favour.

for your sake, in the person of Christ ^u; lest ¹¹
Satan should get an advantage over us ^x: for we
are not ignorant of his devices.

Now, when I came to Troas to *preach*, the ¹²
gospel of Christ, and a door was opened to
me in the Lord, I had no rest in my spirit be- ¹³
cause I found not my brother Titus; but taking
my leave of them, I went from thence into
Macedonia. But thanks *be* to God, who always ¹⁴
causeth us to triumph in Christ, and manifesteth
the odour ^y of his knowledge by us in every
place. For we are to God a sweet odour of Christ, ¹⁵
in those who are saved, and in them that perish:
To the latter indeed an odour of death, unto ¹⁶
death; but to the others, an odour of life unto
life. And who *is* sufficient for these things ^z?
For we are not as many, who adulterate ^a the ¹⁷
word of God; but as of ^b sincerity, but as of
God, in the presence of God we speak in
Christ. Are we to begin again to recommend ^{CHAP}
ourselves? or do we need, as some *do*, letters of ^{III.}
recommendation to you, or of recommendation
from you? Ye are our *commendatory* letter ²
written

^u As an Apostle, invested
with his authority.

^x By turning the severity of
the penance into an occasion
of mischief to the offender, to
his brethren, &c.

^y Not a mere speculative
knowledge, but a *mental sensa-
tion* or relish of Divine things.
The Apostle seems to allude to
the eastern custom of burning
fragrant incense in triumphal
processions, in what he says of

the *odour* of the Gospel and his
triumph in Christ.

^z *i. e.* Who is equal to the
important charge of preaching
the Gospel, which is attended
with such awful consequences?

^a *καταμιαν* signifies to *adulterate*
or *debase* liquors by improper
mixtures.

^b *i. e.* unmingled genuineness,
and by the express command
of God, we speak in the name
of Christ.

written upon our ^c hearts, known and read by
 3 all men: Being manifested that ye are the letter
 of Christ, ministered by us; writtten, not with
 ink, but by the Spirit of the living God; not on
 tables of stone, but on the fleshy tables of the
 4 heart. Such confidence have we towards God
 5 through Christ: Not that we are sufficient of
 ourselves to reckon upon ^d any thing as from
 ourselves, but our sufficiency *is* from God;
 6 who also hath made us able ministers of the
 New Covenant, ^e not of the letter, but of the
 spirit; for the letter killeth, but the spirit giveth
 7 life. Now, if the ministration of death ^f, in
 letters engraven in stones, was attended with
 glory, so that the children of Israel could not
 look stedfastly on the face of Moses, because of
 the glory of his countenance, which was to be
 8 abolished; how much more shall the ministra-
 tion of the Spirit ^g be glorious! For if the mi-
 9 nistration of condemnation *was attended with* a
 glory, how much more doth the ministration
 10 of righteousness exceed in glory! For even that ^h
 which was made glorious had no glory in this
 respect, by reason of the glory which excelleth
it.

^c Some MSS. read *ὑμῶν*,
your hearts. See the next verse.

^d λογισασθαι has this signifi-
 cation in *Acts* XIX. 27. *Rom.*
 IV. 3, 6, 11. *1 Cor.* IV. 1. &c.

^e We are enabled to enter
 into the sense and spirit of SS.
 which is but a heap of letters
 and characters to the carnal
 Jews, which they can neither
 read nor understand; and, by an

obstinate adherence to externals,
 they are more prejudiced against
 the Gospel, and consequently
 perish by it.

^f *i. e.* The Law given on
 mount Sinai, which denounced
 death as the punishment of sin.

^g *i. e.* the Gospel, in opposi-
 tion to carnal ordinances.

^h *viz.* the Mosaic Law.

it. For if that which was to be abolished *was* 11
attended with glory, how much more glorious that
 which *is* permanent! Having, therefore, such hope, 12
 we use great freedom of speech; and *do* not as 13
 Moses *did*, who put a veil over his face, so that the
 children of Israel could not stedfastly look to the
 end of that which was to be abolished: But their 14
 understanding is blinded; for even to this day the
 same veil, not being removed, remaineth during
 the reading of the Old Testament; which is
 taken away in Christ. But the veil is upon 15
 their heart, when Moses is read, to this very
 day; however, when it ⁱ shall turn to the 16
 Lord, the veil shall be taken away. Now, the 17
 Lord ^k is that Spirit; and where the Spirit of
 the Lord *is*, there *is* liberty. And we all with 18
 unveiled face, beholding as ^l by a mirror the
 glory of the Lord, are transformed into the
 same image from glory to glory, as from the CHAP.
 the Lord, the Spirit ^m. Therefore having received IV.
 this ministry, as we have obtained mercy, we
 are not discouraged ⁿ, but have abdicated the 2
 secret things of shame; not walking in craftiness,
 nor

ⁱ *i. e.* The heart of the people of Israel; and the genuine sense of the SS. will be unveiled to their converted minds.

^k *viz.* Jesus Christ is *that spirit* of the Law. See above v. 6.

^l See note on 1 Cor. XIII.

12. Moses saw the *Shekinah*; and its reflected radiance dazzled the Israelites, so that he covered his face with a veil: we behold Christ, as in the mirror of his

word; and though our faces shine with the reverberated rays, yet we veil them not; but diffuse the lustre, which gradually increases as we make new discoveries of his glories in the Gospel.

^m See above v. 17.

ⁿ Or do not desist from our glorious enterprise; *οὐκ ἠκονομεῖν*, *we do not grow negligent, or draw back.* The same word is used below in v. 16.

• See

nor deceitfully corrupting the word of God ;
 but, by a display of the truth, recommending our-
 selves to the conscience of every man, in the
 3 presence of God. But if even our Gospel be
 veiled ^o, it is veiled to those who are perishing ;
 4 *viz.* those infidels whose minds the god of this
 world hath so blinded, that the light of the
 glorious Gospel of Christ, who is the image of
 5 God, does not irradiate them. For we preach
 not ourselves, but Christ Jesus the Lord ; and
 ourselves your servants for the sake of Jesus.
 6 For God, who commanded the light to shine
 out of darkness, hath shined in our hearts, to
impart the lustre of the knowledge of the
 glory of God, in the person of Jesus Christ.
 7 Now, we have this treasure ^p in earthen
 vessels, that the excellence of the power may
 8 be of God, and not of us ; *who are* afflicted
 in every respect, but not crushed ; perplexed ^q,
 9 but not in despair ; persecuted, but not deserted ;
 10 thrown down, but not destroyed ; always bear-
 ing about *us* in the body the dying ^r of the
 Lord Jesus, that the life also of Jesus may be
 11 displayed in our body ^s. For we who are alive,
 are continually delivered up to death on account
 of Jesus, that the life also of Jesus may be
 12 manifested in our mortal flesh. So that death
 operateth

^o See above Chap. III. 7.
 13—18.

^p *viz.* of displaying the glory
 of God, by preaching the Gos-
 pel, in bodies of clay.

^q *i. e.* Dubious whether we
 shall *live* or *die*, on account of

surrounding dangers.

^r The cruelties which occa-
 sioned his *death*, being exercised
 upon us.

^s By its miraculous preserva-
 tion.

operateth in us, but life in you. We, having
the same spirit of faith according to what is
written, " I believed, and therefore have I
" spoken "—we also believe, and therefore do
speak^u; knowing, that He who raised up the
Lord Jesus, will also raise us up by Jesus, and
present *us*^x together with you. For all things
are^y for your sake, that the grace being mul-
tiplied might, through the thanksgiving of
many, more amply redound to the glory of
God. On this account, we are not discouraged;
but if our external man is perishing, yet the
internal man is renewed day by day. For this
momentary lightness of our affliction^z, is work-
ing out for us a far more exceeding, eternal
weight of glory; while we are not aiming^a at
visible things, but the invisible: for visible things
are temporary; but the invisible things, eternal.
For we know, that if our earthly house of *this*^{CHAP.}
tabernacle were dissolved^b, we have an edifice^{V.}
from God, a house not made with hands, eter-
nal in the heavens. And on this account we
groan earnestly, desiring to be superinvested
with our house which is from heaven; since,
being

^u Psa. CXVI. 10.

^y *i. e.* Preach the Gospel, being animated by the same firm persuasion and hope, as the saints of old were.

^z Before his throne.

^a Not merely on account of us the Apostles, but, &c.

^b The original is very emphatical το παραυτίκα ελαφροῦ της

θλιψιως—καθ' ὑπερβολην εις ὑπερβολην.

^a σκοποντων. Hence our English word *scope*, or a mark aimed at, is derived.

^b *i. e.* upon the dissolution of this terrene body into its primitive dust, we shall have an impassible, indissoluble body in heaven.

being so clothed upon, we shall not be found
 4 naked ^c. For even we, while we are in *this*
 tabernacle, do groan, being weighed down;
 however, we do not desire to be unclothed, but
 superinvested, that mortality may be absorbed
 5 by life. Now He who hath wrought us to
 this very thing, *is* God; who hath also given
 6 us the earnest of the Spirit. Therefore *we*
are always courageous; knowing that while
 we are sojourning ^d in the body, we are absent
 7 from the Lord; for we walk by faith, not by
 8 sight;—We are courageous, *I say*, and well
 pleased rather to be absent from the body, and
 to be present with the Lord ^e.

9 Wherefore we make it the height of our
 ambition ^f, that, whether present ^g or absent, we
 10 may be well-pleasing to him. For we must
 all appear before the tribunal of Christ, that
 every one may receive according to what he
 shall have done in the body, whether *it be* good
 11 or evil. Knowing therefore the terror of the
 Lord, we persuade ^h men: but we are made
 manifest to God ⁱ, and, I hope, we are also
 12 manifest to your consciences. For ^k we do not
 recom-

^c And consequently, shall not be exposed to any evil or sufferings. Compare 1 Cor. XV. 53.

^d *At home*, v. Tr. is contrary to the Apostle's design.

^e This seems to overthrow the opinion that the soul sleeps during the intermediate state; since it intimates that pious souls, upon their quitting the body, will be conscious of the Divine

presence, &c.

^f φιλοτιμοῦμεθα, *ambimus*.

^g *i. e.* dwelling in, or departed out, of the body.

^h *i. e.* Use our utmost endeavours to persuade.

ⁱ God knoweth our sincerity, which, I hope, is also known to your consciences.

^k *q. d.* I do not speak this out of vain-glory, as some of you

recommend ourselves again to you; but we are giving you occasion of glorying on our account, that ye may have some *answer to make* to those who glory in appearance, and not in heart ¹. For if we be transported beyond ourselves, *it* ¹³ *is* to God ^m; or if we be sober, *it is* for your sake. For the love of Christ constraineth ⁿ ¹⁴ us, while we thus judge, that if one died for all, then were all dead; and he died for all, ¹⁵ that they who live should not any longer live to themselves, but to him, who died for them, and rose again. So that from this time we know not ¹⁶ any man after the flesh ^o; and if we have known Christ after the flesh ^p, yet now we no longer know *him so*. Therefore, if any one ¹⁷ *be* in Christ, *he is* a new creature ^q; old things are past away, behold all things are become new. And all things *are* of God, who hath ¹⁸ reconciled us to himself by Jesus Christ, and hath given to us the ministry of the reconciliation; namely, that God was reconciling the world ¹⁹ to himself in Christ, not imputing to them their offences; and hath committed to us the word of recon-

you insinuate; but in my own vindication, and to furnish my friends with an answer to those who represent me as an impostor, a madman, &c. See the next verse, and Chap. III. 1—6.

¹ *i. e.* Not in their consciences, which must condemn them.

^m A zeal for his glory animates us even to transport.

ⁿ Or *bears us away* like a torrent, *carrying*.

^o *i. e.* We have no longer any partial regard to Jew more than Gentile, on account of the descent of the former, &c.

^p *i. e.* If we have entertained any carnal expectations from the Messiah, as a temporal prince, &c.

^q Or there is *a new creation* in his heart, his apprehensions and pursuits being changed.

20 reconciliation. Therefore we are embassadors
for Christ, God, as it were, entreating *you* by
us : We beseech *you*, in Christ's stead, that ye
21 be reconciled to God! for He hath made him
who knew no sin *a* sin-offering^r for us, that
we might be made in him the righteousness of
CHAP. VI. God. We then, co-operating *with him*, beseech
VI. *you*, that ye receive not the grace of God in
vain ;—For He saith^s, “ I have heard thee in
2 “ an acceptable time, and in a day of salvation
“ have I helped thee :” Behold, now *is* the
acceptable time ; behold, now *is* the day of sal-
3 vation ;—^t Giving no occasion of offence in any
thing, that the ministry may not be blamed :
4 But, in every respect, approving ourselves as
the ministers of God, in much patience, in
5 afflictions, in necessities, in distresses, in stripes,
in imprisonments, in tumults, in labours, in
6 watchings, in fastings, in purity, in knowledge,
in long-suffering, in gentleness, in the Holy
7 Spirit, in undissembled love, in the word of
truth, in the power of God ; by the armour of
righteousness on the right hand and the left ;
8 through honour and dishonour, through evil
report and good report ; as deceivers, and *yet*
9 true ; as unknown, and *yet* well known ; as
dying, and behold, we live ; as chastised, and
yet not killed ; as sorrowful, yet always
rejoicing ;

^r This is the obvious sense of *ἀπαγρίαν* in this place.

^s *Isa.* XLIX. 8. Where God is represented as addressing himself to the Messiah, and speak-

ing of a limited time to receive his mediation in favour of men.

^t This is connected with *v.* 1 ; so that *v.* 2. is in a kind of parenthesis.

^u Which

rejoicing ; as poor, yet enriching many ; as having nothing, yet possessing all things^u.

O ye Corinthians ! our mouth is opened to 11
you^x, our heart is enlarged^y : Ye are not 12
straitened in us, but ye are straitened in your
own bowels^z ; I speak as to *my* children, for a 13
recompence of the same^a, be ye also enlarged.
Be not unequally yoked with unbelievers^b ; for 14
what participation hath righteousness with un-
righteousness ? and what communion hath light
with darkness ? and what concord *is there* be- 15
tween Christ and Belial ? or what part hath a
believer with an infidel ? and what consistence 16
hath the temple of God with idols ? for ye are
the temple of the living God, as God hath
said^c, “ I will dwell in them, and will walk
“ among *them* ; and I will be their God, and
“ they shall be my people.” Therefore, “^d come 17
“ out from among them, and be separate,”
saith the Lord, “ and touch not the unclean
“ thing ; and I will receive you, and will be a 18
“ Father to you, and ye shall be my sons and
“ daughters,” saith the Lord Almighty. Hav-^{CHAP.}
ing therefore these promises, let us, *my* beloved, ^{VII.}
purify ourselves from all pollution of the flesh
and spirit, perfecting holiness in the fear of God.

Receive

^u Which we know to be tender affection, as from children to a parent, let your hearts be *dilated*.
ours, as far as our heavenly Father sees fit.

^x To preach the Gospel.

^y With generous sentiments, and tenderness towards you.

^z *viz.* Of affection to us.

^a *i. e.* For an equal return of 1, 9.
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^b Either in marriage, or any other intimate connection.

^c See *Lev.* XXVI. 11, 12.

^d *Isa.* LII. 11. *Jer.* XXXI.

R

• To

- 2 Receive us ! We have injured no man, we
 3 have corrupted no man, we have defrauded no
 4 man. I do not speak *this* to condemn *you* ; for
 5 I have told *you* before, that ye are in our hearts
 6 so as to die and live with *you*. Great *is* my
 7 freedom of speech to you ; great *is* my glorying
 8 concerning you : I am filled with consolation ;
 9 I exceedingly abound in joy in all our affliction.
 10 For when we were come into Macedonia, our
 11 flesh had no rest, but we were afflicted in every
 respect ; without *were* fightings ; within, fears.
 But God, who comforteth those that are de-
 jected, comforted us by the arrival of Titus.
 And not merely by his coming ; but by the
 consolation with which he was comforted con-
 cerning you, when he told us of your earnest
 desire ^e, your grief, your *affectionate* zeal for
 me ; so that I rejoiced the more. For if I
 made you sorrowful in the Epistle ^f, I do not
 repent, though I did regret *it* ; for I perceive
 that that Epistle grieved you, though but for a
 short time. I now rejoice, not that ye were
 made sorrowful, but that ye grieved to repent-
 ance ; for ye were grieved with regard to God,
 so that ye have not received detriment from us
 in any respect. For sorrow which regardeth God
 effecteth repentance to salvation, never to be re-
 pented of ; but the sorrow of the world effecteth
 death. For behold this very *instance*, *viz.* your
 being

^e To rectify what was amiss,
 and your *grief* for what had of-
 fended God, and grieved me.

^f *viz.* The former Epistle to
 the Corinthians.

eing grieved out of respect to God, what diligence it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ^a! Upon the whole, ye have approved yourselves to be clear in this affair. If, therefore, I wrote to you, *it was* not on his 12 account who had done the injury, nor on his who had received the injury, but for the sake of manifesting to you, before God, our care for you. Therefore we were comforted in your 13 consolation; yea, and we rejoiced more exceedingly for the joy of Titus, because his spirit was refreshed by you all: So that if I made any 14 boast of you to him, I was not ashamed; but as we have spoken all things to you in truth, so also our boasting to Titus is found a truth. Moreover, his tenderest affections ^b abound ex- 15 ceedingly towards you, while he recollecteth the obedience of you all, how you received him with fear and trembling. I rejoice therefore, 16 that, in every respect, I have confidence in you.

NOW, we notify to you, brethren, the grace CHAP.
of God, which hath been bestowed upon VIII.
the churches of Macedonia; how that, in a 2
great trial of affliction ⁱ, they had abundance of
joy.

^a On yourselves, and against sin, as your greatest enemy.

^b συμπάγχα. See note on Mat. IX. 36.

ⁱ Compare Acts XVI. XVII. I have preserved the *Antitheses* in this verse, which is lost in the *v. Tr.*

joy, and the depth of their poverty hath abound-
 3 ed to the riches of their liberality. For I testify
 that to *their* power, yea, and beyond *their*
 power ^k, *they have been* willing of themselves;
 4 beseeching us with much entreaty, that we
 would receive the gift, and *take* a part of the
 5 ministration to the saints: And not *only* as we
 hoped, but they first gave their own selves to
 6 the Lord, and to us by the will of God; so that
 we entreated Titus, that as he had begun, so
 he would also complete this ^l grace among you.
 7 Therefore as ye abound in every *gift*; in faith
 and utterance, and in knowledge, and in all dili-
 gence, and in your love to us; *see* that ye also
 8 abound in this grace: I speak not by com-
 mand ^m; but that, by the assiduity of others ⁿ,
 9 I may prove the sincerity of your love. For ye
 know the grace ^o of our Lord Jesus Christ, that
 though he was rich; yet, for your sake, he be-
 came poor; that ye, through his poverty, might
 10 become rich: And in this, I give *my* advice ^p.
 For this is expedient for you, who have not
 only begun to perform, but were also predeter-
 11 mined a year ago. Now therefore complete
 the doing of it; that as *there was* a readiness to
 will,

^k *i. e.* Beyond what could have been expected from their ability. An hyperbolical expression.

^l *i. e.* Gift, or charitable collection. *χαρις*.

^m *i. e.* I do not arbitrarily prescribe how much, or in what proportion, you are to give.

ⁿ *viz.* The Macedonians. See v. 1.

^o *i. e.* The bounty and generosity of Christ, which you ought to imitate.

^p I only *advise* you as a friend, but lay no *command* upon you. See above v. 8, and note.

will, so *there may also be* a performance according to what ye possess. For if there be first a readiness of mind, according to that a man hath, he *is* accepted, *and* not according to what he hath not. For *I would* not that others should be eased, and you burdened: But *that* by an equality, your abundance *may be* at this time a *supply* to their want, that their abundance also may supply your want; so that there may be equality; as it is written, "He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack ⁹."

Now, thanks *be* to God, who hath put into the heart of Titus that assiduous care for you! For he *not only* accepted the exhortation; but, being very solicitous, he went to you of his own accord. We have also sent with him the brother ¹, whose praise in the gospel *is* in all the churches;—and not only *so*, but who was also appointed by the churches our fellow-traveller with this gratuity, which is administered by us to the glory of the Lord himself, and *the proof* of your readiness of mind;—avoiding this, *viz.* that any one should blame us in ² this abundance, administered by us; who provide honest ³ things,

⁹ Exod. XVI. 18. The benign Creator has made ample provision for all his creatures; and if the rich, instead of wallowing in luxury, would distribute their superfluity to the poor, every necessitous object would be competently supplied.

¹ This is supposed to be St.

Luke, whose Gospel was read with applause in all the churches. Ver. 19. is to be included in a parenthesis.

² *i. e.* In the management of this large sum, the abundance of your bounty.

³ *καλα, fair, honourable, &c.*

things, not only in the sight of the Lord, but
 22 also in the sight of men. We have also sent
 with them our brother ^u, whom we have often
 proved to be diligent in many affairs; but now
 much more assiduous, on account of the great
 23 confidence which *he hath* in you. If *there be*
any question concerning Titus, *he is* my partner,
 and fellow-labourer with respect to you; or if
 our brethren *be enquired of*, *they are* the mes-
 sengers of the churches, the glory of Christ.
 24 Therefore, shew to them, in the sight of the
 churches, the demonstration of your love, and
 CHAP. of our boasting on your behalf. Now, con-
 IX. cerning the ministration to the saints, it is super-
 2 fluous that I should write to you ^x. For I have
 known your readiness of mind, of which I boast
 concerning you to the Macedonians, that Achaia ^y
 was prepared a year ago; and your zeal hath
 3 excited the emulation of a great many. How-
 ever, I have sent the brethren ^z, lest our boasting
 of you in this particular should be vain: That,
 4 as I said, ye may be ready; lest, if *any of* the
 Macedonians should come with me, and find
 you unprepared, we, not to say you, should be
 5 ashamed of this confidence in boasting. There-
 fore I thought it necessary to exhort the bre-
 thren, that they would go before to you, and
 first complete your bounty, which had been
 spoken

^u Apollos, who accompanied
 Luke and Titus to Corinth.

^x More largely, or in more
 pressing terms.

^y Of which Corinth was the
 capital.

^z Mentioned in chap. VIII,
 16. *ad fin.*

* There

spoken of before ; that it may be ready, ^a as a commendable bounty, and not as what is extorted ^b. But *observe* this : He who soweth sparingly, shall also reap sparingly ; and he who soweth bountifully, shall also reap bountifully. Let every one *give* according as he purposeth in his heart, not grudgingly ^c, or out of necessity ; for God loveth a chearful giver. And God *is* able to make all grace to abound towards you ; that, having always all sufficiency in every thing, ye may abound in every good work ;—as it is written ^d, “ He hath dispersed abroad ; he hath given to the poor ; his righteousness remaineth for ever.” And may He, who supplieth seed to the sower, and bread for food, supply and multiply the seed you sow, and increase the produce of your righteousness !—being in every thing enriched to all bountifulness, which causeth by our means thanksgiving to God : For the ministration of this service ^e doth not only supply the necessities of the saints, but aboundeth also by the thanksgivings of many to God ; who, by the experience of this ministration ^f, glorify ^g God

^a There is a kind of contrast here between *εὐλογία* and *ἐλεησίνη*, which I have endeavoured to preserve in the translation.

^b Or, wrung by importunity, from a *covetous* disposition.

^c Literally, *not with grief*, as if he was obliged to give against his inclination.

^d (*Psa.* CXII. 9.) *v.* 9, 10, must be supposed to be included in a parenthesis ; the connection

between *v.* 8, and 11, being interrupted by them.

^e *i. e.* Kind office of distributing your charity, which is an acceptable *service* to God.

^f *i. e.* Of this your generous contribution.

^g I follow the copies which read *δοξαζουσιν*, instead of *δοξάζουσιν* ; making the former, (as well as *εὐποδοῦσιν* in *v.* 14.) agree with *πᾶσι* in the preceding

- God on account of your professed subjection to the Gospel of Christ, and your liberal distribution to them, and to all; and who, in their prayer for you, earnestly desire to see you, on account of the extraordinary grace of God which is in you. Thanks *be* to God for his unutterable gift!

CHAP. X. **N**OW, I Paul myself entreat you, by the meekness and gentleness of Christ, who, ^h when present, *am* humble among you; but, ² being absent, am bold towards you: I beseech you, that I may not, when I am present, be bold with that confidence on which I think to presume with respect to some, who account of us as *persons* walking according to the flesh¹. ³ For though we walk in the flesh^k, we do not ⁴ militate according to the flesh; (for the weapons of our warfare *are* not carnal, though mighty, through God, to the demolishing of fortifications¹;) ⁵ calling down reasonings, and every height which exalteth itself against the knowledge of God; and bringing into captivity every ⁶ thought to the obedience of Christ^m; and having

ceding verse, which renders the construction of this passage less perplexed.

^h Or, *who, with respect to my person, which has nothing majestic, are mean and despised by some of you*.

¹ *i. e.* As if we acted from mercenary motives, and carnal views.

^k Though we inhabit mortal bodies, which require suste-

nance, &c.

¹ *i. e.* Prejudices and difficulties, which obstruct the progress of the Gospel; *casting down* fallacious and sophistical *reasonings*, and every towering imagination of pride, &c.

^m The Captain of our salvation, under whose banner we have demolished strong-holds, &c.

ⁿ By

ing it in readiness to avenge all disobedience ⁿ, since your obedience is fulfilled.

Do ye regard outward appearances? If any 7
man be confident in himself that he is Christ's,
let him again bethink himself, that as he *is*
Christ's, so we also *are* Christ's. For if I should 8
boast somewhat more of our authority, which
the Lord hath given us for edification, and not
for your destruction, I should not be ashamed.
But that I may not seem as if I would terrify 9
you with epistles; for '*his* epistles, say they, 10
' *are* weighty, and strong, but *his* bodily pre-
' sence *is* weak, and *his* speech contemptible;' 11
let such a one reckon upon this, that such as
we are in word by letters, when we are absent,
such *shall we* also *be* in deed, when present.

For we dare not rank, or compare ourselves 12
with some that recommend themselves; but
they, measuring themselves by themselves^o, and
comparing themselves with themselves, are not
wise. But we will not boast beyond measure, but 13
according to the measure of the rule which God
hath distributed to us ^p; a measure to come even
to you. For we do not extend ourselves be- 14
yond

ⁿ By miraculous powers, &c. to inflict penalties for the future, now the sounder part of the church is reduced to order, &c.

^o *i. e.* By looking on themselves as the pattern of perfection, they overlook the superior endowments of others.

^p *i. e.* According to the pro-

vince assigned us, as the Apostle of the Gentiles, in which you are comprehended; to whom we came by a regular progress, without exceeding our bounds another way, so as not to come to you; but even hope to preach the Gospel in the countries beyond you, *viz.* Lacedæmon, Arcadia, &c.

- yond *our bounds*, as not coming to you ; for we are come as far as to you also in *preaching* the Gospel of Christ : Not boasting unmeasurably in the labours of others ; but having hope, that when your faith is increased, we shall be abundantly magnified by you, so as, according to our rule, to preach the Gospel in the *regions* beyond you, *and* not to boast in the Rule ^a of another, of things made ready to our hand.
- But let him who glorieth, glory in the Lord : For *it is* not he that commendeth himself who is approved, but whom the Lord commendeth ^r.

CHAP. XI. **I** Wish ye would bear with me a little in *my* folly ; and, indeed, do bear with me. For I am jealous over you with a godly jealousy ; (for I have espoused you to one husband ;) that I may present *you as* a pure virgin to Christ ^s :

But I fear lest by any means, as the serpent deceived Eve by his subtilty, so your minds should be corrupted from the simplicity ^t which is in Christ. For if he that cometh preach ^u another Jesus, whom we have not preached ; or *if* ye receive

^a Or province of another.

^r By the gifts of the Spirit, and a blessing on his ministry.

^s There was an officer among the Greeks, whose province it was to form and educate young women of distinction, designed for the matrimonial state, and to present them unspotted virgins to their intended husbands.

^t Without any mixture of

Jewish errors, or philosophical subtilties.

^u *i. e.* Another Saviour equal or superior to Jesus ;—or greater spiritual gifts—or a more excellent Gospel, than you have received from me ; there would be some excuse for your submitting to such a Teacher. On the contrary, I am not inferior to any of the Apostles, &c.

^x ἰδοὺ γάρ,

receive another Spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*. For I reckon, I did not in any respect fall short of the greatest of the Apostles. And though *I* am ² unskilful in speech, yet not in knowledge; but we have in every respect been made manifest among you. Have I committed an offence in humbling myself, that ye might be exalted ⁷, because I have preached to you the Gospel of God *gratis*? I robbed other churches ⁸, taking wages *of them*, to do you service: And when I was in want while present with you, I was chargeable to no man ⁹; for the brethren who came from Macedonia supplied my necessity; and in every respect have I kept, and will keep, myself from being burdensome to you. As the truth of Christ is in me, this boasting of mine shall not be obstructed in the regions of Achaia ¹⁰. Why so? because I love you not ¹¹? God knoweth: But what I am doing I will also do ¹², that

² ἰδιωτικῶς, *i. e.* a private man, *q. d.* 'I use plain and unpolished language, like an ordinary man.' This, however, is not inconsistent with that *natural Pathos* which is conspicuous in the Apostle's writings.

⁷ *viz.* To the dignity of Christians, and inheritors of eternal glory; while I condescended to work with my hands, as a mechanic, during my stay among you.

⁸ I subsisted partly by the

contributions of other churches, while I was your minister, in preaching the Gospel.

⁹ Or, *I was not idle at any one's expence*, οὐ καταπαρήσα, *non oborpuī*, &c. The same word is used in chap. XII. 13, 14.

¹⁰ See note (7) on chap. IX. 2.

¹¹ And therefore would not be under any obligation to you? God knows the contrary.

¹² *i. e.* Continue to act as I do now,

that I may cut off occasion from those who desire occasion; that in what they glory^c, they
 13 may be found even as we. For these *are* false
 14 apostles, deceitful workers, transforming themselves^f into Apostles of Christ: And *it is* no
 15 wonder; for Satan himself is transformed^g into
 16 an angel of light: *it is* therefore no great thing,
 if his ministers also be transformed as ministers
 of righteousness; whose end shall be according
 17 to their works. I say again, Let no man think
 me^h foolish: But if otherwise, yet as a fool receive me,
 that I also may boast some small
 18 matter. What I speak, I speak not after the
 Lord; but, as it were foolishly, in this confidence
 19 of boasting. Since many boast after the
 20 fleshⁱ; I also will boast. For ye willingly bear
 with fools, while ye *yourselves* are wise; for ye
 bear it if one^k enslave you, if he make a
 prey of *you*, if he take *your goods*, if he exalt
 21 himself, if one strike you on the face. I
 speak concerning dishonour^l, as if we had been
 weak: But, on whatever any one presumes, (I
 22 speak in folly) I also presume. Are they Hebrews?

* That, instead of boasting of their influence over you, they may rather emulate my disinterested conduct.

^f By an artful appearance.

^g Sometimes puts on the appearance, &c. See Job I. 6.

^h Or *vain*. See above v. 1. Since I am forced to this by the calumnies of your false teachers.

ⁱ *i. e.* On account of circumcision, and Jewish descent.

^k *viz.* A false Teacher. The Apostle hints at the tyrannical and mercenary behaviour of such as had gained the confidence of the Corinthians, and opposed him, and depreciated his person and ministry.

^l *q. d.* I am now speaking of the disgrace they endeavoured to reflect upon me, *viz.* That I am a weak, despicable person, of obscure birth, &c.

^m *i. e.*

brews? so *am* I; are they Israelites? so *am* I; are they the seed of Abraham? so *am* I; are they ministers of Christ? (I speak as a fool) I *am* more so; in labours more abundant, exceeding in stripes, in prisons more frequent, in deaths ^m often. I have five times received nine-and-thirty *stripes* ⁿ from the Jews. Thrice was I beaten with rods ^o, once was I stoned ^p, thrice I have been shipwrecked, a night *and* a day ^q I have passed in the deep; in journies often, in dangers from rivers ^r, in dangers from robbers, in dangers from *my own* countrymen, in dangers from the heathen, in dangers in the city, in dangers in the wilderness, in dangers on the sea, in dangers among false brethren; in labour and toil, in watchings frequently, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, the care of all the churches presseth ^s me daily. Who is weak, and I am not weak? who is offended, and I burn not ^t? if I must glory, I will glory concerning things which relate to my infirmities.

God,

^m *i. e.* Often facing death in its most ghastly forms, with intrepidity.

ⁿ The law of Moses limits them to that number in *Deut.* XXV. 3; and it were to be wished, that our military law had adopted so humane a precept.

^o By the Roman Lictors.

^p See *Acts* XIV. 19.

^q *i. e.* A natural day, or twenty-four hours, on a wreck;

or perhaps, in a *dungeon* called *Caesæ*, at Cyzicum in the Propontis.

^r *ποταμοί. Waters, v. Tr.* which confounds this with the shipwrecks, &c.

^s *ἐκινούμαι* signifies a crowd tumultuously rising against a man at once.

^t I sympathize with the weak, and *am fired*, *εὐφραίνω*, with zeal to support a falling brother, who is led into sin.

^u Or,

- 31 God, even the Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I do not
 32 lie. In Damascus, the governor ^a under king Aretas kept a guard in the city of the Damascenes, being determined to apprehend me; and
 33 I was let down through a window, in a basket, by the wall, and escaped from his hands ^x. It is not, indeed, expedient for me to boast.—I will, however ^y, come to visions and revelations
 2 of the Lord. I knew a man ^z in Christ above fourteen years ago; (whether in the body, I know not, or out of the body, I know not; God knoweth) such a one, *I say*, was snatched
 3 up even into the third heaven ^a. Yea, I knew such a man (whether in the body, or out of the body, I know not; God knoweth,) that he was caught up into Paradise ^b, and heard ineffable words, which it is not possible ^c for man to utter.
 4 Of such a one I will boast; but I will not glory in myself, unless it be in my infirmities.
 5 And if I should be desirous of glorying, I shall not be foolish ^d; for I will say the truth: But I forbear, lest any one should esteem me above what

^a Or, *Ethnarch*, ἑθναρχία.

^x See *Acts* IX. 23—25.

^y γὰρ cannot signify [for] in this place; I have ventured to render it [however] as more agreeable to the context.

^z The Apostle must mean himself; or else this account would be foreign to his purpose.

^a Probably the place where the saints are to reside after the

resurrection in consummate felicity.

^b *i. e.* The seats of the happy spirits in the intermediate state. Compare *Luke* XXIII. 43.

^c Since we have no words to express such ideas. *Λαλώ, 'ful,' v. Tr.* εἶον may here perhaps include both significations.

^d I should not be guilty of vain-glory, as I would by no means exceed the truth.

^e Which

what he seeth me *to be*, or *what* he heareth from myself.

And lest I should be too much elevated with the excellence of the revelations ^e, there was given to me a thorn in the flesh ^f; the messenger of Satan to buffet me, that I might not be exalted above measure. On account of this, I entreated the Lord thrice, that it might depart from me: And He said to me, 'My grace is sufficient for thee; for my power is made perfect in weakness ^g.' Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for the sake of Christ; for when I am weak, then am I strong ^h. I am become foolish in boasting;—ye have compelled me. For I ought to have been commended by you; since I am in no respect inferior to the greatest of the Apostles, though I am nothing.

Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and miraculous powers. For what is there in

^e Which I have received. See above v. 1—4.

^f This was, probably, a paralytic disorder that affected his speech and aspect, owing to his frequent visions of celestial objects, which might weaken and relax the nervous system. This 'infirmity in his flesh,' (Gal. IV. 13, 14. 1 Cor. II. 3.) might

give occasion to the 'messenger of Satan,' or the false teacher that opposed the Apostle, to represent him in a despicable light. See chap. XI. 15, 16.

^g *viz.* Of the instrument, which I employ.

^h By the power of Christ, exerted in me.

- in which ye were inferior to the rest of the churches, unless *it be* that I myself was not burdensome to you?—Forgive me this wrong!
- 14 Behold, the third time ⁱ I am ready to come to you; and I will not be burdensome to you, for I seek not your's, but you: For the children ought not to lay up treasure for the parents, but
- 15 the parents for the children. And I will, with the greatest pleasure, expend and be spent ^k for your souls; though the more abundantly I love
- 16 you, the less I am loved. But be it so, I did not burden you; nevertheless, 'being crafty, I
- 17 'circumvented you by deceit ^l.' Did I make a prey of you by any one of those whom I sent
- 18 to you? I entreated Titus ^m, and with *him* I sent a brother: Did Titus make a gain of you? Did we not walk in the same spirit, in the same steps?
- 19 Again, do you think that we make an apology ⁿ to you? we speak in the presence of God in Christ; and all that we say is, beloved, for
- 20 your edification. For I fear, lest, when I come, I shall not find you such as I could wish, and *that* I shall be found by you such as ye would
not

ⁱ Having been twice disappointed before, 1 Cor. XVI. 5: 2 Cor. I. 15, 16.

^k i. e. Expend my substance, and exhaust all my strength, δαπανησω και εκδαπανηθησομαι, &c.

^l This is an objection that had probably been made to the Apostle, which he repeats here,

and confutes by a solemn appeal.

^m viz, To come to you; who would have wanted no enticacy, if his views had been mercenary.

ⁿ q. d. Do you suppose that this is a mere apology, ετι απολογουμεθα, without any regard to truth, or your edification?

not with ; lest *there should be* contentions, jealousies, animosities, strifes, reproaches, whisperings, swellings, tumults ; lest when I come again, my God should humble me among you, and I should bewail many who have sinned already, and have not repented of the impurity, and fornication, and lasciviousness, which they have committed.

• **T**HIS is the third time I am coming to you,---“ By the mouth of two or three witnesses shall every word be established ^{P.}” I told you before, and I forewarn you as if I were present the second time ; and, being absent, I now write to those who have sinned already, and to all the rest, that if I come again, I will not spare *you* ; ¹ since ye seek a proof of Christ speaking in me, who is not weak towards you, but is mighty among you. For though he was crucified through weakness, yet he liveth by the power of God : And we also are weak in him ; but we shall live with him by the power of God towards you. Examine yourselves, whether ye are in the faith ; prove yourselves ¹. Do ye not know yourselves, that

* The Apostle here resumes the subject he had begun in Chap. XII. 14. Such digressions are frequent in St. Paul's writings, who abounds in quickness and variety of thought.

^{P. 7. d.} This maxim in the Jewish law (*Numb. XXXV. 30. Deut. XVII. 6.*) shall be the basis of my proceedings against

those who are guilty of enormous crimes among you, when I come.

¹ This probably refers to some miraculous punishment, like that of Ananias and Sapphira, inflicted on the incestuous Corinthian.

¹ Or *bring yourselves to the test*, δοκιμαζετε.

- that Jesus Christ is in you, unless ye are rejected ¹.
 6 But I hope that ye shall know, that we are not
 7 disapproved ¹. Now, I pray to God that ye
 may do no evil; not that we may appear as
 approved, but that ye may do what is honest ²,
 8 though we should be as disapproved. For we
 can not do any thing against the truth, but for
 9 the truth. We, indeed, rejoice when we are
 weak, and ye are strong; and this also we
 10 wish, *viz.* your perfection ³. Therefore I
 write these things while I am absent, that I
 may not, when present, act severely, according
 to the power which the Lord hath given me
 for edification, and not for destruction.
 11 As for what remains, brethren, farewell!
 Be perfect; be of good comfort; be of one
 mind ⁴; live in peace; and the God of love
 12 and peace shall be with you. Salute each
 13 other with a holy kiss ⁵. All the saints salute
 14 you. The grace ⁶ of the Lord Jesus Christ,
 and the love of God, and the communion of
 the Holy Spirit be with you all! Amen.

¹ Like base metals which cannot stand the test, *αδοκιμασι*.

² *i. e.* Have not lost the evidence of the Divine presence and approbation, but will give you full proof of our Apostleship.

³ Or *fair and honourable*, *το καλον*.

⁴ *i. e.* Your perfect reformation, *καταρτισιν*, which is partly effected.

⁵ Or *attend to the same thing*, *το αὐτο φρονεῖν*.

⁶ See note *Rom.* XVI. 16.

⁷ Or *freedom*.

The EPISTLE of the Apostle PAUL to the GALATIANS.

The Gospel was preached in Galatia, a province of Asia Minor, by St. Paul, about A. D. 50; and in his Progress through that country A. D. 54, the Apostle confirmed the Galatian churches in the faith, which he had planted there. This Epistle is supposed to have been written soon after Paul's first journey, (see Chap. I. 6.) and a little before his second progress into Galatia, and consequently about the Year 53. The subject of the Epistle to the Galatians is the same with that of the Epistle to the Romans; but the following question is more particularly discussed in this Epistle, viz. 'Whether circumcision, and the observation of the other ceremonies of the Mosaic law, were necessary to the justification and salvation of a Christian convert?' The Jewish zealots of Galatia, like those of Rome and Corinth, had calumniated Paul to some, as a favourer of the Jewish law; and to others, as one not immediately commissioned by Christ, like Peter, James, &c. but deriving his authority from the other Apostles. Hence St. Paul vindicates his Divine mission, and the sincerity and consistency of his behaviour; and concludes with some practical exhortations, adapted to the circumstances of his Galatian converts.

CHAP. I. **P**AUL, (an Apostle not from men, nor by
 2 man, but by Jesus Christ, and God the
 3 Father who raised him from the dead,) and
 4 all the brethren who are with me, to the
 5 churches of Galatia: Grace *be* to you and
 6 peace from God the Father, and our Lord Jesus
 7 Christ who gave himself for our sins, that he
 8 might deliver us from this present evil world ^a,
 9 according to the will of God, even our
 10 Father; to whom *be* glory for ever and ever!
 Amen.

6 I wonder that ye are so soon removed, from
 7 him who called you through the grace ^b of
 8 Christ, to another gospel; which is not another ^c,
 9 only there are some who disturb you, and
 10 would fain subvert the Gospel of Christ. But
 though we, or even an angel from heaven ^d,
 should preach to you any other Gospel than that
 which we have preached among you, let him
 9 be ANATHEMA ^e! As we have already said, so I
 say now again ^f, If any one preach to you
 any other gospel than that which ye have re-
 10 ceived, let him be ANATHEMA! For do I now
 persuade ^g men, or God? or do I seek to please
 men?

^a Or *this wicked age*, *αιωνος αιωνος*.
αιωνος αιωνος.

^b *καρποισι*. Compare 2 Cor.
 I. 22.

^c *i. e.* Not worthy the name
 of a Gospel, being a mixture
 of Jewish observances, which
 are incompatible with the Chris-
 tian dispensation.

^d If that were possible. Ce-

rinthus, and after him Maho-
 met, pretended to have received
 revelations by the ministry of
 an angel.

^e See note on 1 Cor. XVI.
 22.

^f *i. e.* I solemnly repeat it as
 my deliberate judgement.

^g *i. e.* Solicit the favour of
 men, &c.

men ^h? for if I still pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the Gospel ¹¹
 which was preached by me is not after man ;
 for I neither received it from, nor was I taught ¹²
it by man, but by the revelation of Jesus Christ.
 For ye have heard of my conversation formerly ¹³
 in the Jewish religion, *viz.* that I exceedingly
 persecuted the church of God, and ravaged it ;
 and made proficiency in the Jewish religion ¹⁴
 beyond many of my coteremporaries ¹ in my own
 nation, being more exceedingly zealous for the
 traditions of my fathers ^k. But when it pleased ¹⁵
 God, (who separated ¹ me from my mother's
 womb, and called *me* by his grace,) to reveal ¹⁶
 his Son in me, that I might preach him among
 the heathen ; immediately I conferred not with
 flesh and blood ^m : nor did I go up to Jerusalem ¹⁷
 to those who were Apostles before me ; but I
 went into Arabia, and returned again to Damas-
 cus. Then, after three years, I went up to Jeru- ¹⁸
 salem to visit Peter, and stayed with him ⁿ
 fifteen days : But I saw none of the Apostles ¹⁹
 besides, except James the brother ^o of the Lord.
 Now *as to* the things which I write to you, ²⁰
 behold,

^h By complying with their prejudices or humour.

ⁱ Or *equals in age* and education.

^k On which the Pharisees laid a greater stress than on the Divine law.

^l Determined to employ me as an Apostle. Compare *Jer.*

I. 5.

^m *i. e.* I consulted no man before I engaged in this great work, but immediately preached Christ.

See *Acts* IX. 19, 20.

ⁿ Or *at his house. chez lui* Fr.

^o Or *near relation*. He was the son of Alphaeus, and Mary the sister of the B. Virgin.

21 behold, before God, I do not lie. Afterwards
 I came into the regions of Cyria and Cilicia,
 22 and was not known in person to the churches
 23 of Judea, which were in Christ; but only
 they had heard *it said*, He who persecuted us
 in times past, now preacheth the faith which
 24 he formerly ravaged; And they glorified God
 CHAP. on my account. Then, fourteen years after, I
 II. went up again to Jerusalem with Barnabas, and
 2 took Titus also with me. But I went up by
 revelation, and laid before them that Gospel
 which I preach among the Gentiles; but privately
 to those who were of note, lest by any means
 3 I should run, or had run, in vain ^r. But neither
 Titus, who was with me, though a Greek, was
 4 compelled to be circumcised ^s; and that because
 of false brethren artfully introduced, who had
 slipped in, to spy out our liberty which we have
 in Christ Jesus, that they might bring us into
 5 bondage ^r; to whom we did not give place by
 subjection not even for an hour, that the truth ^s
 6 of the Gospel might remain with you. But of
 those who appeared ^r to be considerable, how
 great soever they formerly were, it maketh no
 difference

^r If the Apostle had declared to all the Jewish Christians, that they and the Gentile converts were free from the observance of the ceremonial law, their prejudices would have been so great against him, as to obstruct the success of his former and future labours in the Gospel.

^s This was because some false brethren insisted on it, as neces-

sary to salvation; so that it is not inconsistent with the Apostle's consenting to circumcise Timothy (Acts XVI. 3.) in different circumstances, and without constraint.

^r To the ceremonial Jewish law.

^s i. e. The unadulterated Christian doctrine.

^r i. e. who really were of note, viz. the Apostles. See below v. 9.

^s i. e.

difference as to me; God accepteth the person
 of no man. For they who were of note added
 nothing farther to me: But, on the contrary, 7
 seeing that I was entrusted with the Gospel of
 the uncircumcision, as Peter was *with that* of the
 circumcision; (For He who wrought effectually 8
 in Peter with respect to the Apostleship of the
 circumcision, wrought effectually also in me
 with regard to the Gentiles) and knowing the 9
 grace that was given to me; James, and Kephas,
 and John, who appeared to be pillars ^a, gave
 to me and Barnabas the right hands of fellow-
 ship, that we *might go* to the Gentiles, and they
 to the circumcision; only *desiring* that we would 10
 remember the poor ^x, which very thing I also
 was assiduous ^y to do. But when Peter was 11
 come to Antioch, I opposed him to the face,
 because he was to be blamed. For, before 12
 some persons ^z came from James, he did eat
 with the Gentiles ^a; but when they were come,
 he withdrew, and separated himself ^b, fearing
 those of the circumcision. And the other Jews 13
 disssembled also with him; so that even Barnabas
 was carried away with their dissimulation. But 14
 when I saw that they deviated from the truth of
 the Gospel, I said to Peter in the presence of *them*
 all, ' If thou, who art a Jew, livest after the manner
 ' of

^a *i. e.* The main support and ornament of the church in Judea.

^x *i. e.* the poor Christians in Judea, by making collections for them among the Gentile converts.

^y *σπουδάζων, studens.*

^z *i. e.* Some zealots from Jerusalem.

^a Who embraced the Gospel, but did not observe the Jewish ceremonies and traditions.

^b As if he deemed them unclean.

' of the Gentiles, and not according to that of
 ' the Jews, why dost thou compel the Gentiles '
 15 ' to Judaize? We *who are* Jews by nature,
 16 ' and not sinners of the Gentiles, knowing that
 ' a man is not justified by the works of the
 ' Law, but by the faith of Jesus Christ; even
 ' We have believed in Jesus Christ, that we
 ' might be justified by the faith of Christ, and
 ' not by the works of the Law: wherefore
 ' no flesh shall be justified by the works of the
 17 ' Law. But if, while we seek to be justified
 ' by Christ, we ourselves also are found sin-
 ' ners ^d, *is* Christ then the minister of sin? God
 18 ' forbid! Now, if I build again the things
 which I destroyed, I make myself a trans-
 19 gressor ^e. For I, through the Law, am dead
 20 to the Law, that I might live to God. I am
 crucified with Christ ^f: Nevertheless I live;
 yet not I, but Christ liveth in me: and the life
 which I now live in the flesh, I live in the
 faith of the Son of God; who loved me, and de-

^e *i. e.* The Gentile converts to observe the ceremonial customs of the Jews. It is plain that these are the works of the Law, mentioned in the following verse.

^d If we Christians are in an unpardoned state, notwithstanding all that our Saviour has done for us, unless we superadd the observance of the Law; must it not follow that *Christ is the minister of sin*, and not of justification, if he has introduced such

an imperfect dispensation? Yea, doth he not teach sin, if salvation cannot be obtained without the Law?

^e *viz.* In having attempted to pull them down.

^f *i. e.* I am dead to the allurements of the world, and the obligation of the Law; and yet I live a new and spiritual life in the religion of Christ, and depend on him alone for justification.

z. Since

delivered himself up for me. I do not frustrate ²¹ the grace of God; for if righteousness *come* by the Law, then Christ is dead in vain ².

O Thoughtless Galatians! who hath fasci- ^{CHAP.}
nated ^h you, that ye should not obey the ^{III.}
truth, before whose eyes Jesus Christ crucified
hath been evidently set forth ⁱ among you? I ²
would only learn this of you, Did ye receive
the Spirit by the works of the Law, or by the
hearing of faith ^k? Are ye so void of under- ³
standing? having begun in the Spirit ^l, are ye
now made perfect by the flesh? Have ye suf- ⁴
fered so many things in vain? if *it be* yet in
vain. He therefore who ministereth to you the ⁵
Spirit, and worketh miracles among you, *doeth*
be this by the works of the Law, or by the hearing
of faith? Even as Abraham ^m “believed God, ⁶
“and it was imputed to him for righteousness.”
Know ye therefore, that those who are of ⁷
faith ⁿ, they are the children of Abraham. Now, ⁸
the Scripture, foreseeing that God would justify
the heathen through faith, did before preach
the Gospel to Abraham, *saying*, “In thee shall
“all

^{*} Since he died to redeem us from the curse of the Law, by which alone we could be neither justified nor saved.

^h *i. e.* infatuated you with the delusive charms of sophistry and specious arguments.

^l *απεργασθῆναι*, was delineated, as it were, by a lively representation.

^k which you heard preached.

^{i. e.} having known the spiritual nature of the Gospel, do you expect to be perfected by the carnal ordinances of the Law.

^m See Gen. XV. 6.

ⁿ Who have the same principle working in their hearts, which inclines them to receive the Gospel, &c.

• Gen.

- 9 "all nations be blessed °." So then, they who are of faith are blessed with faithful Abraham.
- 10 For as many as are of the works of the Law, are under the curse; since it is written^p, "Cursed is every one who continueth not in
- 11 "all things which are written in the book of the Law, to do them." Now *it is* evident, that no man is justified by the Law in the sight of God; for "The just shall live by faith^q."
- 12 But the Law is not of faith^r; but "The man who doeth them shall live in them."
- 13 Christ hath redeemed us from the curse of the Law, being made a curse^s for us; for it is written, "Cursed *is* every one who hangeth
- 14 "on a tree^t;" that the blessing of Abraham might come^u on the Gentiles through Jesus Christ, that we through faith might receive the
- 15 promise of the Spirit. Brethren, I speak after the manner of men^x; though it be but the covenant of man, yet if it be ratified, no one^y disannulleth,

° Gen. XII. 3. XVIII. 18. XXII. 18. *viz.* By faith in the Messiah, who was to descend from him.

^p Deut. XXVII. 26. It is therefore a perfect personal obedience to every one of its injunctions, that the Law requires; but every man's conscience must inform him that he is obnoxious to this curse, and consequently to death and misery.

^q Hab. II. 4. *i. e.* He that believes the promises of God, and acts accordingly, depending upon Christ for justification, shall obtain eternal life.

^r *i. e.* Is not like the gracious covenant of the Gospel; but demands a rigorous and exact obedience to all its commands. See Lev. XVIII. 5.

^s By suffering the penalty which our transgressions had deserved, *viz.* death.

^t Deut. XXI. 23.

^u In all its extent of spiritual benefits.

^x *i. e.* I reason on the principles of common equity in human compacts.

^y *i. e.* No man of probity and honesty.

^z Relating

disannulleth, or addeth to *it*. Now, the promises ² were made to Abraham and his seed: He saith not, "And to seeds," as of many ^a; but, as of one, "And to thy seed," which is Christ. This I farther say, *that* the covenant which was ratified before by God with respect to Christ, the Law, which was *given* four hundred and thirty years after, cannot disannul ^b, so that it should make the promise ineffectual. For if the inheritance *be* from the Law, *it is* no more from the promise; but God gave *it* to Abraham by promise. To what purpose then *was* the Law?—It was added because of transgressions ^c, until the seed should come to whom the promise was made; being ordained by angels in the hand of a mediator ^d. Now, a mediator is not *the mediator* of one ^e; but God is one. Is the Law then against the promises of God?—God forbid! for if there had been a law given which could have conferred life, assuredly righteousness would have been by the Law:

² Relating to the justification of believers.

^a *i. e.* As speaking of many, *i. e.* limiting it to Abraham's descendants by Isaac; *but of one*, *viz.* the Messiah, who should extend it to all the spiritual children of faithful Abraham.

^b Which it must have done if the observation of it had been necessary to justification and happiness, after the coming of the Messiah, the promised seed.

^c That the Jews might be

convicted of their guilt in transgressing its precepts, and might seek after a more effectual method of obtaining pardon, &c.

^d *viz.* Moses, who acted as a mediator between God and the Israelites.

^e *i. e.* not of one party, but of two at least, between whom he must pass, and transact for both; whereas God was the only party in the promise made to Abraham, which therefore needed no mediator.

- 22 Law : But the Scripture hath shut up ^f all under sin, that the promise by faith in Jesus Christ might be given to those who believe.
- 23 Now, before faith came, we were kept ^g under the Law, shut up, to the faith which was
- 24 afterwards to be revealed ; so that the Law was our school-master ^h to lead us to Christ, that
- 25 we might be justified by faith : But when faith ⁱ came, we are no longer under a school-master.
- 26 For ye are all ^k the children of God by faith
- 27 in Christ Jesus ; for as many of you as have been baptized into Christ, have put on Christ ^l.
- 28 There is neither Jew, nor Greek ^m ; there is neither bond, nor free ; there is neither male, nor female ⁿ ; for ye are all one in Christ Jesus ^o.
- 29 And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise.
- CHAP. IV. Now I say, *that* the heir, while he is a child ^p, differeth

^f συνικτασθαι, *conclusit*. All, both Jews and Gentiles, like so many condemned malefactors in a prison. The same metaphor is used in v. 23.

^g Or guarded in close custody, as under condemnation for having violated the Law.

^h Or *instructor of our childhood*, παιδαγωγος.

ⁱ i. e. The Gospel-dispensation, we were no longer in a state of minority, and in need of a school-master, &c.

^k viz. Gentiles as well as Jews, as in an adult state, have a claim to higher privileges.

^l i. e. Are, as it were, clothed with his character by imitation

of his virtues, and covered with his righteousness.

^m i. e. There is now no distinction of nation, sex, or condition, under the Gospel.

ⁿ Baptism is not confined, like circumcision, to males only ; but is indiscriminately administered to both sexes. This equality, with regard to spiritual privileges, might serve to abolish that tyranny over the weaker sex, which prevailed in many countries, especially in the east.

^o i. e. Equally accepted in him.

^p See above Chap. III. 24, 25, and notes.

differeth not from a servant, though he be lord
 of all; but is under tutors and guardians until
 the time appointed by the father. So we like-
 wise, when we were children ¹, were in bondage
 under the worldly elements ²: But when the
 fulness ³ of the time was come, God sent forth
 his Son made of a woman ⁴, made under the
 Law ⁵, to redeem those who were under the
 Law, that we might receive the adoption of
 sons. And because ye are sons, God hath sent
 forth the Spirit of his Son into your hearts, crying
 ABBA Father! So that thou ⁶ art no longer a
 servant, but a son ⁷; and if a son, then an heir of
 God through Christ. But then indeed, when ye
 knew not God, ye served those which by nature
 are no gods: But now, after that ye have known
 God, or rather are known ⁸ by God, how turn ye
 again to the weak and poor elements ⁹, to which
 ye desire again to be in bondage anew? Ye observe
 10 days,

¹ *i. e.* As in a state of minority, tho' we had the promise and hope of the Messiah.

² *i. e.* The Jewish rituals; which are like the letters of the Alphabet, adapted to the low conceptions of children.

³ Marked out by the prophets; when we were arrived at the age appointed by our heavenly Father, for entering on our state of manhood.

⁴ *i. e.* Whose body was made of the substance of a woman. Compare *Gen.* III. 15.

⁵ *i. e.* He was subject to the Mosaic law, in its utmost rigour,

with regard to its precepts, curse, and penalties.

⁶ Who art a Christian, of whatever rank, nation, or condition.

⁷ At full age, and entitled, as an heir, to all the promises of God through Christ.

⁸ *i. e.* Acknowledged as his people in Christ.

⁹ *viz.* The ceremonies of the Law. (See above *v.* 3. and note^d) changing indeed the form and object of your ceremonies, but retaining many of the same low and unprofitable observances.

11 days, and months, and times, and years ^b. I am afraid for you, lest I should have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *was* as ye *are* ^c: ye have not injured me at all ^d.

13 But ye know that I preached the Gospel among

14 you at first in the infirmity of the flesh. And yet my temptation, which was in my flesh ^e, ye despised not, nor rejected; but received me as

15 an angel of God,---as Christ Jesus. What then was your happiness ^f? for I bear you testimony,

that if *it had* been possible, ye would have plucked out your own eyes, and have given

16 them to me. Am I therefore become your

17 enemy, because I tell you the truth? They

^g zealously affect you, *but* not well; yea, they would exclude us ^h, that ye may zealously affect

18 them. But *it is* good to be zealously affected always in what is good, and that not only

19 when I am present with you. My little children, of whom I travail in birth again until Christ be

20 formed in you, I could wish to be present with you now, and to change my voice ⁱ; for I am in doubt concerning you.

Tell

^b *i. e.* Jewish Sabbaths, new moons, Festivals, and Sabbatical years.

^c I was as much biggotted to the Jewish ceremonies as ye are.

^d So that I can have no ill will to you, nor inclination to find fault with you.

^e Compare 2 Cor. X. 10. XII. 7.

^f When you first received the

glad tidings of the Gospel from me, and expressed such a regard for me.

^g *i. e.* The false teachers pretend to have a great affection for you.

^h I read ἡμᾶς and not ἐμας, as most copies have it, in this place; which is, indeed, in the margin of the *v. Tr.*

ⁱ *i. e.* to speak to you in terms of greater confidence, and complacency

Tell me, you who are desirous of being under the Law, do ye not hear the Law? For it is written^k, that Abraham had two sons; the one by a bond-woman, the other by a free-woman. But he of the bond-woman was born after the flesh; whereas he of the free-woman *was born* by promise. Which things may be allegorized: for these women are^l the two covenants; the one from the mount Sinai, that generateth to bondage, which is Ha-gar. For Hagar^m, being mount Sinai in Arabia, answereth to the present Jerusalem, which is in servitude with her children. But the Jerusalemⁿ above is the free-woman, which is the mother of us all. For it is written^o,
 “ Rejoice thou barren, who didest not bear!
 “ break forth and cry, thou who didest not
 “ travail in birth! for many more are the children of the desolate, than of her who had a husband.” Now we, brethren, like Isaac, are the children of promise^p. But as then, he that was born after the flesh persecuted him *who was born* after the Spirit; just so *it is* now. But what

placency than I now can, as I doubt of your recovery.

^k Gen. XVI. 15. XXI. 2, 3.

^l *i. e.* figuratively represent the two covenants, *viz.* the Law, and the Gospel.

^m Ha-gar *i. e.* a Rock, which represents mount Sinai, &c. answers in the allegory to the Jews who are in subjection to the ceremonial Law. This construction, by a proper punctuation, as follows, is clear from per-

plexity: το γαρ, Αγαρ, οντα ορος, &c.

ⁿ *i. e.* That heavenly society, to which all believers, whether Jews or Gentiles, are to be admitted.

^o Isa. LIV. 1. An allusion to the freedom and enlargement of the church in the times of the Messiah.

^p And consequently are heirs of the blessings of the Covenant, in their utmost extent.

1 what faith the Scripture ¹? “Cast out the
 2 “bond-woman and her son; for the son of the
 3 “bond-woman shall not inherit with the son
 31 “of the free-woman.” So then, brethren,
 we are not children of the bond-woman, but
 of the free-woman.

CHAP. V. **S**Tand fast therefore in the liberty with which
 Christ hath made us free, and be not entangled
 2 again with the yoke of bondage. Behold, I
 Paul say to you, that if ye be circumcised ³,
 3 Christ will avail you nothing: And I testify
 again to every man who is circumcised, that he
 4 is a debtor ⁴ to perform the whole Law. Christ is
 become of no effect to as many of you as are
 justified ⁵ by the Law; ye are fallen from
 5 grace: For we, through the Spirit, wait for
 6 the hope of righteousness ⁶ by faith. For, in
 Jesus Christ, neither circumcision availeth any
 thing, nor uncircumcision, but faith which
 7 operateth by love. Ye did run well; who hath
 hindered you ⁷ from being persuaded by the
 8 truth? this persuasion *cometh* not from him
 9 who calleth you. A little leaven fermenteth
 10 the whole mass. I have confidence in you
 through

¹ The carnal Jews abuse and persecute us Christians, the spiritual children of Abraham; but if they persist, they shall be rejected like Ishmael, who was a type of this.

² Gen. XXI, 10.

³ And depend on that, and the observance of the rest of the Jewish rites, for justification.

⁴ i. e. Is under an obligation.

⁵ i. e. Seek for justification.

⁶ i. e. Eternal salvation, not by obedience to the Law, but a sincere and operative faith. See below v. 6.

⁷ *avakto* is an Olympic term, and signifies to *jestle* a person who runs a race, by *coming across the course*.

⁸ i. e.

through the Lord, that ye will be no other-wise minded ^a; but he that troubleth you shall bear *his* judgement ^a, whoever he be. But I, 11
brethren, if I yet preach circumcision, why am I still persecuted ^b? the offence of the cross would then be taken away. I could wish, they 12
were even cut off ^c, who disturb you.

For ye, brethren, have been called to li- 13
berty ^d; only *abuse* not that liberty for an occasion to the flesh, but serve one another by love ^e. For all the Law is fulfilled in one say- 14
ing, *viz.* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one 15
another, take heed that ye be not destroyed by each other ^f.

I say then, Walk in the Spirit; and ye will 16
not fulfil the lust of the flesh. For the ^g flesh 17
hath

^a *i. e.* That ye will entertain no other sentiments with regard to justification, &c. than what I have taught you.

^b *viz.* The censure of the church here, and a heavy condemnation hereafter.

^c By the Jews, and Judaizing teachers, who would no longer be offended. Compare 1 Cor. I. 23.

^d From the communion of the Christian church, and rejected as unworthy members.

^e *i. e.* To freedom from the bondage of the Mosaic ceremonies; but abuse not this liberty by indulging irregular carnal desires, as if you were free from the observance of the moral pre-

cepts of the Law.

^f By that mutual love which our religion so strongly recommends, and Christ delivered as a *new commandment* comprehending all the rest.

^g Like two wild beasts which frequently worry one another, till both are slain.

^h By the *flesh* (which is called *the body of sin* and *the old man*, in Rom. VI. 6.) the Apostle means the natural corruption and depravity of man; and by the *Spirit*, the supernatural principle of Grace, which is called *the new man*, that is put on by those, who are *renewed in the Spirit of their mind*, Eph. IV. 23, 24.

T

ⁱ Without

hath desires contrary to the Spirit, and the Spirit to the flesh; and these are opposite to each other, so that ye may not do the things that ye
 18 would ^h. But if ye be led by the Spirit, ye are
 19 not under the Law. Now the works of the flesh ⁱ are manifest, which are, adultery, fornication, impurity, lasciviousness, idolatry, poisonings ^k, enmities, contentions, jealousies, animosities, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; concerning which I forewarn you, as I have also formerly declared, that they who practise such things shall not inherit the kingdom of
 22 God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity ^l, meekness, temperance: against such
 23 things there is no law. And they who are of Christ have crucified ^m the flesh, with *its* passions
 25 and lusts. If we live in the Spirit, let us also
 26 walk in the Spirit. Let us not be vain-glorious, provoking one another, envying one another.
 CHAP. VI. Brethren, if a man be overtaken in a fault, do
 ye

^h Without either doing violence to the desires of animal nature; or being deaf to the nobler dictates of an enlightened and sanctified Spirit.

ⁱ See above note ^k on v. 17.

^k The word *φαρμακία*, on account of the drugs used in magical compositions, is frequently used to express *sorceries*; but I prefer the literal sense of the word. Those, however, who practised magic with a view

of destroying others, were at least murderers in intention, and sometimes perhaps dispatched them by poison; so that such practices may be justly included in this black list.

^l Compare *Mat.* XXIII. 23. *Rom.* III. 3. *Tit.* II. 10, where *νίης* has this signification.

^m *i. e.* Have mortified the flesh, by refusing to indulge its irregular passions and desires.

ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also shouldest be tempted. Bear one another's burdens; and so fulfil the law of Christ^a. For if a man think himself to be something when he is nothing, he deceiveth himself: But let every man try his own work; and then shall he have glorying in himself alone, and not in another; for every man shall bear his own burden. Let him who is taught in the word communicate in all good things to him who teacheth. Be not deceived; God is not *to be* mocked: for whatever a man soweth, that shall he also reap: So that he who is sowing to his flesh shall, of the flesh, reap corruption^b; but he that soweth to the Spirit shall, of the Spirit, reap eternal life. Let us not then abate of our diligence^c in well-doing; for, in due season, we shall reap, if we do not grow weary. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith^d.

YE see with what LARGE LETTERS^e I have written to you with my own hand. As many as desire to make a fair show in the flesh

^a viz. That law of love, its service.

which he enjoined as the characteristic of his disciples. *John* XIII. 34, 35.

^b As the body, which he indulges, shall soon corrupt in the grave; so he shall entirely lose the fruits of his labour in

^c *σπουδαζωμεν, sequestamur.*

^d i. e. To Believers, who are adopted into the same family, and heirs of the same hope, with us.

^e *πληκτοις, γραμμασι* seem to refer to the characters, and not

- flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ¹. For neither do they themselves who are circumcised keep the Law; but they would fain have you circumcised, that they may glory in your flesh². But God forbid that I should glory, unless it be in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world: For, in Christ Jesus³, neither circumcision availeth any thing, nor uncircumcision, but a new creature⁴. And as many as shall walk according to this rule, *may* peace and mercy be on them, and upon the Israel⁵ of God!
- As to what remains, let no man trouble me; for I bear in my body the marks⁶ of the Lord Jesus, Brethren, the grace of our Lord Jesus Christ *be* with your spirit! Amen.

to the Epistle; for St. Paul never uses the word *σηματά* for the latter. *vide* Whitby in *loc.* It appears that the Apostle often employed the pen of another, probably because he was not ready in writing the Greek characters. See *Rom.* XVI. 22. Perhaps, this may refer to his writing this whole Epistle; whereas he used only to sign the rest with his salutation. *1 Cor.* XVI. 21. *Col.* IV. 18.

¹ See above *Gal.* V. 11.

² In making you Judaizing Christians, like themselves, by this mark in your flesh.

³ *i. e.* To those who believe in Christ.

⁴ Compare *1 Cor.* VII. 19. *2 Cor.* V. 17, and note.

⁵ *i. e.* Spiritual Israelites, and not the mere natural descendants of Abraham, Isaac, and Jacob. Compare *Rom.* II. 28, 29.

⁶ *viz.* The scars received by stripes, chains, &c. for the sake of Christ. The Apostle seems here to allude to those *σηματά* with which the Greeks used to brand their soldiers, that they might not desert. *Vide Lips. de Mil. Rom.* L. I. D. 9.

The Epistle of the Apostle PAUL
to the EPHESIANS.

Ephesus was the chief city of the Proconsular Asia, which was a part of Asia Minor, and was famous for the temple of Diana, reputed one of the seven wonders of the world. The inhabitants of it, in their Gentile-state, were noted for their idolatry, skill in magic, luxury, and wantonness. St. Paul first preached among them about A. D. 54. He came again to Ephesus the following year, and did not leave the church of Gentile converts he had established there, till the year 57. In his return from Achaia in the year 58, he sent for the Elders of the Ephesian church to Miletus, and took his final leave of them. This Epistle seems to have been written towards the close of Paul's first imprisonment at Rome, and to have been sent from thence, together with the Epistle to the Colossians and that to Philemon, about A. D. 63, and the ninth year of the Emperor Nero. The design of this Epistle was to establish the Ephesians in the faith; and to this end, to give them more exalted ideas of the eternal love of God, and the dignity of Christ; to shew them, that they were saved by Grace, and that, however wretched the Gentiles had once been, they

were now entitled to equal privileges with the Jews, &c. The Apostle then endeavours to engage them in the practice of those duties, which were agreeable to their character, as Christians.

- CHAP. 1. **P**AUL, an Apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ Jesus;
 2 grace *be* to you, and peace from God our Father, and the Lord Jesus Christ!
 3 ^a Blessed *be* God, even the Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly *things* in Christ,
 4 according as He hath chosen us in him before the foundation of the world, that we should be
 5 holy and unblameable before him in love; having predestinated us to the adoption of children by Jesus Christ to himself, according to the
 6 good pleasure of his will, to the praise of his glorious grace, by which he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of
 7 sins, according to the riches of his grace; in which he hath abounded towards us in all wisdom and prudence, having made known to us
 8 the mystery of his will, according to his good pleasure, which he hath purposed in himself;
 9 that, in the dispensation of the fulness of times ^b,
 10 he

^a The length of this period, which extends to the end of the paragraph, *i. e.* v. 3—14. is remarkable, even in St. Paul's

writings, which are frequently obscure on this account.

^b *i. e.* The last, or Gospel-dispensation.

he might re-unite under one head all things in Christ, which are both in heaven and on earth ^c: in him, *I say*, in whom also we have obtained ¹¹ an inheritance, being predestinated according to the purpose of him, who worketh all things agreeably to the counsel of his own will, that ¹² we ^d should be to the praise of his glory, who first trusted in Christ; in whom ye also *trusted* ¹³ after that ye heard the word of truth, the Gospel of your salvation; in whom also having believed, ye were sealed with that Holy Spirit of promise, who is the earnest of our inheritance, ¹⁴ until the redemption of the purchased possession, to the praise of his glory ^e.

For this cause, I also, having heard of your ¹⁵ faith in the Lord Jesus, and love to all the saints, do not cease to give thanks for you, ¹⁶ making mention of you in my prayers; that the ¹⁷ God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation in the acknowledgement of him; *may* ¹⁸ enlighten the eyes of your understanding, that ye may know what is the hope of his calling, and what the glorious riches of his inheritance in the saints, and ^f what the exceeding greatness ¹⁹ of

^c *i. e.* Both angels and men; the Messiah presiding over that kingdom of glory, which will include both.

^d *We, viz.* The Apostles, who first believed in Christ, should be entirely devoted to the purposes of his service, &c.

^e At his final appearance,

when He shall close his former dispensations with the most illustrious display of his wisdom and love.

^f The beauty and emphasis of the original expressions, in this passage, are greatly superior to any translation.

of his power towards us who believe, according
 20 to the energy of his mighty power which He
 exerted in Christ, when He raised him from
 the dead, and seated him at his own right hand
 21 in heavenly *places* far above all Principality, and
 Power, and Might, and Dominion^e, and every
 name which is named not only in this world,
 22 but also in that which is to come: And He hath
 subjected all *things* under his feet, and given
 23 him *to be* Head over all to the church; which is
 his body, the fulness of him^h who filleth all in
 CHAP. all. And you *hath be made alive*, who were dead
 II. in trespasses and sinsⁱ;—in which ye formerly
 2 walked according to the^k course of this world,
 according to the prince of the power of the air^l,
 the spirit who now operateth powerfully in the
 3 sons of disobedience^m; among whom also we
 all were formerly conversant in the lusts of our
 flesh, fulfilling the desires of the flesh and ima-
 ginationsⁿ, and were by nature the children of
 4 wrath, even as others: But God, who is rich
 in mercy, according to his great love with which
 He

^e *i. e.* All the angelic ranks, however distinguished in the celestial hierarchy.

^h *i. e.* The dwelling which He filleth with his presence, whom the heaven of heavens cannot contain.

ⁱ *V.* 2, 3, 4. are thrown in by way of parenthesis, and *v.* 5. pursues the connection; so that the verb in *v.* 1. must be supplied from *συνέκρινον* in *v.* 5.

^k *i. e.* In conformity to the

vicious customs of this world.

^l It was a Jewish tradition that the air was inhabited by evil spirits, to which the Apostle here alludes.

^m Or, rebellious sons, who would *yield to no persuasion*, *δυνάμεις* *της ἀπειθείας*, but were influenced by Satan.

ⁿ *διανοίας* cannot here signify the '*mind*,' *v.* 17. or its intellectual powers, but rather our sensual inclinations.

He loved us,—even when we were dead in sins, 5
 hath made us alive together with Christ, (by
 grace ° ye are saved,) and hath raised *us* up to- 6
 gether, and made *us* sit together in heavenly
places in Christ Jesus ^p; that He might shew in 7
 the ages to come the abundant riches of his
 grace, in *his* kindness towards us in Christ Jesus:
 For by grace are ye saved through faith, and 8
 this not of yourselves; *it is* the gift of God:
 Not of works, lest any one should boast. For 9, 10
 we are his workmanship, created in Christ Jesus
 unto good works, to which God hath before
 prepared *us*, that we should walk in them.

Remember therefore, that ye were formerly 11
 Gentiles in the flesh, who are called Uncircum-
 cision by that which is called the Circumcision ^q,
 made by hands in the flesh; that ye were at 12
 that time without Christ, aliens from the com-
 monwealth of Israel, and strangers to the cove-
 nants of promise; having no hope ^r, and with-
 out God in the world: But now, in Christ 13
 Jesus, ye, who were formerly far off, are
 brought near by the blood ^s of Christ. For He 14
 is

° *q. d.* By that grace, which
 is bestowed in Christ, ye are
 made partakers of these noble
 privileges.

^p *i. e.* God hath raised us up,
 and admitted us into heaven,
 in the person of Christ, our
 Head and representative.

^q These terms *in the abstract*
 are put for *circumcised* and *un-*
circumcised.

^r *i. e.* No well-grounded hope
 of future happiness, and were
idols, Atheists, i. e. ignorant of
 the one living and true God.

^s By which he hath expiated
 your guilt, and made way for
 you to approach to God; for
 he hath reconciled us [both
 Jews and Gentiles] to God, and
 to each other.

is our peace, who hath made both one, and hath broken down the middle wall of partition ^t between us; having abolished in his flesh the enmity, *i. e.* the law of commandments *con-*
tained in ordinances ^u, that, in himself, he might form the two into one new man, *so*
 16 making peace; and that he might reconcile both in one body to God by the cross, having
 17 slain the enmity by it: And He came and preached the glad tidings of peace to you who
 18 were far off, and to those who were near ^x; for by him we both have access to the Father in
 19 one Spirit. Now, therefore, ye are no longer strangers and foreigners, but fellow-citizens with
 20 the saints, and of the household of God ^y; being built upon the foundation of the Apostles and
 Prophets, while Jesus Christ himself is the
 21 chief corner-stone, in whom the whole edifice being harmoniously compacted, riseth into a holy
 22 temple in the Lord; in whom ye also are built together, for an habitation of God, by the Spirit.

FOR

^t Which separated us. This alludes to the wall in the temple which separated the court of the Gentiles from that part, into which none but Jews were allowed to enter. See *Joseph. B. Jud. L. V. C. 5.*

^u *i. e.* The ceremonial Jewish

law.

^x *i. e.* To Jews and Gentiles.

^y *i. e.* As it were, God's domestics, οικείοι του Θεου, and admitted to partake of the honours and blessings of his family.

^z *i. e.*

FOR ^a the sake of this, I Paul ^a am the pri-^{CHAP.}
 soner of Jesus Christ on account of you ^{III.}
 Gentiles; since ^b ye have heard the dispensation ²
 of the grace of God, granted to me in your
 behalf, viz. that he made known to me by ³
 revelation the mystery, (as I wrote before ^c in few
 words, by reading which ye may observe my ⁴
 understanding in the mystery of Christ,) which in ⁵
 other ages was not made known to the sons of
 men, as it is now revealed to his holy apostles
 and prophets by the Spirit; ^d that the Gentiles ⁶
 should be joint-heirs, and of the same body,
 and partakers together of his promise in Christ,
 by the Gospel, of which I was made a minister, ⁷
 according to the free gift of the grace of God,
 which was given to me by the energy of his
 power; to me, who am less than the least ^e of ⁸
 all saints, is this grace given, to preach among
 the Gentiles the unsearchable riches ^f of Christ,
 and

^a i. e. For the sake of the Gospel, which I preach to you Gentiles; and this has been the means of stirring up the Jews to persecute me. See *Acts* XXI. v. 27. *Et seq.*

^b Some commentators are for throwing into a parenthesis all that follows to the beginning of v. 14. where this clause seems to be resumed again; but I think the construction is rendered plainer by supplying the verb *am*; *εγω* being probably understood here.

^c *ὡς ἔγραψα*. This particle is used

in the same sense in chap. IV. 21.

^d i. e. Above, in chap. I. 9. 10. 11. *Et seq.* of this Epistle.

^e q. d. One important article of which mystery is, that the Gentiles should be joint-heirs of the same glorious inheritance, and members of the same body or church.

^f *ὑπερβολικῶς*, which is a kind of *super-superlative*, is more happily rendered in our vulgar translation than in any other.

^g i. e. Which cannot be traced or investigated, *ἀνεξετάστον*.

^h Compare

9 and to display to all what *is* the fellowship of the mystery, which from eternal ages hath been kept secret in God, who created all things by
 10 Jesus Christ^s; that the manifold wisdom of God might now be made known to the Principalities and Powers in heavenly *places*^h, by
 11 means of the church; according to the eternal purpose which he executed in Christ Jesus our
 12 Lord; through whom we have freedomⁱ of speech, and access with confidence by faith in him. Wherefore I desire that ye be not discouraged at my affliction on your account, which
 14 is your glory. For this cause, I bend my knees
 15 to the Father of our Lord Jesus Christ, from whom the whole family^k in heaven and earth
 16 is named, that, according to the riches of his glory, He would grant you to be powerfully strengthened by his Spirit in the internal man,
 17 so that Christ may dwell in your hearts by faith; that, being rooted and grounded in love,
 18 ye may be enabled to apprehend, with all saints, what *is*^l the breadth, and length, and depth,
 and

^s Compare *John* I. 3.

See note on chap. I. v. 21.

ⁱ *παρρησιας*. We address God as our Father, who hath adopted us in Christ.

^k Or, *all paternity*, as some would render *παρα πατρίαν*, i. e. who is the Father of all believers, whether in the invisible world, or still upon earth.

^l That ye may form some suitable conceptions of the glorious plan of Redemption, and

of the vast dimensions of *redeeming love*; which in *breadth* extends to all nations, and in *length* reaches from everlasting to everlasting; which delivers us from a *deep* abyss of misery, and exalts us to an amazing *height* of glory.—There seems to be an allusion to the temple in v. 17, 18, 19; the Apostle wishing that its foundation might be *deeply laid*, and that a superstructure of a proper *length*, *breadth*,

and height, and to know ^m the love of Christ, 19
 which surpasseth knowledge, that ye may be
 filled with all the fulness of God. Now, to 20
 him who is able to do abundantly exceeding
 all that we *can* ask or think, according to the
 power which effectually worketh in us; to him 21
be glory in the church by Christ Jesus, through-
 out all generations for ever and ever! Amen.

I Therefore, a prisoner for the Lord, entreat CHAP.
 you to walk worthy of the vocation ^a with IV.
 which ye are called, with all humility and 2
 meekness, with long-suffering; bearing with one
 another in love; endeavouring to keep the unity 3
 of the Spirit in the bond of peace. *There is one* 4
body ^o and one Spirit, as ye are also called in
 one hope of your calling; one Lord, one faith, 5
 one baptism; one God and Father of all, who 6
is above all, and through all, and in you all.
 Now, grace is given to every one of us accord- 7
 ing to the measure of the free gift of Christ ^p.
 Wherefore he saith ^q, “When he ascended on 8
 “high,

breadth, and height, might be raised upon it, in order to receive the sacred guest into their hearts.

^m *i. e.* More abundantly to know, or experience, the Love of Christ, which, after all we can say or think of it, surpasses our most elevated conceptions.—There is a *Catachresis* in the expression.

^a *i. e.* ‘Of your high calling in Christ Jesus.’

^o *i. e.* Only one body. (compare 1 Cor. XI. 25) which is actuated by one Spirit of love and peace.

^p The variety of our spiritual gifts, as they flow from the same source, ought to be an additional obligation to love, &c.

^q *i. e.* The words of David (Psa. LXVIII. 18.) may be applied to this.

- “ high, he led captivity captive ^r, and gave
 9 “ gifts to men.” Now this *expression* “ he
 “ ascended,” what is it but that he also de-
 scended first into the lower parts of the earth [?]
 10 He that descended is also the same who ascend-
 ed far above all heavens, that he might fill all
 11 things ^t: And he gave some *to be* apostles; and
 some, prophets; and some, evangelists; and
 12 some, pastors and teachers; for the perfecting
 of the saints; for the work of the ministry, for
 13 the edification of the body of Christ ^u; until we
 all arrive, in the unity of the faith and of the
 knowledge of the Son of God, to a perfect man,
 to the measure of the ^x stature of the fulness of
 14 Christ; that we may be no longer children,
 fluctuating ^y and carried about with every wind
 of doctrine, by the cheating sleight of men,
 15 *and* by subtilty in every method of deceit; but,
 maintaining the truth in love, may grow up in
 all things into him, who is the Head, *even*
 16 Christ; from whom the whole body, being har-
 moniously joined together and compacted by the
 supply of every joint, according to the energy
 pro-

^r *i. e.* Led a train of captives,
viz. Sin, Satan, Death, &c.
 who were conquerors and op-
 pressors, as the Egyptians were
 with regard to the Israelites.

^u *i. e.* Descended from the
 highest heavens into this lower
 world, and even to the grave
 and Hades.

^t With his influence; and di-
 rect and over-rule all by his

wisdom and power.

^u *i. e.* The Christian church.
 See chap. I. 23.

^x *i. e.* The height of spiritual
 improvement which will fit us
 to become, as it were, his resi-
 dence, so as to be filled with
 the most glorious tokens of his
 presence and favour.

^y Tossed about like the waves
 of the sea, *κλυδωνιζομενοι*.

^z *i. e.*

proportionable to every part, maketh an increase of the body, to the edifying of itself in love^a.

This I say therefore, and testify in the Lord, 17
that ye no longer walk as the rest of the Gentiles
walk, in the vanity of their mind, whose un- 18
derstanding is darkened, being alienated from
the life of God^a by reason of the ignorance
which is in them, because of the hardness of
their heart; who, being past feeling, have 19
abandoned themselves to lewdness, to commit
every uncleanness with greediness: But ye have 20
not so learned Christ; since ye have heard 21
him^b, and have been instructed in him (as the
truth is in Jesus^c;) viz. to put off, with regard 22
to the former conversation, the old man^d,
which is corrupt according to deceitful lusts;
and to be renewed in the spirit of your mind. 23
and to put on the new man, which is created 24
according to *the image of God*, in righteousness
and true holiness.

To this end, Let every one renounce lying, 25
and speak the truth to his neighbour; for we
are members one of another^e. Be angry, but 26
do

^a i. e. The whole church, by faith in Christ, its glorious Head, is edified and supported; and every member of it grows in mutual love, in proportion to its regard to him, &c.

^a i. e. From the Divine life, which consists in imitating God's perfections, and being devoted to his service.

^b i. e. Speaking to you in

his word, by us his authorised ambassadors.

^c And not in that corrupt doctrine, which some teachers presume to call his Gospel.

^d Concerning the *old* and *new* man, see note ² on Gal. V. 17.

^e And therefore ought not to deceive each other, on account of separate interests, &c.

- do not sin ^f; let not the sun go down upon your
 27, 28 wrath, neither give place to the devil ^g. Let
 him who hath stolen, steal no more; but ra-
 ther let him labour, working with *his* hands
 that which is good ^h, that he may have *some-*
 29 *thing* to give to the necessitous. Let no cor-
 rupt ⁱ discourse proceed out of your mouth, but
 whatever is good to useful edification, that it
 30 may convey grace to the hearers: And do not
 grieve that Holy Spirit of God, by whom ye
 are ^k sealed against the day of redemption.
- 31 Let all bitterness, and indignation, and wrath,
 and clamour, and evil-speaking, be put away
 32 from you, with all malice ^l: But be kind to
 each other, tenderly compassionate, freely for-
 giving one another, even as God in Christ hath
 CHAP. freely forgiven you. Be therefore imitators of
 Y. God, as *his* beloved children; and walk in love,
 2 as Christ also hath loved us, and for us hath
 given himself an oblation and sacrifice to God
 3 for a sweet-smelling odour ^m. But let not for-
 nication, nor any kind of impurity, or insatiable
 desire

^f In the excessive indulgence of that turbulent passion.

^g *i. e.* Yield not to his vile suggestions, prompting you to hatred and revenge.

^h *i. e.* In some honest and creditable employment.

ⁱ Or, *putrid, filthy words*, *i. e.* obscene talk.

^k A metaphor borrowed from the *seal* or particular mark, with

which merchants distinguish their goods, that they may be known to be theirs.

^l *i. e.* All the malevolent passions.

^m *i. e.* More acceptable to God than the most fragrant incense; nay, more grateful than *all the spicy mountains of Arabia in a flame*, as the Poet expresses it.

desireⁿ be so much as named among you, as
 it becometh saints; neither filthiness, nor 4
 foolish discourse, nor lewd turns^o, which are
 not convenient; but rather thanks-giving. For 5
 ye are sensible of this, that no fornicator, nor
 impure person, nor covetous man who is an
 idolater, hath any inheritance in the kingdom
 of Christ and of God. Let no one deceive 6
 you with^p vain words; for, on account of
 these things, the wrath of God cometh on
 the sons of disobedience^q. Do not ye, there- 7
 fore, be partakers with them. For ye were 8
 formerly darkness; but now ye are light in the
 Lord! walk as children of light; (for the fruit 9
 of the Spirit is in all goodness, and righteouf-
 ness, and truth;) proving what is well-pleasing 10
 to the Lord: And be not joint-partakers in the 11
 unfruitful works of darkness; but rather reprove
 them. For it is a shame even to speak of those 12
 things which are secretly done by them. But 13
 all things which are to be reprov'd, are made
 manifest by the light^r; for whatever doth
 make manifest is light. Wherefore He^s saith, 14

Awake

ⁿ πλεονεξία must in the context
 signify an *inordinate desire* of sen-
 sual gratifications, and not 'co-
 'vetousness.' v. Tr. as there is
 nothing indecent in the mention
 of that vice.

^o εὐφρανόμενα was a delicate
 turn of an ambiguous expression
 among the Greeks, like the
 French *doublé entendre*. 'Jes-
 'ting' v. Tr.

^p i. e. with sophistical argu-
 ments, by which some attempt

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to vindicate these shameful prac-
 tices.

^q Or *infidels*; and if heathens
 are punished for them, much
 more will Christians.

^r viz. The light of the Gos-
 pel, which shews actions in their
 proper light and colour.

^s viz. God, by the prophet
 Isaiah, Chap. LX. 1. which
 contains the sense, but not the
 words, of this quotation.

U

v. i. e.

- Awake thou who sleepest, and arise from the
 15 dead! and Christ shall illuminate thee. See
 then that ye walk circumspectly, not as fools,
 16 but as wise-men; redeeming ^t the time, because
 17 the days are evil ^u. For this reason be ye not
 unwise ^x, but consider what the will of the Lord
 18 is: And be not drunk with wine, in which
 there is excess ^y; but be filled with the Spirit,
 19 speaking to yourselves in psalms and hymns, and
 spiritual songs; singing and making melody in
 20 your heart ^z to the Lord; always giving thanks
 for all things ^a to God even the Father, in the
 21 name of our Lord Jesus Christ; ^b submitting
 yourselves one to another in the fear of God.
 22 Wives ^c be subject to your own husbands, as
 23 to the Lord ^d: For the husband is the head of
 the wife, even as Christ is the head of the
 church; and He is the Saviour of the body.
 24 Therefore, as the church is subject to Christ,
 so also *let* wives *be* to their own husbands in
 25 every thing ^e. Husbands love your wives, even
 as

^t *i. e.* Recovering the time
 lost in your gentile state, by being
 doubly diligent for the future.

^u *i. e.* Our days are few, and
 the work we have to do is great
 and important; *οὐκ ἔστιν ἡμεῖς
 laboro*, Compare Gen. XLVII. 9.

^x Or *thoughtless* and inconsiderate. See v. 10.

^y Of licentious riot, which
 generally attends drunkenness.

^z Let your hearts harmonize
 with your voices in praising the
 Lord.

^a Or *all persons*, *i. e.* the va-

rious blessings showered on others,
 as well as on yourselves.

^b This is a general exhortation
 to relative duties; for Christian
 privileges do by no means
 exempt us from the duties resulting
 from natural and civil relations
 of life.

^c The Apostle here proceeds
 to particular relations, &c.

^d *i. e.* As a proof of your
 fidelity to the Lord.

^e Which is consistent with the
 commands of Christ, who is the
 Head of both.

as Christ also hath loved the church, and given himself for it; that he might sanctify and cleanse it ²⁶
 with the washing of water ²⁷ by the word, in order
 to present it to himself a glorious church, not
 having spot or wrinkle, or any thing of that
 kind; but that it should be holy and without
 blemish. Husbands ought so to love their wives, ²⁸
 as their own bodies. He that loveth his wife,
 loveth himself; for no man ever yet hated his ²⁹
 own flesh, but nourisheth and cherisheth it,
 even as the Lord the church: For we are ³⁰
 members of his body, of his flesh, and of
 his bones ³¹. Answerably to this ^h, “ a man
 “ shall leave his father and mother, and be joined
 “ to his wife, and they two shall be one flesh.”
 This is a great mystery ⁱ; but I speak concern- ³²
 ing Christ and the church. However, let every ³³
 one of you in particular so love his wife, even
 as himself; and let the wife reverence *her*
 husband.

Children, obey your parents in the Lord; ^{CHAP.}
 for this is right ^k. “ Honour thy father ^{VI.}
 “ and mother,” which is the first commandment ²
 with promise, “ That it may be well with ³
 “ thee, and thou mayest be long-lived on the
 “ earth.”

^fOf baptism. This seems to be
 an allusion to the eastern custom
 of *purifying* those virgins who
 were to be presented to monarchs.
 Compare *Ezra*. II. 3, 9, 17.

^gAs Eve was of Adam's. *Gen.*
 II. 23.

ⁱARTS TESTIM. See *Gen.* II.

24.

¹ *i. e.* I mean the spiritual
 union between Christ the il-
 lustrious Head, and the Body
 of believers.

^k Or *just*, and reasonable, as
 well as agreeable to the Divine
 command, *Exod.* XX. 12.

U 2

¹ Whether

4 "earth." Ye fathers also, provoke not your children to wrath; but educate them in the discipline and admonition of the Lord.

5 Servants ^l, be obedient to those *who are* your masters according to the flesh, with fear and trembling, in the simplicity of your heart ^m,
6 as to Christ; not with eye-service, as merely pleasing men; but, as the servants of Christ,
7 doing the will of God from the soul, doing service with good will as to the Lord, and not
8 to men; knowing that whatever good any one doeth, that shall he receive of the Lord,
9 whether *he be* a slave, or a free-man. And, ye masters, do the same to them ⁿ, forbearing threatening; knowing that ye yourselves also have a Master in heaven, and that there is no respect of persons with him.

10 As to what remains, my brethren, be strengthened in the Lord, and in his mighty power:
11 Put on the complete armour of God, that ye may be able to stand against the stratagems
12 of the devil. For our conflict is not with flesh and blood; but with principalities, with powers, with the rulers of the darkness of this world ^o, with the spirits of wickedness in the
13 aërial regions. On this account take the complete

^l Whether hired *servants* or *slaves*, δοῦλοι.

^m *i. e.* with sincerity, and uniformity of conduct.

ⁿ *i. e.* Act on the same equitable principles towards your servants, and slaves, and do not even menace them in a tyrannical manner, much less correct them

with severe and cruel usage.

^o *i. e.* The different ranks of evil spirits, who are under their chief, *the prince of the power of the air*, (chap. II. 2.) αἱ πνευματικαὶ τῆς αἰρὸς: Thus the birds of *the air*, by an Hebraism, are called the birds of *heaven*.

plete armour of God, that ye may be able to resist in the evil day, and, having done all, ^p to stand. Stand, therefore, having your loins girt about with truth, and being invested with the breast plate of righteousness, and having your feet shod with the preparation of the gospel of peace; upon all *these* taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying continually with all prayer and supplication in the Spirit, and watching in it with all perseverance, and supplication for all saints; and for me, that utterance may be given to me, that I may open my mouth with freedom to make known the mystery of the Gospel, for which I discharge my embassy in bonds; that I may speak boldly in it, as I ought to speak.

But that ye also may know my affairs, *and* what I am doing, Tychicus ^q, a beloved brother and faithful minister in the Lord, shall make known to you all things ^r; whom I have sent to you for this very purpose, that ye might know what relates to us, and that he might comfort your hearts ^s. Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ! Grace *be* with all those who love our Lord Jesus Christ in sincerity! Amen.

^p i. e. having exerted all your strength, to stand your ground.

^q See Acts XX. 4. 17.

^r viz. Relating to me.

^s As to the grief you experience, on account of my imprisonment.

The Epistle of the Apostle PAUL to the PHILIPPIANS.

The Christian Religion was first planted at Philippi by St... Paul, about A. D. 51; who, having preached the Gospel in Galatia and Phrygia, and intending to pursue his progress through Bythinia, was divinely admonished in a vision, (Acts XVI.) to go to Macedonia. Being arrived at Philippi, a city in the first part of that province and a Roman colony, he, with his companions Timothy, Luke, and Silas, spent some days there in preaching the Gospel. When Paul left the city, Luke and Timothy continued there some time longer, to carry on the work which had been so successfully begun. This Epistle was written while the Apostle was prisoner at Rome (Chap. I. 7, 13; IV. 22.); and from the expectation he expresses (Chap. II. 24.) of seeing them again shortly, it was probably written towards the end of his first imprisonment, and sent about the same time with the Epistle to the Ephesians, &c. namely, in the ninth year of Nero, A. D. 63. The design of this Epistle seems to have been, to comfort the Philippians under the concern which they had expressed at the news of his imprisonment; to check a party spirit, and to promote union and peace among them; to guard them against the designs of

of Judaizing teachers; to support them under the trials with which they struggled; and, above all, to exhort them to aspire after the highest attainments in the Divine life.

PAUL and Timothy, servants of Jesus CHAP. I.
Christ, to all the saints in Christ Jesus
who are at Philippi, with the Bishops and
Deacons: Grace and peace *be* to you, from
God our Father, and the Lord Jesus Christ. 2

I give thanks to my God upon every remem- 3
brance of you; continually, in every prayer 4
of mine, making supplication for you all with
joy, for your participation in the Gospel from 5
the first day until now: Being persuaded of this 6
very thing, that He, who hath begun a good
work in you, will complete *it* until the day of
Jesus Christ ^a; as it is just in me to be thus 7
affected towards you all, because you have me in
your heart, both in my bonds, and in the defence
and confirmation of the Gospel; ye being all par-
takers with me of the grace ^b. For God is my 8
witness, how earnestly I long for you all in the
bowels of Jesus Christ ^c. And this is my prayer, 9
that your love may abound yet more and more
in knowledge, and *in* all discernment; so as to 10
approve

^a *i. e.* The last day, when Christ shall appear in all his glory.

^b *viz.* of the Gospel, which establishes a community of interests between us. One clause of this verse, in the original, having an ambiguity in the con-

struction; I have rendered it different from the *ψ. Tr.*

^c *i. e.* With that tenderness of affection, which our Lord feels for those who are his followers. Compare *Mat. IX. 36*, and the note on *εμπλαγγισθεν*.

approve things which are excellent ^d, that ye may be sincere and inoffensive, until the day of Christ; being filled with the fruits of righteousness, which ^e are by Jesus Christ to the glory and praise of God.

But I would have you know, brethren, that the things relating to me have fallen out rather to the advancement of the Gospel; so that my bonds in Christ are manifested ^f in the whole palace, and in all other *places*; and many of the brethren in the Lord, being emboldened by my bonds, venture more courageously to preach the word with intrepidity. Some, indeed, even preach Christ out of envy and contention, and some also out of good will ^g. The former preach Christ out of strife, not sincerely ^h, thinking to add affliction to my bonds; but the latter out of love, being sensible that I am set for the defence of the Gospel. What then ⁱ?—yet, every way, whether in pretence or in reality, Christ is preached; and in this I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope; that I shall in nothing be confounded, but *that* with all boldness,

^d Or *experimentally to prove things that differ*, δοκίμαζον τα διαφέροντα.

^e *i. e.* are produced by a lively faith in Christ.

^f Or *publicly known*, and taken notice of, in Caesar's court, and other parts of Rome.

^g Or *with a sincere affection* δι' ἀγάπην, and a good design.

^h Or *not with purity*, ἀγνότης, and simplicity of intention.

ⁱ Is the result of these attempts, proceeding from different principles?

boldness, as always, *so* now also, Christ shall be magnified in my body, whether by life or by death.

For, to me, to live *is* Christ ^k; and to die, ²¹
gain. Now, if I live in the flesh, this ^l *is* the ²²
fruit of my labour; yet which I shall choose,
I know not. For I am borne two different ²³
ways ^m; having a desire to depart ⁿ, and to be
with Christ, which is infinitely better ^o; but ²⁴
that I may abide in the flesh, *is* more necessary
for you. And being persuaded of this, I know ²⁵
that I shall abide and continue with you all, for
your advancement and joy in the faith;
that your rejoicing in me may be more abun- ²⁶
dant in Jesus Christ, by my coming among
you again. Only ^p let your conversation be as ²⁷
becometh the Gospel of Christ; so that whether
I come and see you, or be absent, I may hear
concerning you, that ye continue stedfast in
one spirit, striving together with one soul for
the faith of the Gospel, and not in any degree ²⁸
terrified by your adversaries; which ^q *is* to them
an evident token of perdition, but to you of
salvation,

^k *i. e.* He is the great end, to which my life is subservient; and he will amply reward all my labour, after this life.

^l *i. e.* The consciousness of my promoting the Gospel of Christ, will make amends for my labour, &c. in preaching it.

^m Like a ship riding at anchor, and yet invited by prosperous winds to sail to its desired port.

ⁿ Or *to aurigō anchor*, *αὐριγὼ*

σαι. See the last note.

^o *viz.* for me. The original is very emphatical, *πολλὸν μάλ-
λον κρείσσον*, '*far better*,' *v. Tr.*
which is too languid.

^p *i. e.* Behave as those who are enfranchised from the slavery of sin and Satan, by the Gospel, and are *denizens* of the heavenly Jerusalem, *πολιτὺς τοῦ θν*, &c.

^q *viz.* The persecution they raise against you.

^r At

29 salvation, and that from God: For it is granted
 to you on the part of Christ, not only to believe
 30 in him, but also to suffer for his sake; having
 the same struggle as ye saw in me^r, and now
 CHAP. hear *to be* in me^s. If therefore *there be* any
 11. consolation in Christ, if any comfort of love,
 if any communion of the Spirit, if any bowels
 2 and compassions; complete ye my joy, that ye
 may^t be unanimous, maintaining the same
 love, having your souls joined together, attend-
 3 ing to the one thing; doing nothing through
 strife, or vain-glory, but in lowliness of mind
 esteeming others as more excellent than your-
 4 selves: Do not every one aim at his own in-
 terests; but each *of you* also at the interests of
 5 others. Let the same mind be in you, which
 6 was also in Christ Jesus, who, being in the form
 of God, thought it not robbery to be as God;
 7 yet, He emptied himself, assuming the form of
 a servant, being made in the likeness of men;
 8 and being found in fashion as a man, He
 humbled himself, becoming obedient even to
 9 death, ——— the death of the cross. There-
 fore God hath highly exalted him, and
 given him a name^u superior to every name;
 10 that at the name of Jesus every knee
 should bend, of celestial Beings, and those
 upon,

^r At Philippi. See *Acts* XVI.
 22, 23, 24.

^s At Rome, where I am now
 a prisoner.

^t It is difficult to translate
 this passage without tautology,

which seems to be the effect of
 the Apostle's zeal in pressing this
 important advice.

^u *i. e.* A dignity or title, *viz.*
Jesus or *Saviour*.

upon, and those under, the earth ^x; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as ye have always been obedient not as in my presence only, but now much more in my absence ^y work out your own salvation with fear and trembling: For it is God who is working in you both to will and to perform, out of *his* good pleasure. ^z Do all things without murmurings and disputings; that ye may be blameless and inoffensive, the sons of God irreprehensible in the midst of a depraved and perverse generation; among whom ye shine as elevated lights ^a in the world, holding out the word of life; to my rejoicing in the day of Christ, that I have not run in vain, nor laboured in vain.

But if I should be ^b poured forth as a drink-offering on the sacrifice and ministration of your faith, I rejoice, and congratulate you all: on the same account, do you also rejoice and congratulate with me.

Now, I hope in the Lord Jesus to send Timothy to you very soon, that I also may be refreshed,

^x By *celestial*, is understood Angelic Beings; by *terrestrial*, men who live upon the earth; and by *subterraneous*, those who are dead and in Hades, and probably evil spirits in the dark Abyss.

^y I have connected this with the following, rather than the preceding, clause; though the connexion is ambiguous in the

original.

^z Or *benevolence*, *idouai*, towards you.

^a *φωσφόροι*, *i. e.* light houses for the guidance of mariners in the night, to which the Apostle seems to allude.

^b Or if my blood should be poured as a libation, *ei nai omolouai*, *i. e.* if I should suffer martyrdom.

refreshed, when I know *the state* of your
 20 affairs; for I have no one of a like disposition,
 who will naturally ^c be solicitous for your con-
 21 cerns. For all seek their own *interest*, not the
 22 things of Christ Jesus: But ye know the experi-
 ence of him, that, as a son with a father, he
 23 served with me in the Gospel. Him therefore
 I hope to send immediately, as soon as I shall
 24 see the issue of my affairs: But I trust in the
 Lord, that I also shall soon come to you myself.
 25 However, I thought it necessary to send to you ^d
 Epaphroditus, my brother and companion in
 labour and fellow-soldier, but your messenger,
 26 and the minister to my necessities; since he was
 very desirous *to see* you all, and was greatly
 concerned because you had heard that he had
 27 been sick. And indeed, he was sick, *and* near
 death: but God had mercy upon him; and
 not on him only, but on me also, that I might
 28 not have sorrow upon sorrow. I have therefore
 sent him with the greater diligence, that, seeing
 him again, ye might rejoice, and that I might
 29 be the less sorrowful. Receive him, therefore,
 in the Lord with all gladness; and hold such
 30 persons in high estimation: for on account of
 the work of Christ, he approached near to
 death; not regarding his life, that he might
 supply the deficiency of your service to me.

AS

^c *i. e.* With such a genuine
 tenderness, as if he was allied
 to you in blood, *γινώσκω*.

^d In the mean time, till Ti-
 mothy can be conveniently
 spared.

AS for what remains, my brethren, rejoice CHAP. III.
 in the Lord!—To write the same things
 to you, to me indeed *is* not grievous, but for
 you *it is* safe. Beware of dogs^e; beware of
 evil-workers; beware of the concision: For
 we are the circumcision, who worship God in
 spirit, and glory in Christ Jesus, having no
 confidence in the flesh; though I too might
 have confidence in the flesh. If any other
 person seemeth to have cause of reliance upon
 the flesh, I *have* more; circumcised on the
 eighth day, of the stock of Israel, of the
 tribe of Benjamin, an Hebrew of Hebrews^f;
 with respect to the Law, a Pharisee; with re-
 gard to zeal, persecuting the church^g; as to
 the righteousness which is in the Law, blameless.
 But the things which were gain^h to me, those
 I have accounted lossⁱ for the sake of Christ:
 Yea, doubtless, I even count all things but
 loss with respect to the excellency of the know-
 ledge of Christ Jesus my Lord, for whom I
 have suffered the loss of all things: And I count
 them but dung, that I may gain Christ, and be
 found in him, not having my own righteousness
 which

^e *i. e.* invidious, malignant, and contentious persons, who are of a brutal, snarling, and canine disposition.

^f *i. e.* descended from a long line of Israelites, without any foreign mixture.

^g The Christian church, which the Jews called the *heresy of the Nazarenes*.

^h *i. e.* advantageous to me: on account of which I greatly valued myself.

ⁱ I threw them away, as seamen do their most valuable goods, lest they should endanger their lives. Compare *Acts XXVII. 21*, where *ζῆλον* is used in this sense.

which is of the Law, but that which is by the
 faith of Christ, *i. e.* the righteousness which is
 10 of God by faith; so that I may know him, and the
 power of his resurrection, and the participation
 of his sufferings, being made conformable to
 11 his death; if I may by any means attain to the
 12 resurrection of the dead ^k: Not as if I had al-
 ready attained ^l, or were already perfect; but
 I pursue *it*, if I may apprehend ^m that for
 which also I am apprehended by Christ Jesus.
 13 Brethren, I count not myself to have attained;
 but *this* one thing I *do*, forgetting those things
 which are behind, and stretching forward to
 14 the things which are before, I press towards
 the goal, for the prize of the calling of God
 15 from above ⁿ in Christ Jesus. Let as many of us
 therefore, as are perfect ^o, attend to this; and
 if in any thing ye are otherwise affected, God
 16 shall reveal even this to you. Nevertheless, ^p for
 so far as we are advanced, let us proceed
 by

^k *viz.* of the dead in Christ, who shall rise first, to the resurrection of life.

^l To all that I wish to be.

^m That height of excellence, for which Christ designed me, whose hand graciously laid bold on me in my mad career, and introduced me into this blessed race for the prize of immortality, in which I am now engaged.—The allusion to the olympic foot-race seems to be continued to the end of this paragraph.

ⁿ τῆς ἀνω κλησεως, *supra* τῆς καθ-

cationis. The prize at the Olympic games was placed in a high and conspicuous place, that the sight of it might animate the competitors.

^o *i. e.* All sincere Christians, who are, as it were *τεταγμενοι*, initiated into the mysteries of our holy religion.

^p The construction here is something perplexed; but I have endeavoured to render it plainer than the *v. Tr.* without departing from the original.

by the same rule, let us attend to the same thing ¹.

Brethren, be imitators of me; and observe ¹⁷
those who walk so, as ye have us for an example.
For many walk, whom I have often mentioned ¹⁸
to you, and now tell you even weeping, *that*
they are enemies of the cross of Christ; whose ¹⁹
end *is* destruction, whose God *is* *their* belly,
and *whose* glory *is* in their shame; who mind ²⁰
earthly things. For we converse as citizens of
heaven ²¹; from whence also we expect a Sa-
viour, *viz.* the Lord Jesus Christ; who will
transform our mean body ²², that it be made
conformable to his glorious body, according to
the energy by which he is able to subject all
things to himself.

Therefore, my beloved brethren, whom I ^{CHAP. IV.}
long for, my joy and crown, continue
steadfast in the Lord, *my* beloved! I beseech ²
Euodias, and I beseech Syntyche ³, that they
would be of the same mind in the Lord. And
I entreat thee also, my faithful associate ³,
that thou wouldest assist those women who
laboured

¹ το αὐτο ὁμοῖον. Compare Chap. II. 2. Rom. XII. 16.

² Who have a relish, ὁμοφροῦντες, only for visible and corporeal objects.

³ Literally *our citizenship is in heaven*, i. e. We are denizens of the heavenly Jerusalem, and strangers and pilgrims on earth.

⁴ το σῶμα τῆς ταπεινώσεως,

literally *the body of our humiliation*, i. e. this body, humbled and degraded from its more perfect state before the Fall.

⁵ These two persons had probably been at variance.

⁶ 'Yoke-fellow,' *v. Tr.* but that word is appropriated, in English, to conjugal life.

laboured ^y with me in the Gospel, with Clement also, and my other fellow-labourers, whose names *are* in the book of life ^z.

4 Rejoice always in the Lord: I say again,
5 Rejoice! Let your moderation be known to all
6 men: The Lord *is* near ^a. Be anxious about
nothing; but, in every thing, let your Petitions
be made known before God in prayer and sup-
7 plication, with thanksgiving: And the peace of
God, which surpasseth all understanding, shall
guard your hearts and your minds in Christ Jesus.

8 As for what remains, brethren, Whatever
things are true, whatever things *are* venerable ^b,
whatever things *are* just, whatever things *are*
pure, whatever things *are* lovely ^c, whatever
things *are* reputable; if *there be* any virtue,
and if *there be* any praise, think on these things:
9 And whatever things ye have both learned and
received, and heard and seen in me, these things
practise; and the God of peace shall be with
you.

10 I greatly rejoiced in the Lord, that your
care of me hath now flourished again; with
respect to which ye were indeed solicitous *before*,
11 but wanted opportunity. Not that I speak in
respect of want ^d; for I have learned, in what-
ever

^y In such services as suited their sex and station in life; such as *hospitality, visiting the sick, ministering to the saints, &c.*

^z Compare *Mal. III. 16, 17.*

^a He will come ere long to close this scene; which should induce you to be *moderate* in

temporal enjoyments, and meek under sufferings and injuries.

^b Or *grave*. *αἰσίου*, as opposed to *levity*.

^c Or *friendly and humane* *πρὸς φιλν*.

^d *i. e.* As if I wanted to importune you on that account.

^e *i. e.*

ever circumstances I am, to be content. I know
 both *how* to be abased, and I know *how* to
 abound; every where, and in all things, I am
 instructed both to be full ^c and to be hungry,
 both to live in plenty and to suffer want: I am
 able to do all things through Christ who
 strengtheneth me. However, ye did well in
 communicating with my affliction. Now ye
 yourselves know, O Philippians, that in the begin-
 ning of the Gospel ^d, as I was departing from
 Macedonia ^e, no church communicated with
 me in the affair of giving and receiving, but
 you only; for even in Thessalonica, ye sent
 more than once to *relieve* my necessity. Not
 that I seek what is given to me; but I desire
 fruit that may abound to your account. I have
 all, and do abound: I am full, having received
 by Epaphroditus the things *sent* from you; a
 fragrant odour, an acceptable sacrifice, wel-
 pleasing to God. But my God will supply all
 your wants, according to his riches in glory, by
 Christ Jesus. Now to our God and Father
 be glory for ever and ever! Amen.

Salute every saint in Christ Jesus. The bre-
 thren, who are with me, salute you. All the
 saints salute you, but especially they of Cesar's
 household. The grace of our Lord Jesus Christ
 be with you all! Amen.

^c i. e. To feed plentifully, without transgressing the bounds of temperance; and to suffer hunger, without murmuring or discontent.

^d i. e. When we first preached

the Gospel among you.

^e As both Philippi and Thessalonica were situated in Macedonia, I render οὐκ ἐξελθὼν, as I was departing, which is literal.

The EPISTLE of the Apostle PAUL to the COLOSSIANS.

COLOSSE was a large and populous city of Phrygia in Asia Minor, situated at a small distance from Laödicea. It appears from this Epistle, that a Christian church was established in it; but by whom, or at what time, it was founded, is uncertain. However, it is probable that during Paul's three years residence at Ephesus, the Colossians, among other Asiatics, were converted; since we are informed [Acts XIX. 20.] that 'all who dwelled in Asia heard the word of the Lord, both Jews and Greeks.' The Colossians, as we find by this Epistle, were remarkable for their piety and zeal for the Gospel; and it appears that they were in some danger of being seduced by the subtilties of Heathen Philosophers, and the insinuations of Jewish Zealots; against whom the Apostle cautions them in Chap. II. The grand design therefore of this Epistle was, to excite the Colossians to a temper and behaviour worthy of their sacred character, and to secure them from the influence of those Pagan Sophists and Jewish Bigots, who endeavoured to corrupt the purity and simplicity of the Christian faith. This Epistle is of the same date with that to the Ephesians, viz. A. D.

63, *as I observed in the preface to that Epistle; and it was sent from Rome, during St. Paul's first imprisonment in that city, by Tychicus and Onesimus.*

PAUL, an Apostle of Jesus Christ by the will of God, and Timothy a brother, to the saints and faithful brethren in Christ, who are at Colosse: Grace *be* to you, and peace from God our Father, and the Lord Jesus Christ. CHAP. I.

We ^a give thanks to God, even the Father of our Lord Jesus Christ, always praying for you; having heard of your faith in Christ Jesus, and love to all the saints; for the hope that is laid up for you in heaven, of which ye have heard before in the word of the truth, *i. e.* the Gospel; which hath appeared to you, even as in all the world ^b, and is producing fruit; as *it hath done* also among you, from the day in which ye have heard, and known the grace of God in truth: As ye have also learned from Epaphras our dear fellow-servant, who is a faithful minister of Christ for your sake; who also manifested to us your love in the Spirit. For this cause, we also, from the day we heard *of it*, do not cease to pray for you, and to offer up our requests that ye may be filled with the knowledge of his will, in all wisdom and spiritual understandings; so that ye may walk worthy 10
of

^a *viz.* Paul and Timothy. See the Roman Empire, as the phrase then signified.

^b *i. e.* In all the provinces of

of the Lord, pleasing *him* in all *things*, being fruitful in every good work, and increasing
 11 in the knowledge of God; strengthened with all might, according to his glorious power, to all patience and long suffering with joy;
 12 giving thanks to the Father, who hath made us fit for a part of the inheritance of the saints in the light^c, who hath delivered us from the power of darkness, and translated *us* into the
 13 kingdom of the Son of his love; in whom we have redemption by his blood, *even* the forgiveness of sins; who is the image of the invisible
 15 God, the first-born of the whole creation. For by him were all things created, things in heaven, and things on earth, visible and invisible, whether *they be* Thrones, or Dominions, or Principalities, or Powers^d; all things were created
 16 by him, and for him: And He is before all, and by him all things subsist^e, and He is the Head of the body, *i. e.* the church; who is the beginning, the first-born from the dead^f, that He might have the pre-eminence in all things: For in him, it was His^g pleasure, that
 19 all fulness should reside, and by him to reconcile all things to himself, having made peace by the blood of his cross; by him, *I say*, whether
 20 things

^c Of life and glory in heaven.

^d See the notes on *Rom.* VIII.

38. *Eph.* VI. 12.

^e In that harmonious order, which renders them one beautiful Whole.

^f *i. e.* The first who ever rose to an endless life.

^g *viz.* The Father's pleasure, that in him [the Son] in whom he is well pleased, *Matt.* III. 17, all fulness, &c.

things on earth, or things in heaven ^h. And ²¹
 you, who were formerly alienated, and enemies
 in *your* mind by wicked works, He hath now
 reconciled in the body of his flesh by death, ²²
 that He might present you holy and blameless,
 and free from all accusation, in his sight; if ye ²³
 continue established and grounded in the faith
 and be not removed from the hope of the
 Gospel, which ye have heard; which hath
 been preached to the whole creation ⁱ under
 heaven; of which I Paul am made a minister.
 I am now rejoicing in my sufferings for you, ²⁴
 and filling up that which is wanting of the
 afflictions of Christ ^k, in my flesh, for the sake
 of his body, which is the church; of which I ²⁵
 was made a minister, according to the dispen-
 sation of God, which is given to me for you,
 that I might preach the word of God in its
 full extent, *viz.* the mystery which was hidden ²⁶
 from ages, and generations, but is now mani-
 fested to his saints; to whom God was pleased ²⁷
 to make known what is the riches of the glory
 of this mystery among the Gentiles, which is
 Christ in you, the hope of glory; whom we ²⁸
 preach, admonishing every man, and instructing
 every man with all wisdom, that we may
 present

^h *i. e.* Celestial spirits, who are now reconciled to fallen men who had revolted from God, and incorporated with them into one holy and happy society.

ⁱ *i. e.* The glad tidings of the Gospel extend to all the hu-

man species; and some in ev ry known nation have heard and embraced it.

^k Which Christ, as the Head, is to suffer in his members, bearing part of them in my own body, by my present imprisonment, &c.

present every one perfect in Christ Jesus ¹;
 29 for which end I also labour, striving according
 to his energy, which operateth in me with
 power.

CHAP. II. **N**OW I would fain have you know what a
 great conflict I have ^m for you, and those
 of Laodicea, and as many as have not seen my
 2 face in the flesh; that their hearts may be com-
 forced, being joined together in love, and ⁿ all
 the richness of the full assurance of understand-
 ing, to the acknowledgement of the mystery of
 God, even of the Father, and of Christ, in
 3 whom all the treasures of wisdom and know-
 4 ledge are hidden. And this I say, that no one
 5 may deceive you with enticing discourses ^o. For
 though I be absent in the flesh, yet I am with
 you in the spirit, rejoicing and observing your
 order, and the steadiness of your faith in Christ.
 6 Therefore as ye have received Christ Jesus the
 7 Lord, *so* walk in him; being rooted and edified
 in him, and established in the faith as ye have
 been taught, abounding in it with thanksgiving.
 8 See to it that no man make a prey of you
 by philosophy and vain deceit, according to the
 tradition

¹ As his final appearance to judge the world.

^m *i. e.* What uneasiness and agony (*ayura*) of mind it gives me, that my confinement will not permit me to serve you otherwise, than by letters and prayers.

ⁿ *i. e.* The richest understanding and fullest persuasion of the truth of the Gospel. The original is very emphatical, and agreeable to the Hebrew idiom.

^o Or *specious reasonings*, contrary to the wisdom of the Gospel.

tradition of men ^p; after the rudiments ^q of
the world, and not after Christ. For in Him 9
all the fulness of the Deity dwelleth bodily ^r;
And ye are complete in him, who is the Head 10
of all Principality and Power; in whom ye 11
are also circumcised with the circumcision not
performed with hands, by putting off the body
of the sins of the flesh, by the circumcision of
Christ ^s; being buried with him in baptism, 12
in which also ye were raised with *him*, by faith
in the energy of God ^t, who raised him from
the dead. And you, who were dead in your sins 13
and the uncircumcision of your flesh, hath He
raised to life together with him, having freely
forgiven all your offences, *and* blotted out the 14
hand-writing of ordinances ^u that was against
us, which was contrary to us; and He hath
taken it away, nailing it ^x to the cross; *and* having 15
spoiled Principalities and Powers ^y, he made
them

^p Of the Jews, and Judaizing teachers.

^q *στοιχεῖα*, the elements or first principles of that literature, which prevails among those heathen philosophers, who would corrupt the simplicity of the Gospel by sophistry and subtle speculations.

^r Or *substantially*; his human nature being, as it were, the temple of the Divinity.

^s *i. e.* Baptism, by which we are initiated into the Christian religion, as the Jews were into the Mosaic by circumcision.

^t By a belief in that Divine

power which raised Christ from the dead, and by that confirmed his doctrine, and animated us by the hopes of a glorious resurrection and immortality *to walk in newness of life*.

^u The Jewish ceremonies. See *Acts* XV. 10.

^x *i. e.* cancelling the obligation to observe the Law, as Bonds were cancelled by being struck through with a nail.

^y *i. e.* The evil spirits, of the trophies which they had gained by drawing mankind into the apostasy. Compare *Rom.* VIII. 38.

them a public spectacle, triumphing over them in it ^a.

- 16 Let not any one therefore judge you in
meat, or in drink, or in respect to a festival, or
17 to a new moon or sabbaths, which are a shadow
of things to come ^a; but the body *is* of Christ.
18 Let no one, who may desire it, deprive you of
your prize, by *an affected* humility, and the
worship of angels ^b, intruding into those things
which he hath not seen, being vainly puffed
19 up by his carnal mind; and not holding ^c the
Head, from whom the whole body being sup-
plied and compacted by joints and ligaments,
20 groweth ^d with the increase of God. If there-
fore ye are dead with Christ from the rudi-
ments ^e of the world, why do ye submit to
ordinances as if ye were living in the world?
21 ' Do not touch; do not taste; do not handle ^f;
22 all which things tend to corruption ^g, by the
abuse according to the commandments and
23 doctrines of men; which have indeed a pre-
tence of wisdom in will-worship, and humility,
and

^a Even on that cross, by which Satan hoped to have triumphed over him.

^b These were types and shadows; but the Gospel was to be the substance, which was prefigured by them.

^c Some Jewish zealots seem to have inculcated this doctrine, (See *Joh. XI. 14. XII. 12, 15.*) which was afterwards so eagerly embraced by the church of Rome.

^d *i. e.* Not adhering to Christ,

the spiritual Head of Angels and men. See above, *v. 10.*

^e In grace and holiness.

^f *i. e.* Those principles on which the Jews lay so great a stress.

^g Touch not those unclean things, taste not those prohibited meats, handle not those polluted things, which the Mosaic law forbids.

^h *i. e.* the corruption of the Christian religion by the abuse of them, *αποχρησις*, &c.

ⁱ *i. e.*

and severity to the body, *and are* ^h not of any value, *but* to the satisfying of the flesh. If ye ^{CHAP.} then are risen with Christ ^{III.}, seek those things which are above, where Christ is sitting at the right hand of God. Set your affection ^k on things above, not on those things which are on the earth. For ye are dead ^l, and your life is hidden with Christ in God: When Christ, our Life, shall appear ^m, then ye shall also appear with him in glory.

Mortify therefore your members which are upon the earth ⁿ, viz. fornication, impurity, inordinate affection, evil concupiscence, and covetousness ^o, which is idolatry; on account of which things the wrath of God is coming on the children of disobedience ^p, among whom ye also walked formerly, when ye lived with them: But now put ye off even all these, anger, animosity, malice, evil-speaking ^q, lewd con-

^h i. e. But are not of any value *οὐκ ἔστι τιμή τινι*, in the sight of God; since they foment a carnal satisfaction of vain glory and contempt of others, which are as contrary to the genius of Christianity as the greatest sensual indulgences.

^l By baptism, to newness of life. See above Chap. II. 12. 20. and Rom. VI.

^k *φρονεῖτε*, mind, i. e. prefer, affect, and pursue.

^l To worldly things. See above, Chap. II. 20, and your new and better life, though the glory and felicity of it be hidden from you at present, is laid up, like

a precious jewel, with Christ, &c.

^m viz. In pomp and splendor at the last day, you shall make a part of that bright and illustrious assembly which shall surround him.

ⁿ i. e. Those low groveling inclinations, and sensual appetites, which belong to our animal nature.

^o Or any greedy and insatiable desire.

^p i. e. the unbelieving world. See note on Eph. V. 6.

^q *εὐλασφημία* here includes blasphemy against God, and railing and calumny against men; and *αισχρολογία* those obscene discourses

- 9 conversation out of your mouth. Do not lie
 one to another; having put off the old man
 10 with his deeds, and put on the new *man*, which
 is renewed in knowledge, according to the
 11 image of Him ¹ who created him: Where
 there is neither ² Greek nor Jew, circumcision
 nor uncircumcision, barbarian, Scythian ³, slave
 nor free-man; but Christ *is* all, and in all.
 12 Put on therefore, as the chosen and beloved
 saints of God, bowels of tender mercies, gentle-
 ness, lowliness of mind, meekness, long-suffer-
 13 ing; bearing with one another, and freely for-
 giving each other, if any one have a quarrel against
 another; even as Christ hath freely forgiven
 14 you, so also *do ye*: And, ⁴ above all these things,
 put on charity, which is the bond of perfec-
 15 tion; and let the peace of God preside ⁵ in
 your hearts, into which ye are also called in
 16 one body: And be ye thankful ⁶. Let the
 word of Christ dwell in you richly ⁷; in all
 wisdom

discourses which are so common among those who profess the purity of the Gospel, to the scandal of religion, and even of good-breeding upon which they pique themselves.

¹ Compare *Eph.* IV. 22, *ad fin.*

² *i. e.* of God the great standard of moral perfection, who hath made you members of that blessed society, *where there is, &c.*

³ *i. e.* No distinction between. See *Gal.* V. 6.

⁴ Barbarians and Scythians

were as much despised by the polite Greeks and Romans, as the Gentiles in general were by the Jews.

⁵ *ἐπιβουλεύω*, a metaphor borrowed from the *master of the games* presiding in the Olympic exercises.

⁶ For the noble privileges, to which ye are entitled by that vocation.

⁷ The learned reader will observe that I point this verse in the original different from the common editions; for this clause is joined with the following,

wisdom teaching and admonishing one another, singing psalms, and hymns, and spiritual songs, with grace in your hearts, to the Lord: And whatever ye perform in word, or in deed, *do* all in the name of the Lord Jesus, giving thanks to God even the Father through him. 17

Wives, be in subjection to your own husbands, as it is becoming in the Lord. Husbands, love *your* wives, and be not bitter against them. Children obey *your* parents in all things ^a; for this is well-pleasing to the Lord. Fathers do not exasperate your children ^b, lest they be discouraged. Servants, be obedient in all things to *your* masters according to the flesh; not with eye-service, as pleasing men, but in simplicity ^c of heart, fearing God: And whatever work ye are employed in do it from the soul, as to the Lord, and not to men ^d; knowing that ye shall receive from the Lord the recompence of an inheritance, since ye are serving the Lord Christ. Now, he that doeth wrong, ^e shall receive according to the wrong which he hath done; and there is no respect of persons. 18 19 20 21 22 23 24 25

following, &c. I think, with more propriety than with the preceding clause.

^a *i. e.* In every lawful command.

^b *g. d.* Do not abuse the superiority of the relation, so as to irritate them by too much rigour and severity; *lest they should be discouraged* from attempting to please you, and *their spirits should be broken*, &c.

αδομων.

^c See note on *Eph.* VI. 5.

^d *i. e.* Not to men only, but as *discharging* your duty at the same time to the Lord, in a conscientious manner.

^e *i. e.* He that *injures* any person, in any relation of life, let him be Christian, Jew, or heathen, shall be punished accordingly in the day of retribution.

^f With

CHAP.
IV.

persons^f. Masters, render to *your* servants justice and equity, knowing that ye also have a Master in heaven.

- 2 Persevere in prayer, being vigilant in it with
3 thanksgiving; at the same time also praying for us, that God may open to us a door of utterance^g to speak the mystery of Christ, (for
4 which I am even in bonds) that I may make
5 it manifest, as I ought to speak. Walk in wisdom towards those who are without^h; redeeming the time. Let your discourse *be* always with grace, seasoned with saltⁱ, that you may know how ye ought to answer every one.
7 All that relates to myself Tychicus, a beloved brother and faithful Deacon, and *my* fellow-servant in the Lord, will make known to you;
8 whom I have sent to you for this very purpose, that he may know your affairs, and may comfort your hearts; with Onesimus^k, a faithful and beloved brother, who is one of you: They will inform you of all things *trans-*
10 *acted* here. Aristarchus my fellow-prisoner saluteth you, and Mark, sister's son to Barnabas, concerning whom ye have received orders; if
11 he comes to you, entertain him; and Jesus, who is called Justus: These who are of the circumcision *have been my* only fellow-labourers unto the kingdom of God; who have been a comfort

^f With God; who beholds both Master and servant with an equal regard, as Lord and universal Parent of all.

^g Compare 1 Cor. XVI. 9.

^h *viz.* The pale of the church, *i. e.* the Heathens.

ⁱ Compare Mat. V. 13, Luke XIV. 34. and notes.

^k See the Epistle to Philemon.
^l Literally

comfort to me. Epaphras, who is one of you, ¹²
 a servant of Christ, saluteth you; always fervently praying for you ¹, that ye may continue perfect and complete in all the will of God. For I bear testimony to him, that he hath a ¹³
 great zeal for you, and those in Laodicea and Hierapolis. Luke ^m the beloved physician, and ¹⁴
 Demas, salute you. Salute the brethren who ¹⁵
 are in Laodicea, and Nymphas with the church ⁿ which is in his house: And when this Epistle ¹⁶
 is read to you, cause it also to be read in the church of the Laodiceans, that ye likewise may read the Epistle from Laodicea; and say ¹⁷
 to Archippus, Be cautious with regard to the ministry which thou hast received in the Lord, that thou fulfil it. The salutation of *me* ¹⁸
 PAUL with my own hand. Remember my bonds! Grace *be* with you! Amen.

¹ Literally, *striving for you in prayers*, as wrestlers in the public games do for victory, *αγωνίζομενος*.

^m Compare *ABs* XXVII. from whence it appears that St. Luke, the author of the *ABs*, accom-

panied Paul to Rome; so that he may be presumed to be the person mentioned here, and that he was a Physician, &c.

ⁿ *i. e.* The Christians who either resided in it, or assembled there for social worship.

The First Epistle of the Apostle PAUL to the THESSALONIANS.

THESSALONICA was the metropolis of Macedonia, and stood on a bay of the Ægean sea. The Christian religion was planted in this city by Paul and Silas, soon after they left Philippi where they had met with such ill treatment. At first, they preached here with so much success that great numbers of the Gentiles, and some Jews, of Thessalonica, embraced the Gospel: But the unbelieving Jews stirred up the idolatrous inhabitants against the Apostle and his friends, and obliged him to leave the place abruptly, and to go in the night to Berea. However, the opposition which these bigots raised against the Gospel, and continued to foment after Paul's departure, did not shake the faith of the Thessalonian converts; who adhered to the Christian cause with distinguished zeal and constancy, as appears from Chap. I. 3—10. II. 13, 14. The Apostle did not make any long stay at Thessalonica; and as he had left his converts there under great affliction both on his, and their own account, he sent Timothy to them from Athens, to confirm them in their attachment to the Gospel, and to comfort them under their concern for his sufferings. Timothy, at his return, found Paul at Corinth, where he resided near two years; from whence, it is probable

probable that this Epistle was written, not long after his arrival in that city. See Chap. III. 6, II. 17. This will fix the date of this Epistle about A. D. 52. and the twelfth year of the Emperor Claudius. The design of it in general was to confirm the Thessalonians in their adherence to the Gospel, and to engage them, from the sufferings they had endured in so noble a cause, and the extraordinary character they had supported, to make still greater advances in religion, &c.

PAUL, and Silvanus ^a, and Timothy, to CHAP. I.
the church of the Thessalonians in God
the Father and the Lord Jesus Christ: Grace
and peace *be* to you from God our Father,
and the Lord Jesus Christ.

We always give thanks to God for you all, 2
making mention of you in our prayers, inces- 3
santly remembering your ^b work of faith, and
labour of love, and patience of the hope by
our Lord Jesus Christ, before God even our
Father; knowing, beloved brethren, your elec- 4
tion of God; since our Gospel came not to you 5
in word only, but also in power, and in the
Holy Spirit, and in much assurance; as ye know
what ^c manner of persons we were among you
for

^a This is the same person *Hebraisms, signifying an active*
who is called Silas, Acts XV. 22. *faith, a laborious love, and a*
and Tertius, Rom. XVI. 22. *patient or constant hope.*
See the note in loc.

^b Work of faith, labour of *i. e.* What vigour and zeal
love, and patience of hope, are *we exerted in converting you,*
&c.

^d More

- 6 for your sake. And ye became imitators of us, and of the Lord; having received the word, in much affliction, with joy of the Holy Spirit: So that ye were examples to all the believers in Macedonia and Achaia. For not only the word of the Lord sounded forth from you in Macedonia and Achaia, but also in every place your faith towards God is spread abroad; so that we need not say any thing ^d.
 9 For they themselves declare concerning us what a kind of entrance we had among you; and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *viz.* Jesus, who delivereth us from the wrath to come ^e.

CHAP. For ye yourselves, brethren, know our entrance to you, that it was not in vain: But even ^{II.} when we had before suffered, and had been injuriously treated, as ye know, at Philippi ^f, we were bold in our God freely to speak to you the Gospel of God with much contention ^g. For our exhortation *was* not of deceit ^h, nor of impurity, nor in craftiness: But as we have been approved by God to be entrusted with the Gospel, we speak so as not pleasing men, but God who trieth our hearts. For we did

^d More concerning your conversion, or progress in the faith. *For they themselves* among whom we have since preached the Gospel, *declare, &c.*

^e *viz.* Upon all those who know not God, and despise the

Gospel of Christ.

^f See *Acts* XVI. 22.--24.

^g By the opposition raised by the Jews. See *Acts* XVII. 1--9.

^h *i. e.* was not either *erroneous*, or *impure*, or *seducing*.

ⁱ Who

did not any time use flattering words, as ye know; nor a pretence for covetousness, God *is* witness: Nor did we seek applause of men, neither of you, nor of others; though we might have been burdensome, as the Apostles of Christ ⁱ. But we were gentle among you, even as a ^k nursing mother cherisheth her children: So we, being tenderly affectionate towards you, took pleasure to impart to you, not only the Gospel of God, but also our own souls ^l; because ye were dear to us. For ye remember, brethren, our labour and toil; for, working night and day that we might not be burdensome to any of you, we preached to you the Gospel of God. Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you who believe; as ye know, how we exhorted, and comforted, and conjured every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you into his kingdom and glory. For this cause also we give thanks incessantly to God, that when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men ^m, but (as it is in reality) the word of God, which worketh

ⁱ Who has authorized us to take a necessary subsistence from our converts.

^k *τροφος*, not a mercenary nurse, *v. Tr.* but a tender mother who suckles her child, and cherishes him in her bosom, and finds an inexpressible pleasure

in imparting food and genial warmth to her infant, who is dearer to her than life; *so we*, &c.

^l Or *lives*, *τας ψυχας*.

^m *i. e.* Not as an artful system of human philosophy.

- 14 worketh powerfully in you who believe. For ye, brethren, became imitators of the churches of God, which, in Judea, are in Christ Jesus; since ye also have suffered the same things from your own countrymen, as they *have* from
- 15 the Jews, who killed both the Lord Jesus and their own prophets, and have persecuted us, and are displeasing to God, and contrary to all
- 16 men ^a; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins continually: But the wrath ^o is coming upon them to the greatest extremity.
- 17 But we, brethren, though separated from you for a short time, in person not in heart, have the more earnestly endeavoured to see your face
- 18 with an ardent longing. Therefore, we would have come to you (even I PAUL) once and a
- 19 second time; but Satan hath hindered us. For what *is* our hope, or joy, or crown of rejoicing (*are* not even ye) in the presence of our Lord
- 20 Jesus Christ at his appearance? For ye are our CHAP. glory and joy. Wherefore, being no longer
- III. able to bear *it* ^p, we acquiesced in being left
- 2 alone at Athens, and sent Timothy our brother and minister of God, and our fellow-labourer in the Gospel of Christ, to confirm you, and to exhort you

^a *i. e.* They behave in the most unfriendly and perverse manner to all men, hating every nation but their own.

^o *i. e.* The wrath of an incensed God will shortly overtake *them* (as certainly as if it was already come, *εσθαι*) by the

final destruction of their city and nation, at least *εἰς τέλος*, till the end of their appointed time.

^p *viz.* the uncertainty I was under with regard to your affairs, during my absence from you.

you concerning your faith, that none *of you* might
 be shaken by these afflictions; for ye yourselves
 know, that we are appointed to this: And indeed,
 when we were with you, we foretold to you that
 we should suffer tribulation; even as it came to pass,
 and ye know ¹. For this cause, not being able to
 endure any longer, I sent, that I might know your
 faith; lest by any means the tempter might have
 tempted you, and our labour have been in vain. But
 now, Timothy having returned to us from you, and
 brought us the good news of your faith and love,
 and that ye always retain a good remembrance of
 us, earnestly desiring to see us, as we also *to see*
 you; we were on that account comforted concerning
 you, brethren, in all our affliction and distress,
 by means of your faith: For now we live, if ye
 continue steadfast in the Lord. For what *sufficient*
 thanks can we render to God concerning you, for all
 the joy with which we rejoice on your account before
 our God? night and day praying with the utmost
 fervor, that we may see your face, and perfect the
 deficiencies of your faith. Now, may God himself,
 even our Father, and our Lord Jesus Christ, direct
 our way to you! And may the Lord cause you to
 increase and abound in love towards each other,
 and to all, even as we *do* towards you! that your
 hearts may be confirmed,

¹ By the sad experience of *way*, by removing those obstructions which prevent our severe persecutions.

² *i. e.* clear and smooth *our* coming to you *directly*.

and you be blameless in holiness before God, even our Father, at the appearance of our Lord Jesus Christ with all his saints.

CHAP. IV. **A**S for what remains then, we beseech and exhort you, brethren, in the Lord Jesus, that as ye have received ^a from us how ye ought to walk, and to please God; so ye would abound ^b more and more. For ye know what precepts we gave you on the part of the Lord Jesus. For this is the will of God, *viz.* your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel ^c in sanctification and honour, not in the lust of concupiscence, even as the heathen who know not God; that no one should over-reach, and defraud his brother in *any* affair; since the Lord *is* the avenger of all such, as we also have formerly declared and testified to you. For God hath not called us to impurity, but to holiness. He therefore who despiseth ^d, despiseth not man but God, who hath also given to us his Holy Spirit.

Now, concerning brotherly love, ye have no need that I should write to you; for ye yourselves are divinely ^e taught to love one another: And

^a *viz.* Instructions from *us* the preachers of the Gospel, how you ought to behave, &c.

^b In every virtue and Christian grace.

^c *i. e.* This material shell, the body, in which his immortal soul is deposited, as a pearl

of inestimable price.

^d *viz.* Our testimony and admonitions, which are the dictates of the Holy Spirit.

^e God, dwelling in our nature, having given you the example and the precept in its brightest lustre.

And indeed ye practise it towards all the brethren who are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye ^a make it your ambition to live quietly, and to do your proper business, and to work with your own hands, as we gave it you in charge; so that ye may walk decently towards those who are without ^a, and *that* ye may have need of nothing. 10 11 12

BUT I would not that ye should be ignorant, brethren, concerning those who are asleep ^b, that ye may not lament as others who have no hope. For if we believe that Jesus died, and rose again; in like manner also will God bring with him those who sleep in Jesus ^c. For this we say to you, by the word of the Lord, that we who are alive, *i. e.* ^d those who remain at the coming of the Lord, shall not precede ^e those who 13 14 15

^a φιλοτιμωσθαι. See note on 2 Cor. V. 9. *q. d.* Instead of attracting the notice of the world by brilliant actions, *let it be your ambition* to practise the mild and humble virtues of the Gospel of peace.

^b The pale of the church.

^c *i. e.* Your deceased brethren; that ye may not mourn for them like unbelievers, *who have no hope* of a resurrection to immortal life.

^d Or *will bring, &c. those who are asleep, by Jesus, i. e.* by the power and agency of

Jesus; for *δια του Ιησου* may be considered as a separate clause, unconnected with *κοιμησεντας*.

^e I have supplied [*i. e.*] and rendered *οι περιεποιμενοι*, *Those who remain*; which explains the Apostle's meaning, and clears him from the imputation of entertaining an erroneous opinion concerning our Lord's immediate appearance; for such a notion is contrary to Paul's own words on the subject in 2 *Thess.* II. 1, 2, &c.

^f *i. e.* Shall not enter into glory before them.

- 16 who are asleep: For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first:
- 17 Then we^f, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so we shall be
- 18 with the Lord for ever. Therefore comfort one another with these words.

CHAP. V. But, concerning the times and the seasons^g, brethren, ye have no need that I should write to you. For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, 'Peace and safety,' then sudden destruction is coming upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that the Day should surprize you, as a thief: Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as others *do*; but let us be vigilant, and sober. For they that sleep, sleep in the night; and they who are drunken, get drunk in the night: But let us, who are of the day, be sober^h; putting on the breast-plate of faith and love,

^f *i. e.* Such of us Christians as shall be then living. See above v. 5. and note^d.

^g *i. e.* The particular time of this grand event, which shall be the closing scene of the dispensations of Providence in this

world.

^h The *day* being the season for wakefulness, sobriety, and labour; and none riot in the day, but such as are lost to all sense of decency.

love, and, *for* an helmet, the hope of salvation. For God hath not appointed us to wrath, but to the obtaining of salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we should live together with him. Therefore comfort one another, and edify each other, even as also ye do.

NOW, we desire you, brethren, to knowⁱ those who labour among you, and preside over you in the Lord, and admonish you; and to esteem them very highly in love, on the account of their work: *And* be at peace among yourselves. And we beseech you, brethren, admonish those who are disorderly, comfort the feeble-minded, succour the weak, be patient towards all. See that no one render to any evil for evil; but always pursue that which is good, both towards each other, and towards all *men*. Rejoice always. Pray incessantly. In every thing give thanks; for this is the will of God in Christ Jesus, concerning you^k. Quench not^l the Spirit. Despise not prophesyings. Try all things: Hold fast that which is good; abstain from all appearance of evil. And may the God of peace himself

ⁱ *i. e.* To distinguish them by a particular respect, and reverent regard.

^k *viz.* That you should continually acknowledge the blessings of the Gospel, &c. with cheerful and grateful hearts.

^l *i. e.* Extinguish not the sacred flame of the Holy Spirit.— This seems to allude to the visible descent of the Spirit in *fiery tongues* on the day of Pentecost.

himself sanctify you entirely! and may the^m whole of you, spirit, and soul, and body, be preserved blameless to the appearance of our Lord Jesus

24 Christ! Faithful *is* He who hath called you, who also will do *it*.

25, 26 Brethren, pray for us! Salute all the brethren

27 with a holy kiss. I adjure you by the Lord, that this Epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you! Amen.

^m ὁλόκληρον ὑμῶν, i. e. Your whole composition, viz. the rational spirit, the animal soul, and terrellial body; which constitute the whole man, according to the opinion of the ancient Philosophers and Jewish Rabbins.

The Second Epistle of the Apostle PAUL to the THESSALONIANS.

It seems highly probable that the second Epistle was written from the same place with the first to the Thessalonians, and not long after it, namely, from Corinth about A. D. 52; since Timothy and Silas are joined in the inscription to both Epistles. The general design of this Epistle (like the former) was to confirm the Thessalonian converts in the faith of the Gospel, and to comfort them under the sufferings to which they were exposed; to rectify some mistaken notions they seem to have entertained about the immediate coming of our LORD to judgment,

ment, probably from a wrong apprehension of the Apostle's meaning in 1 Thess. IV. 13—18; and to direct them in the exercise of salutary discipline towards some, who were guilty of irregularities in the Church.

PAUL, and Silvanus^a, and Timothy, to the CHAP.
church of the Thessalonians in God our I.
Father, and the Lord Jesus Christ: Grace to 2
you, and peace from God our Father, and the
Lord Jesus Christ.

We ought always to give thanks to God on 3
your account, brethren, as it is fit, because your
faith groweth exceedingly, and the love of every
one of you all towards each other aboundeth;
so that we ourselves boast of you in the churches 4
of God, on account of your patience and faith
in all your persecutions and tribulations that ye
endure. *This is* a display of the righteous judge- 5
ment of God, that ye may be accounted worthy
of the kingdom of God, for which ye also suffer:
since *it is* a righteous thing with God, to repay 6
tribulation to those who afflict you; and to you 7
who are afflicted, rest with us, at the revelation
of the Lord Jesus from heaven, with his mighty
angels, in flaming fire, to execute vengeance on 8
those who know not God, and those who obey
not the Gospel of our Lord Jesus Christ; ^b who 9
shall

^a Or *Silas*. See note on
1 Thess. I. 1.

^b The original is very emphatical οὐτις διὰ τὸ οὐκ εἶναι, ἀλλὰ ἀπὸ αἰωνίου, κ. τ. λ. *who shall suffer punishment, the punishment of*

eternal perdition, which shall blast them like lightening from the effulgent presence of the Lord (from which they shall be banished for ever), and will be the effect of his glorious power.

^c i. e.

- shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all those who believe (for our testimony among you was believed) in that Day. To this end we also pray continually for you, that our God would render you worthy of *this* ^c calling, and would fulfil all the the good pleasure of *his* goodness and the work of faith, with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

- CHAP. II. **N**OW, we beseech you, brethren, that with regard to the coming of our Lord Jesus Christ, and our gathering together unto him ^d, ye be not soon shaken in mind, nor be troubled; either by spirit, or by word, or by Epistle as from us, as if the day of Christ were just coming. Let no one deceive you by any means: For *it shall not arrive* until there come first an ^e apostacy, *until* the man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or the object of worship; so that he, as God, seateth himself in the temple of God, shewing himself that he

^c i. e. Your high calling in Christ Jesus.

^d At his final appearance, concerning which the Apostle had written in 1 *Thess.* IV. 17.

^e This Apostacy begun in the Apostle's days, *v.* 7. by the

falling away of many Christian converts to Judaism: But the prediction seems ultimately to refer to the Church of Rome; the usurpation of the Popes being plainly foretold in *v.* 4, 9, 10, 11. See *Mede's Works*.

^f This

he is God. Do ye not remember, that, when
 I was yet with you, I told you these things?
 And now ye know what restraineth him from
 being revealed in his own time: For the mystery
 of iniquity is already working; only there is
 one ^f who now hindereth, until he be taken out
 of the way: And then shall that wicked one be
 revealed, whom the Lord will destroy by the
 breath of his mouth, and abolish by the bright-
 ness of his appearance; *even him*, whose coming
 is according to the energy of Satan, with all
 power ^g, and lying signs and wonders, and with
 all manner of unrighteous fraud; among those
 who perish; because they received not the love
 of the truth, that they might be saved. And
 for this cause, God will send upon them strong
 delusion ^h, so as to believe the lie; that they
 all may be condemned who believed not the
 truth ⁱ, but took delight in unrighteousness. But
 we ought always to give thanks to God for You,
 brethren beloved by the Lord, because God hath,
 from the beginning, chosen you to salvation, by
 sanctification of the Spirit and belief of the truth; to
 which

^f This, by several modern commentators, is supposed to be the Roman imperial power, which did not suffer the Papal authority to grow to such an exorbitant height, as it did after the extinction of the former. Even several of the ancient fathers say, That Antichrist was not to appear till after the fall of the Roman empire.

^g i. e. An exorbitant power,

and fictitious miracles supported by false testimony.

^h Literally *the energy of deceit*, *εργασιαν πλάνης*. — They shall continue to deceive others, till at last they are deceived themselves.

ⁱ Though it was offered to them with sufficient evidence; being blinded by the allurements of pleasure and profit.

- 14 which He hath called you by our Gospel, to the attainment of the glory of our Lord Jesus Christ.
 15 Therefore, brethren stand fast, and retain the instructions^k which ye have been taught, whether
 16 by word or our epistle. Now, may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given *us* everlasting consolation and good hope, through grace, comfort
 17 your hearts, and confirm you in every good word and work!

- CHAP. III. **A**S for what remains, brethren, pray for us, that the word of the Lord may have a *free*
 2 course^l, and be glorified, even as among you; and that we may be delivered from unreasonable and
 3 wicked men; for all have not faith. But the Lord is faithful, who will confirm you, and keep
 4 *you* from evil^m. Now, we have confidence in the Lord with respect to you, that ye are both doing, and will do, the things which we
 5 give you in charge. And may the Lord direct your hearts into the love of God, and into the patient waiting for Christⁿ!
 6 But we charge you, brethren, in the name of our Lord Jesus Christ, that ye withdraw
 your-

^k παραδοσεις, i. e. *What we have delivered to you, viva voce or by letter.* — The word traditions *v. Tr.* has been appropriated by the Papists to their idle dreams, and fabulous stories.

^l Literally *may run and be applauded*; alluding to the racers

in the Olympic games.

^m Or *will guard you against the evil one*, i. e. Satan, φυλαξει απο του πονηρου.

ⁿ Literally *the patience of Christ*, της υπομονης του Χριστου, which may also signify *Christian patience under afflictions*.

yourselves from every brother who walketh
 disorderly, and not agreeably to the instruction
 which he hath received from us. For ye your- 7
 selves know, how ye ought to imitate us: for
 we did not behave ourselves disorderly among
 you; neither did we eat any man's bread at free- 8
 cost, but wrought with labour and toil night and
 day, that we might not be burdensome to any
 of you: Not because we have not power^o, but 9
 that we might exhibit ourselves *as* an example
 for you to imitate us. And even when we were 10
 with you, we gave this in charge to you, That if
 any one would not work, neither should he
 eat. For we hear that there are some among 11
 you who walk disorderly, not working at all,
 but are over-busy^p. Now, those who are such 12
 we charge and entreat by our Lord Jesus Christ,
 that working, with quietness, they eat their own
 bread^q. And as for you, brethren, do not 13
 slacken your diligence in well-doing. But if 14
 any one doth not obey our word by this Epistle,
 set a mark upon that man, and do not associate
 with him, that he may be ashamed: Yet ac- 15
 count *him* not as an enemy, but admonish *him*
 as a brother. Now, may the Lord of peace 16
 himself give you peace at all times, by every
 means! The Lord *be* with you all!

The

^o Being authorized to receive
 a maintenance from those to
 whom we preach the Gospel;
for the labourer is worthy of his
hire.

^p περιπαροξιστοι. They are

intermedlers in the affairs of
 others, when they neglect their
 own.

^q i. e. The bread which they
 have earned by their labour.

- 17 The salutation of *me* PAUL with my own
hand, which is the signature in every Epistle;
18 so I write. May the grace of our Lord Jesus
Christ *be* with you all! Amen.
-

The First Epistle of the Apostle PAUL to T I M O T H Y.

Timothy was a native of *Lystra*, a city of *Lycäonia* in *Asia Minor*. His father was a Greek, but his mother, *Eunicè*, was a Jewess, who, as well as his grand-mother *Leïs*, took care to give him an excellent education from his infancy; for he was well acquainted with the *Sacred Writings* from a child. It is probable that he was converted to the Christian Faith when Paul and Barnabas first came to *Lystra*, where the Apostle was stoned, and left for dead, Acts XIV. When St. Paul came into these parts again, he found that Timothy continued firm in the faith of the Gospel, and was greatly esteemed by the churches of *Lystra* and *Iconium* for his distinguished zeal and piety; and from that time, the Apostle seems to have fixed upon him as his companion and assistant in preaching the Gospel. As Timothy was a Jew by the mother's side, he judged it prudent to have him circumcised, that his preaching might be attended with greater success in the Jewish synagogues; after which Paul ordained him, though a youth, to the mini-

ministerial office, in a solemn manner, by the imposition of hands. From this time we often hear of him, as attending the Apostle in his travels, and assisting him in preaching the Gospel; and we may collect from Heb. XIII. 23, that he participated of his sufferings, as well as his labours. As to the date of this Epistle, it is uncertain; many critics ancient and modern fixing it about A. D. 58, when Paul, having quitted Ephesus on account of the tumult raised there by Demetrius, was at Macedonia; (Acts XX. 1 Tim. I. 3.) while others contend that it was written from Rome between the first and second imprisonment of Paul, A. D. 65. The principal design of this Epistle was to direct Timothy in managing the affairs of the church at Ephesus, over which, and those of the neighbouring provinces, the Apostle is supposed to have constituted him Bishop or superintendent; and particularly to instruct him in choosing proper persons, to be set apart for the ministry and other offices in the church, as well as in the exercise of a regular discipline. The Apostle farther intended to caution Timothy against the influence of those Judaizing teachers who, by their subtle distinctions and endless controversies, had corrupted the purity and simplicity of the Gospel; to recommend to him a constant regard, in all his preaching, to the practical duties of religion; and to animate him to the greatest diligence and zeal in the discharge of his sacred office.

CHAP. I. **P**AUL an Apostle of Jesus Christ, by the appointment of God our Saviour, and the Lord
 2 Jesus Christ, our hope; to Timothy, *my* true son ^a in the faith: Grace, mercy, peace, from God our Father, and Christ Jesus our Lord!

3 As I entreated thee to remain at Ephesus when I went into Macedonia, that thou mightest
 4 charge some, not to teach other doctrine ^b, nor to regard fables and endless genealogies ^c, which give occasion to debates rather than godly edification which is in faith; *so do*. Now, the end
 5 of the commandment ^d is love from a pure heart and a good conscience and undisssembled faith;
 6 from which some having swerved, have turned
 7 aside to vain jangling; desiring to be teachers of the Law, neither understanding what they say,
 8 nor concerning what they affirm. But we are sensible that the Law *is* good, if a man use it
 9 lawfully; knowing this, that a law is not made for a righteous man, but for the iniquitous and disorderly, for the irreligious and sinners, for the unholy and profane, for parricides and assassins,
 10 for fornicators, sodomites, men-stealers, liars, perjured persons, and whatever else is contrary to
 to

^a *i. e.* Whom I love with a Paternal affection, *γρησιω τιμω, germano filio.*

^b *i. e.* Contrary to the truth of the Gospel, which I had preached to them, *ἑτεροδιδασκαλία.*

^c *i. e.* Jewish traditions and genealogies from the Patriarchs, &c. both which were equally

vain and useless under the Gospel dispensation.

^d *i. e.* The great end and design of our preaching the Gospel, *παραγγιλιας*, is love towards God and benevolence to all men, which is contrary to the unsocial temper of the Jews.

to the salutary doctrine, according to the glorious Gospel ^c of the blessed God, with which I was entrusted. And I render thanks to Christ Jesus our Lord, who hath enabled me, that he accounted me faithful, putting me into the ministry; who before was a blasphemer, and a persecutor, and an oppressor: But I obtained mercy, because I did *it* ignorantly in unbelief; and the grace of our Lord super-abounded, with the faith and love which *are* in Christ Jesus. This is a faithful saying, and worthy of all acceptance, viz. that Christ Jesus came into the world to save sinners; of whom I am chief: But for this cause I obtained mercy, that in me, as the chief ^f, Jesus Christ might exhibit all long-suffering, for a pattern to those who should afterwards believe on him to eternal life. Now, to the King eternal, incorruptible, invisible, the only wise God, *be* honour and glory for ever and ever ^g! Amen. This charge I commit to thee, son Timothy, that thou mayest, according to the preceding prophecies concerning thee, by them ^h maintain the good warfare; retaining faith and a good conscience, which some having put away, have made shipwreck ⁱ of the faith;

^c Which enjoins the strictest morality, and guards against the least deviation from the rule of rectitude.

^f Or greatest of sinners.

^g For this, and every other instance of his unsearchable wisdom, and exuberant goodness.

^h i. e. By attending to these Vol. II.

predictions of the holy men, who assisted, by the imposition of hands, in ordaining thee to the ministerial office. Compare Chap. IV. 14.

ⁱ Of that precious treasure which would purchase the kingdom of heaven, upon the rocks of surrounding temptations; so that

20 faith ; among whom is Hymeneus, and Alexander, whom I have delivered to Satan ^k, that they may learn not to blaspheme.

CHAP. II. **I** Therefore exhort in the first place, that supplications, prayers, intercessions, *and* thanksgivings be made for all men ; for kings, and all who are in exalted stations, that we ^l may lead a quiet and peaceable life in all piety and honesty. For this *is* good, and acceptable in the sight of God our Saviour ^m; who is desirous that all men should be saved, and come to the acknowledgment of the truth. For *there is* one God, and one Mediator between God and men, *viz.* the man ⁿ Christ Jesus, who gave himself a ransom for all ^o; that testimony *to be displayed* in its time, of which I was appointed a herald and an Apostle, (I speak the truth in Christ, I lie not) a teacher of the Gentiles in faith and truth. It is my desire therefore, that men pray in every place ^p, lifting

that they fell short of the haven of eternal bliss.

^k Whom I have excommunicated as Apostates, and denounced divine judgements against them, as instruments of Satan. Compare 2 *Tim.* IV. 14.

^l We Christians may not be injured or persecuted by them, as ill-affected to government.

^m Who is the great guardian of the rights of society, which are not to be violated or disturbed on any religious pretence; and as He wills the salvation of all men, our love

and benevolence should extend to the whole human race.

ⁿ We are to consider our Lord, as discharging the office of a Mediator, in his human nature.

^o So that no nation, rank, or condition, is excluded from the benefit of his death and resurrection; the testimony of which doctrine was to be published to all in due time, and therefore I was divinely commissioned to preach it to the Gentiles.

^p Not limiting the place of their devotion to the temple at Jeru-

lifting up holy hands, without wrath and doubting. In like manner also, *I will*⁹ that women 9
 adorn themselves with decent apparel, with modesty and sobriety; not with platted hair, or gold, or pearls, or costly dress, but with what 10
 becometh women professing godliness, with good works. Let the woman learn in silence[†], with 11
 all submission; for I do not permit a woman to 12
 teach, nor to usurp authority over the man[‡], but to be in silence. For Adam was formed first[§], 13
 then Eve. And Adam was not deceived^{||}; but 14
 the woman, being deceived, was in the transgression. However, she shall be saved in child- 15
 bearing^x, if they continue in faith, and love, and holiness, with sobriety.

THIS

Jerusalem, or the Jewish synagogues; but praying in public assemblies, in families, and in secret retirements.

⁹ *Εὐλογεῖται* seems to be understood here, as in the beginning of the preceding verse.

[†] In the public assemblies or Christian Churches.

[‡] By assuming the character of a preacher; but to hear in silence what is publicly delivered.

[§] *i. e.* The woman was formed for the man, and not the man for the woman. Compare 1 Cor. XI. 8, 9.

^{||} *i. e.* Was not immediately seduced by the tempter; but,

from an excess of fondness, yielded to the solicitations of his wife, and determined to share the same fate with her.

^x The obscurity of this passage, which has caused the Commentators to form numberless conjectures, is, I think, easily removed, if we consider that the Apostle here alludes to the peculiar punishment of painful throws denounced against Eve at the Fall in Gen. III. 16. *q. d.*

* Though women are still subject to this mark of the Divine displeasure; yet they shall be saved, as Eve was, if they continue, &c.

CHAP.
III.

THIS is a true saying, If any one aspires after the Episcopal office, he desireth a
 2 good^y employment. A Bishop therefore must be blameless^a, the husband of one wife, vigilant,
 3 sober, decent, hospitable, fit to teach; not given to wine, not ready to strike, not sordidly attached to gain, but moderate; not quarrelsome, nor a
 4 lover of money. One who ruleth his own family well, having his children in subjection with all gravity; for if any one cannot govern his own
 5 house, how shall he take care of the church of God? Not one newly converted, lest, being
 6 elated with pride, he should fall into the condemnation of the devil^a. He must also have a good report of those who are without^b; lest he
 7 fall into reproach, and the snare of the devil.
 8 The Deacons likewise *must be* grave, not double-tongued, not addicted to much wine, not greedy
 9 of sordid gain, retaining the mystery of the faith in a pure conscience. And let even these be
 10 first proved, then let them execute the office of a Deacon, being found irreprovable. In like
 11 manner, *their* wives *must be* grave, not slanderers^c, vigilant, faithful in all things. Let the Deacons be the husbands of one wife, governing their
 12 children

^y Or an honourable and laudable, though a laborious, office.

^a i. e. Of an unexceptionable moral character.

^a Who was punished for his pride with everlasting perdition.

^b i. e. Without the pale of the church.

^c Or false accusers, διαβολος, like the Devil, the great enemy of mankind.

children and their own families well. For they
 who have discharged the office of a deacon well,
 procure to themselves an honourable degree, and
 great boldness in the faith which is in Christ
 Jesus. These things I write to thee, hoping to
 come to thee shortly; and, if I delay, that thou
 mayest know how thou oughtest to behave thy-
 self in the house of God, which is the church of
 the living God, the pillar and ground of the
 truth.

AND the mystery of godliness^d is confessedly
 great, viz. God was manifested in the flesh^e,
 justified in the Spirit, seen by angels^f, preached
 among the Gentiles, believed on in the world,
 received up into glory. Now, the Spirit^g ex-
 pressly saith, that in the latter times some shall
 apostatize from the faith, giving heed to seducing
 spirits, and doctrines of demons^h, through the
 hypocrisy of lyars whose own conscience is fear-
 edⁱ; forbidding to marry, and commanding to
 abstain

^d i. e. The religion of the Gospel, which enjoins the strict-est piety, and pure worship of God.

^e i. e. In the body of our blessed Saviour.

^f Who gazed on him in the various circumstances of his life, death, and exaltation, as the most illustrious and amazing spectacle.

^g viz. Of Divine inspiration in the O. T. and in some of the

Evangelical prophets.

^h This, according to some learned interpreters, implies the worship paid to the *Spirits of the dead*; and the church of Rome has fully accomplished this prediction, as well as that in *v.* 3, by praying to the souls of departed saints, to angels, &c.

ⁱ The consciences of those impostors will be so *canterized* and callous, as to feel no remorse when they impose the grossest

abstain from meats, which God hath created to be received with thanksgiving by the faithful^k and those who acknowledge the truth. For every creature of God *is* good, and nothing to be rejected, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer. If thou wilt suggest these things to the brethren, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of the good doctrine which thou hast accurately traced out^l. But reject profane and old wives fables^m, and exercise thyself to godlinessⁿ. For bodily exercise is profitable to little; but godliness is profitable to all things, having the promise of the present life, and of that which is to come. This *is* a faithful saying, and worthy of all acceptance: For to this end we both labour, and suffer reproach, because we have hoped in the living God, who is the Saviour of all men^o, especially of the faithful. These things give in charge and teach. Let no man^p despise thy youth; but be thou an example to the believers, in

grossest frauds as divine revelations, on the weak and credulous.

^k Or *Believers*, πιστοίς, *i. e.* Christians.

^l παρεκλογισίας. Compare Luke i. 3. and note.

^m *i. e.* Jewish traditions — If we may judge of them by the Rabinnical writings, they well deserved the name of *old womens tales*, being the idlest

fables that ever disgraced human reason.

ⁿ *i. e.* In those things which have a tendency to promote piety and virtue.

^o It is his desire that all men should be saved; but He effectually saves believers, since they accept of His gracious offers. Compare Chap. II. 4.

^p *i. e.* Let thy behaviour be such as may attract the veneration

in discourse, in behaviour, in love, in spirit, in faith, in purity. Until I come, attend to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the imposition of the hands of the presbytery. Meditate on these things; apply thyself wholly to them; that thy improvement may be conspicuous to all. Take heed to thyself, and to *thy* doctrine; continue in them¹: for in doing this, thou shalt both save thyself, and those who hear thee.

DO not severely rebuke an elder², but exhort CHAP. V. him as a father; the younger men, as brethren; the elder women, as mothers; the younger, as sisters, with all purity. Honour widows who are widows³ indeed. But if any widow have children or grand-children, let them learn first to shew piety⁴ at home, and to requite their parents; for that is good⁵, and acceptable before God. Now, she who is really a widow, and destitute, hopeth in God, and continueth in supplications and prayers night and day⁶. But she

tion of all, free from the levity of youth, and full of wisdom and gravity.

¹ *viz.* The salutary doctrines of the Gospel.

² Or *an aged person*, *πρεσβυτερος*. There is indeed a kind of antithesis between *elder* and *younger* in this and the following verse.

³ The original word *χήρα* signifies a person in distressed and indigent circumstances; for

such might be *truly* called *widows*.

⁴ *Piety* is here to be understood in the same sense with *Pietas* in Latin, *i. e.* that grateful reverence which children owe to their parents.

⁵ Or *decent, fair, and beautiful*, *καλόν*; among men.

⁶ *i. e.* At the proper return of the hours of prayer every day.

she who liveth luxuriously, is dead ^v while she
 7 liveth. And these things give in charge, that
 8 they ^z may be blameless. But if any one doth
 not provide for his own, and especially for those
 of his own house, he hath denied the faith, and
 9 is worse than an infidel ^a. Let not a widow be
 taken upon the list ^b under sixty years of age,
 10 who hath been the wife of one husband, of an
 attested character for good works ^c; *i. e.* if she
 have educated children, if she have lodged ^d
 strangers, if she have washed the feet of the
 saints, if she have relieved the afflicted, if she have
 11 diligently pursued every good work. But refuse
 the younger widows; for when they have be-
 gun to grow wanton against Christ, they will
 12 marry ^e; having condemnation, because they
 13 have disannulled their first faith: At the same
 time also being idle, they learn to go about from
 house to house; and *are* not only idle, but
 triflers

^v Metaphorically *dead* to the
 Divine life, and to the noblest
 ends and purposes of this life.

^z That thy hearers, of either
 sex, may preserve themselves un-
 tainted with sensuality and in-
 temperance, *ἀπειθαρχοῦντες*.

^a Since common humanity
 taught the very heathens to take
 care of their parents, relations,
 and domestics, when they stood
 in need of their assistance.

^b *viz.* Of those who are to
 be maintained by the church,
 and to minister to the saints in
 the office of Deaconesses.

^c *i. e.* One who is publicly
 esteemed by all, for works of
 benevolence, which *adorn* hu-
 man nature, *ὡς καλοὶ ἕως
 μαρτυροῦμεν*.

^d Or *hospitably entertained
 strangers* (*ἐξεδέχεται*) who were
 destitute of necessary accommo-
 dations on their journey; which
 was frequently the case in those
 days, particularly in the East.

^e Perhaps to heathen hus-
 bands; and by that means will
 violate their prior engagements
 to the church, and apostatize
 from the faith.

triflers too, and over-busy, speaking things which are unbecoming. I would therefore have the younger women marry, bear children, govern the family, give no occasion to the adversary to speak reproachfully. For some have already turned aside after Satan. If any believer of either sex have widows^f, let him relieve them; and let not the church be burdened, that it may relieve those who are widows indeed^g.

Let the elders, who preside well, be accounted worthy of double honour, especially those who labour in the word and doctrine^h. For the Scripture saithⁱ, "Thou shalt not muzzle the ox that treadeth out the corn;" and "The labourer is worthy of his hire." Do not receive an accusation against an elder, unless it be by two or three witnesses^k. Rebuke those who sin^l before all, that the rest also may fear. I charge thee^m before God, and the Lord Jesus Christ, and the elect angelsⁿ, that thou observe these things without prejudice, doing nothing by par-

^f i. e. Have near relations who are widows.

^g i. e. Who are destitute of friends, &c. See above v. 5.

^h Of the Gospel; v. z. the Ministers of Christ.

ⁱ See Deut. XXIV. 14. Lev. XIX. 13, compared with Luke X. 7.

^k Compare Deut. XIX. 15.

^l i. e. Notorious offenders; that others may fear to offend, and stand in awe of public re-

proof, &c. I have preserved the same ambiguity as in the original; for *ενοχιοι παλλοι* may be joined either with *αμαρτανολοι*, or *αγγελοι*.

^m As thou must answer it at the last day before God, &c.

ⁿ i. e. The Angels who shall be chosen by our blessed Lord, to attend him at his final appearance to judge the fallen angels and men.

- 22 partiality. Lay hands suddenly on no man,
neither be partaker of the sins of others. Keep
23 thyself pure. Do not any longer drink water,
but use a little wine for the sake of thy stomach,
24 and thy frequent infirmities. The sins of some
men are conspicuous, preceding judgement °;
25 but in others, they are subsequent *to it*. In like
manner also the good works of *some* are mani-
fest beforehand; and those which are otherwise
cannot be hid ^p.

CHAP.
VI.

- L**ET as many servants as are under the
yoke ^a, account their own masters worthy
of all honour, that the name and doctrine of
2 God may not be blasphemed. As for those who
have believing masters, let them not despise
them because they are brethren; but rather do
them service ^r, because they are faithful and be-
loved, partakers of the benefit. These things
3 teach and exhort. If any one teach otherwise,
and accede not to salutary words; the words
of our Lord Jesus Christ, and the doctrine which
4 is agreeable to godliness ^s; he is proud, know-
ing

^o *i. e.* The sins of some are so notorious, as to need no judicial enquiry; whereas those of others do not appear till after such enquiry.

^p Cannot be concealed long, especially after a proper enquiry.

^a *i. e.* Such as are slaves to heathen masters. The behaviour of slaves to Christian masters is regulated in v. 2.

^r Let them serve *them* rather than heathen masters; for though they are brethren in Christ, yet they should honour and obey them with the greater cheerfulness; as both masters and slaves are to partake of the Gospel rewards, according to their behaviour in their respective ranks.

^s *i. e.* The practical goodness which the Gospel enjoins.

^t Like

ing nothing, but raving ^a on questions and verbal controversies, from which arise envy, strife, abusive language, evil surmises, perverse disputings of men whose minds are corrupt and destitute of the truth, who suppose that gain is godliness: From such persons withdraw thyself. But godliness, with contentment, is great gain ^u. For we brought nothing into the world, *and it is* evident that we can carry nothing out of it; having therefore food and raiment, let us be content with these. But those who would be rich ^x fall into temptation and a snare, and into many foolish and hurtful lusts, which plunge men into ruin and perdition. For the love of money is the root of all evil; which some greedily desiring, have erred from the faith, and transfixed themselves with many sorrows ^y. But do thou, O man of God, shun these things ^z; and pursue righteousness, godliness ^a, fidelity, love, patience, meekness: Strive earnestly in the combat ^b of faith; lay hold on eternal life, to which thou hast

^a Like a person whose brain is *distempered*, *scorred*, or is delirious in a fever.

^u Since it contributes more to our peace of mind and real happiness, than any accession of wealth, &c.

^x *i. e.* Who resolve to grow rich at all adventures.

^y They have, as it were, *stabbed* their consciences, and inflicted on them numberless wounds, productive of sorrow and remorse.

^z *i. e.* These insatiable desires of wealth, &c.

^a *wordenar*, *i. e.* *pity* towards God, *πιστις*, *i. e.* *fidelity*, in every branch of truth, towards men.

^b Here is a plain allusion to the Grecian games; *exert thy utmost strength in the combat, lay hold on the prize which thou hast gained in the fight of many spectators, &c.* being agonistical terms.

^c To

13 hast been called, and hast made a good confession before many witnesses. I charge thee in the presence of God who giveth life to all things, and Christ Jesus who, before Pontius Pilate, 14 gave testimony to a good confession, to keep *this* commandment^c unspotted and blameless until the appearance of our Lord Jesus Christ; whom 15 in his own times He shall manifest *who is* the blessed and only Potentate, the King of kings, and 16 Lord of lords; who alone hath immortality, inhabiting inaccessible light; whom no man hath seen, nor can see^d; to whom *be* honour and everlasting dominion! Amen.

17 Charge those who are rich in this world, not to be high-minded, nor to place their hopes in uncertain riches, but in the living God who abundantly imparteth to us all things for *our* 18 enjoyment; that they do good; that they be rich in good works, ready to distribute, willing 19 to communicate, treasuring up to themselves a good fund^e for futurity, that they may lay hold 20 on eternal life. O Timothy! keep that which is committed to thy trust, avoiding profane, empty babblings, and the oppositions of that 21 which is falsely called Knowledge^f; which while some profess, they have wandered from the faith. Grace *be* with thee! Amen. The

^c To observe all that I have given thee in charge in this Epistle.

^d In the full display of his glory, which even dazzles the eyes of angels.

^e *Depositum* here signifies a *deposit*, and therefore I have re-

dered it a *fund*, rather than *foundation*, *v. Tr.* which cannot be *treasured up*.

^f This seems to be levelled against the *Gnostics*, if that sect already existed, which is not certain.

The Second Epistle of the Apostle PAUL
to TIMOTHY.

It is probable (from Chap. IV. 6, 18,) that this Epistle was written towards the end of St. Paul's second imprisonment at Rome, about A. D. 66, or 67, and in the 13th year of Nero; but it is uncertain where Timothy was when he received it. The Apostle's design in this second Epistle seems to have been, to prepare Timothy for those sufferings, to which he foresaw he would be exposed; to forewarn him of the apostacy and corruption which then began to appear in the church; and, at the same time, to animate him by his own example, and from the motives which the Gospel furnishes, to the most vigorous and resolute discharge of every part of the sacred function to which he had been called. St. Paul appears through this whole Epistle, to have felt a strong conviction of the truth of the Gospel, and glories in the sufferings he endured in support of it; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands an unperishable crown of distinguished lustre.

CHAP. I. **P**AUL an Apostle of Jesus Christ, by the will of God, according to the promise of
 2 life which is in Christ Jesus, to Timothy, *my* beloved son; Grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord!
 3 I give thanks to God, whom I serve after *my* forefathers with a pure conscience, that I incessantly remember thee in my prayers night and
 4 day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; while
 5 I call to remembrance the undissembled faith that is in thee, which first dwelled in thy grandmother Lois, and thy mother Eunice, and, I
 6 am persuaded, in thee also. Wherefore I remind thee, that thou stir up ^a the gift of God, which
 7 is in thee by the imposition of my hands ^b. For God hath not given us the spirit of timidity, but of power ^c, and of love, and of a sound
 8 mind. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but take thy share in the afflictions of the Gospel
 9 according to the power ^d of God, who hath saved and called us by an holy vocation, not according to our works, but according to his own purpose, and grace which was given us in Christ

^a αναζωοποιεῖν is a metaphorical expression, and signifies to stir up a fire which is almost extinct.

^b See 1 Tim. IV. 14.

^c Or of courage, θουραμην;—

συνδουλους, of coadjutors.

^d Which will enable thee to endure them patiently; or the miraculous power, which evidenced the truth of the Gospel.

Christ Jesus, from eternal ages^c, but is now
made manifest by the appearance of our Savi-
our Jesus Christ, who hath abolished death, and
thrown a light on life and immortality^f by the
Gospel; of which I was appointed a herald and
Apostle, and a teacher of the Gentiles; for
which cause I also suffer these things. But I am
not ashamed; for I know to whom I have trust-
ed, and am persuaded that He is able to keep,
that^g which I deposit with him unto that Day.
Retain the form of sound words which thou
hast heard of me, in faith, and love which is in
Christ Jesus: Keep that good thing which was
committed to thee^h, by the Holy Spirit who
dwelleth in us. Thou knowest this, that all
those of Asiaⁱ have turned away from me;
among whom are Phygellus and Hermogenes.
May the Lord grant mercy to the family of
Onesiphorus! for he hath often refreshed me,
and hath not been ashamed of my chain; but,
being in Rome, he sought me out very dili-
gently,

^c He having been appointed
to be our Saviour and Re-
deemer, in the eternal and im-
mutable counsels of God.

^f *i. e.* The doctrine of im-
mortal life, which was dark and
obscure before, was as it were
illuminated, and illustrated by
the clearest evidence in our Sa-
viour's resurrection, &c. See
Tillotson on this text.

^g Namely, that precious im-
mortal soul which I commit, at
my decease, into the hands of

God as a *sacred deposit*, *παράθετον*,
who is able to *guard* it in safety,
φυλάξαι, until the last day, when
the promised salvation shall be
completed.

^h Or *that sacred deposit*, viz.
the Gospel of Christ, which is
lodged in thy hands. See the
last note.

ⁱ *i. e.* Those who were then
at Rome; the Asiatics being
infamous for their cowardice and
effeminacy. Compare Chap.
IV. 16.

- 18 gently, and found *me*.—The Lord grant to him, that he may find mercy from the Lord in that Day!—And in how many things he ministered *to me* at Ephesus, thou very well knowest.

CHAP. II.
2 **B**E thou therefore corroborated, my son, in the grace which is in Christ Jesus: And the things which thou hast heard from me before many witnesses, these do thou commit to faithful men, who shall be able to teach others also.

3 Therefore endure hardships, as a good soldier of

4 Jesus Christ. No one who goeth out to war, entangleth himself with the affairs of *this* life; that he may please him who hath enlisted him

5 to be a soldier. And also if any one wrestles^k, he is not crowned, unless he wrestle according

6 to the law^l. The husbandman must, by labouring first, partake of the fruits^m. Consider what I say; and may the Lord give thee understanding

8 in all things! Remember Jesus Christ *who was* raised from the dead, *being* of the seed of David,

9 according to my Gospel; for the sake of whichⁿ I suffer affliction *even* to bonds, as a malefactor: However, the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which

^k Or contends for victory in any of the public games.

^l Prescribed by the master of the games in each athletic exercise.

^m i. e. The produce of his

toils, in harvest. The *v. Tr.* has by no means given the true sense of the original, which I have endeavoured to preserve without any transposition.

ⁿ n. e. See *Whitby in loc.*

which is in Christ Jesus, with eternal glory. *This is* a faithful saying: If indeed ^o we die 11
 with *him*, we shall also live with *him*; if we en- 12
 dure ^p, we shall also reign with *him*; if we deny 13
him, He also will deny us; if we are unfaith-
 ful ^q He abideth faithful: He cannot deny him-
 self.

Remind *them* of these things, conjuring *them* 14
 before the Lord, not to contend about words to
 no profit, *but* to the subverting of the hearers.
 Study to present thyself approved before God, a 15
 workman who hath no cause to be ashamed,
 rightly dividing ^r the word of truth. But avoid 16
 profane and vain declamations; for they will
 proceed to a greater degree of impiety, and 17
 their discourse will eat like a gangrene; among
 whom are Hymeneus and Philetus, who are 18
 gone astray from the truth, saying, that the re-
 surrection is already past, and subvert the faith
 of some persons. Nevertheless, the foundation 19
 of God standeth firm, having this seal ^s, 'The
 ' Lord knoweth those who are his own;' and,
 ' Let every one, who nameth the name of Christ,
 ' depart from iniquity.' Now, in a great house 20
 there

^o *ἢ γὰρ, si quidem.*

^p Afflictions and persecution, with patience, for Christ's sake.

^q *ἀπιστοῦντες* seems to be put in opposition to *πιστοί*.

^r There seems to be an allusion here to what the Jewish priest did, when he dissected the victim, and separated the parts in a proper manner.

VOL. II.

^s *i. e.* *This inscription, viz.* the two subsequent clauses; alluding to the custom of engraving upon the foundation-stone the name of the person by whom, and the purpose for which, the edifice was erected. *σφραγίς* is used for the *impression of a seal* in Rev. IX. 4.

- there are vessels not only of gold and silver, but also of wood and clay; and some for honour,
 21 and some for dishonour^c. If any one therefore keep himself pure from these^d, he shall be a vessel unto honour, sanctified and accommodated to the use of the Owner^e, prepared
 22 for every good work. Shun the lusts^f of youth; but pursue righteousness, fidelity, love, peace with those who call on the Lord out of a pure
 23 heart. But avoid foolish and unedifying questions, knowing that they beget contentions; but the servant of the Lord ought not to contend^g, but to be gentle towards all *men*, ready to
 24 teach, patient, instructing opposers with meekness; if by any means God may give them repentance to the acknowledgement of the truth,
 25 and that they may recover^h themselves out of the snare of the devil, who have been taken captives by him at his pleasure.

CHAP. **KNOW** this also, that in the last days perilous
 III. times will arise. For men shall be self-
 2 lovers, lovers of money, boasters, proud, blasphemers,

^c *i. e.* The former are destined to honourable uses, and the latter to meaner purposes.

^d *i. e.* From the wicked practices and persons mentioned above in *v.* 16, 17, 18.

^e *διοικων*, *i. e.* the great Lord, and proprietor of all things.

^f *i. e.* Not only sensual inclinations, but all those passions incident to youth; for *επιθυμιαι*

is put in opposition to *δικαιοσυνη*, &c.

^g *i. e.* In an angry and hostile manner, *μαχησθαι*.

^h *αυαντησιν* literally signifies to awake out of a fit of intoxication; like that of birds, when they have swallowed a sleepy bait laid for them, before they are ensnared in the fowler's net.

ⁱ Blaspheme.

mers ^b, disobedient to parents, ungrateful, un-
 holy, void of natural affection, ^c perfidious, false-
 accusers ^d, intemperate, ferocious, averse to good,
 traitors, precipitate, puffed up, lovers of pleasure
 rather than lovers of God; having a form of
 godliness, but denying the power of it: From
 such turn away. For of this sort are they who
 insinuate themselves into houses, captivating silly
 women ^e who are laden with sins, led away by
 various passions, always learning, and never able
 to come to the acknowledgement of the truth.
 Now, as Jannes ^f and Jambres withstood Moses,
 so do these also resist the truth; men whose
 minds are corrupted, reprobate with respect to
 the faith. But they shall not proceed much
 farther ^g; for their folly shall be manifest to all
 men, as theirs also was ^h. But thou hast ac-
 curately traced ⁱ my doctrine, manner of life,
 purpose, faith, long-suffering, love, patience, the
 persecutions *and* sufferings which beset me;
 what

^b Blasphemers of God, and
revilers of one another; *βλασφημοί* including both.

^c *ἀσπικτός* signifies *implacable*
 as well as *treacherous* in the pre-
 tences of reconciliation.

^d Resembling Satan, the be-
 trayed and *accuser* of men, *δια-
 βόλος*.

^e *γυναικίαι*, i. e. Women of
 low rank and weak intellects.

^f Jannes is mentioned to-
 gether with Moses by *Pliny* in his
Nat. Hist. lib. XXX. chap. 1,

as a famous magician; and both
 Jannes and Jambres by *Nume-
 nius*, quoted in *Euseb.* lib. IX.
 chap. 8.

^g *ἐπὶ πλεον.* Compare v. 13.

^h Those Egyptian forcerers,
 though they at first imitated the
 miracles of Moses, were foiled
 at last, and even experienced the
 plague of boils, which they
 could neither imitate nor re-
 move. See *Exod.* IX. 11.

ⁱ *παρηκολούθησας*. See note
 on *Luke* I. 3.

what persecutions I endured at Antioch, at Iconium, at Lystra ^k; but the Lord delivered *the* out
 12 of them all. Yea, and all who are determined
 to live piously in Christ Jesus, shall suffer per-
 13 secution ^l. But wicked men and impostors will
 grow worse and worse, deceiving, and being de-
 14 ceived. But continue thou in the things which
 thou hast learned, and hast been assured of,
 knowing from whom thou hast learned *them*;
 15 and that from a child thou hast known the holy
 Scriptures, which are able to make thee wise
 unto salvation, through faith in Christ Jesus.
 16 The whole Scripture ^m is divinely inspired, and
 profitable for doctrine, for conviction, for cor-
 17 rection, for instruction in righteousness; that the
 man of God may be complete, thoroughly fitted
 CHAP. for every good work. I therefore conjure *thee* be-
 IV. fore God, and the Lord Jesus Christ who shall
 judge the living and the dead at his appearance,
 2 and his kingdom ⁿ; preach the word; be in-
 stant ^o in season ^p, out of season; convince, re-
 buke, exhort with all long-suffering and doc-
 trine.

^k See Acts XIII. 45. XIV. 2. 19.

^l Or, at least, opposition of one kind or other; That *godliness* which the Gospel enjoins being contrary to the maxims and customs of a degenerate world.

^m *i. e.* The sacred Writings, which have been received as canonical by the Jewish church.

ⁿ *i. e.* When Christ shall ap-

pear as the king of glory, arrayed in all the pomp of majesty, in the last day.

^o In the prosecution of thy ministerial work, and *in* upon evangelical truths on all occasions.

^p *i. e.* In the stated season of religious assemblies, or whenever occasional providence may give thee an opportunity in the intervals of thy public labours.

^q *i. e.*

trine^a. For there will be a time when they
will not bear salutary doctrine, but shall heap to
themselves teachers according to their own lusts,
having itching ears; and they shall avert their
ears from the truth, and shall be turned aside to
fables. But be thou vigilant in all things; en-
dure afflictions, perform the work of an evan-
gelist, give a full proof^c of thy ministry. For
I am now ready to be offered^d, and the time of
my dissolution approaches. I have maintained
the good conflict; I have finished *my* race^e; I
have kept the faith: It remaineth, that a crown
of righteousness is laid up for me, which the
Lord, the righteous Judge, will give to me in
that Day; and not to me only, but to all those
also who love^f his appearance.

Do thy endeavour to come to me^g soon. For
Demas hath forsaken me, having loved this
present world^h, and is gone to Thessalonica;
Crescens to Galatia, Titus to Dalmatia; Luke
only is with me. Take Mark and bring him
with thee; for he is very useful to me in the
mini-

^a *i. e.* Every method of in-
struction.

^c Or *accomplish* thy ministe-
rial function in all its branches,
πληροφρονῶν.

^d *σπένδωμαι*, *i. e.* My blood is
going to be poured out as a liba-
tion to God, in whose cause I
give myself up as a willing
victim.

^e The Apostle alludes here,
as he frequently does, to the
Grecian games, *viz.* the *wrest-
ling, running, and the judge*

who confers the prize, by *crown-
ing* the victor.

^f *i. e.* Desire, and ardently
long for, the final glorious ap-
pearance of their judge and Sa-
viour.

^g *viz.* To Rome, where I am
a solitary prisoner, almost de-
serted by all.

^h Having been drawn away
by secular views, which he was
not willing to forfeit by adher-
ing to me.

- 12 ministry. As for Tychicus, I have sent *him*
 13 to Ephesus. When thou comest, bring the
 cloke ^a which I left at Troas with Carpus, and
 14 the books, especially the parchments. Alex-
 ander the copper-smith shewed me many ill
 turns; the Lord ^a reward him according to his
 15 works: against whom be thou also upon thy
 guard; for he hath greatly withstood our words ^b.
 16 In my first apology no man appeared with me,
 but all deserted me: May it not be laid to their
 17 charge! However, the Lord stood by me, and
 strengthened me; that by me the preaching ^c
 might be carried on with confidence, and *that* all
 the nations might hear: and I was delivered
 18 out of the mouth of the lion ^d. And the Lord
 will deliver me from every evil work, and will
 preserve *me* unto his heavenly kingdom; to whom
 be glory for ever and ever! Amen.
 19 Salute Prisca and Aquila, and the family of
 20 Onesiphorus. Erastus stayed at Corinth; but
 21 Trophimus I left at Miletum sick. Do thy en-
 deavour to come before winter.

Eubulus

^a *φαιλον* or *φενλον*, like *penula* in Latin (from which it seems to be derived) may signify a wrapper, or kind of portmanteau, which might contain things of importance.

^a *Will reward*, says the Vulgate.

^b *i. e.* Exceedingly opposed our preaching.

^c Or *that the preaching of the Gospel might gain more credit* *πληροφωρισθῇ*, by the public

defence which I made before the Prefect of this metropolis of the world.

^d This seems to be an allusion to Daniel's being miraculously rescued from the mouth of lions; or perhaps it was a proverbial saying among the Jews to denote a providential escape from any imminent danger. Compare *Pf.* XXII. 13, 21. Probably *Nero* is the Lion here meant.

Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord ²² Jesus Christ *be* with thy spirit ! Grace *be* with you ! Amen.

The Epistle of the Apostle PAUL to T I T U S.

TITUS, to whom this Epistle is addressed, was a Greek (Gal. II. 3.) and was probably converted to Christianity by St. Paul. The Apostle, when he went from Antioch to Jerusalem to assist at the grand council, which was held fourteen years after his conversion, about A.D. 49, took Titus along with him ; and as he was of Gentile parents, and consequently uncircumcised, Paul would not suffer him to be circumcised, that he might not seem to impose an unnecessary yoke on the Gentile converts. Some years after this, the Apostle sent him to Corinth (2 Cor. XII. 18.) to enquire into the affairs of the church there, and to know what effect his first Epistle had produced. Titus brought a very favourable account of the Corinthians ; and St. Paul sent him a second time, with some others, to Corinth, to hasten the collection made there for the poor Christians in Judea. In this Epistle we find that Titus had been left by the Apostle in Crete, where he had appointed him Bishop over the church which he had planted in

that island. It is not certain when this Epistle was written, though it is probable that the Apostle wrote it in his last progress through the churches in Asia, between his first and second imprisonment at Rome. However, Titus was at Crete when he received it; settling the church there; and, accordingly, the design of this Epistle was to give him directions for the successful discharge of his sacred office; and particularly, for his behaviour towards those Judaizing false teachers, who endeavoured to corrupt the simplicity of the Gospel, and to disturb the peace of the Cretan church. These men, under the pretence of greater zeal and knowledge than others, concealed the grossest corruption of morals; and their mischievous attempts were more likely to succeed, considering the dissolute character of the Cretans: Hence the Apostle directs him to reprove them with great severity.

CHAP. I. **P**AUL, a servant of God, and an Apostle of Jesus Christ, for the faith^a of the elect of God, and the acknowledgement of the truth^b which is according to godliness; in hope of eternal life, which God, who cannot lie, hath promised before the world began; but hath, in his own times, manifested his word by the preach-

^a i. e. For the advancement of the faith, &c. by preaching the Gospel.

^b i. e. The evangelical doc-

trine, which has the greatest tendency to promote true piety, &c.

preaching, ^c with which I was entrusted according to the commandment of God our Saviour; to Titus my true ^d son according to the common faith; Grace, mercy, peace, from God the Father, and the Lord Jesus Christ our Saviour! 4

For this cause I left thee in Crete, that thou mightest set in order the things which were deficient, and ordain Elders in every city ^e, as I gave thee in charge, if any one be blameless, the husband of one wife, who hath believing children not accused of debauchery, nor ungovernable ^f. For a Bishop must be blameless, as the steward of God; not self-willed ^g, not choleric, not given to wine, not a striker, not greedy of sordid gain; but hospitable, a lover of good *men*, sober, just, holy, temperate; holding fast the faithful word, according to what he hath been taught, that he may be able both to instruct in salutary doctrine, and to convince those who contradict *it*. For there are many disorderly persons, and vain talkers, and deceivers ^h, especially those of the circumcision, whose mouths must be stopped; who subvert whole houses ⁱ,
teach- 10 11

^c Or *declaration*, *κηρυγματι*, of everlasting life, which God had promised to Christ, in the covenant of redemption, from eternal ages, *πρὸ χρόνων αἰώνων*, *i. e.* before time was divided into those revolving periods, which measure out its succeeding ages.

^d See note on 1 Tim. I. 2.

^e There were 600 cities or towns in the island of Crete.

^f Let such a one be ordained a Priest or Elder.

^g *i. e.* Obstinate, morose, and arrogant.

^h *ῥησανταί, i. e.* Who are deceived in their own minds, and are active in deceiving others.

ⁱ *i. e.* Pervert whole families, who support them to the great prejudice of their spiritual and temporal affairs.

- teaching things which they ought not, for the
 12 sake of sordid gain. One of themselves, a prophet ^k of their own, hath said, 'The Cretans
 13 'are ever liars, pernicious savage-beasts, slow
 14 'bellies^l.' This testimony is true. Wherefore rebuke them severely, that they may be found in
 15 the faith; not giving heed to Jewish fables, and the commandments of men who turn away from
 16 the truth. To the pure all things ^m, indeed, *are* pure; whereas nothing is pure to the polluted and unbelieving, but their very mind and conscience are defiled. They profess to know God; but they deny *him* in *their* works, being abominable, and disobedient, and, with respect to every good work, reprobate ⁿ.

CHAP. II. **B**UT do thou speak the things which become
 2 salutary doctrine: That the aged men be watchful^o, grave, sober, temperate, found in faith,

^k viz. The poet Epimenides, who, according to *Diog. Laert.* was a favourite of the Gods, and was looked upon as an instructor of men in divine things. The original verse is as follows, the sense of which I have endeavoured to give in English:

Κερτες αινι ψευδεις, κακα θυμω,
 γαστρις αργαι.

'False, lazy Cretans, gluttonous and fierce.'

^l By their luxury and idleness they grow, as it were, *all belly*; and, like a breed of swine common in the east, they are so

burdened with fat, that they can hardly move.

^m i. e. All those kinds of food, which the false judaizing teachers prohibited Christians from eating, as unclean; whereas their own hypocrisy, &c. polluted every thing they touched, though never so clean in itself.

ⁿ αδοκιμας, i. e. *disapproved* and condemned, when brought to the standard of the Gospel, the touch-stone of moral actions.

^o Against temptations, which might dishonour their advanced years, by drawing them into an unseemly behaviour.

P i. e.

faith, in love, in patience; that the aged women
 likewise *be* in behaviour as becometh holiness^p,
 not false-accusers^q, not enslaved to much wine,
 teachers of that which is good^r; that they wisely
 admonish the younger women to be sober, to
 love their husbands, to love their children, *to be*
 discreet, chaste, keeping at home, good, in
 subjection to their own husbands, that the word
 of God may not be blasphemed^s. In like man-
 ner exhort the younger men to be sober-minded;
 in all things exhibiting thyself a pattern of good
 works, in doctrine *showing* uncorruptness, gra-
 vity, sincerity, sound discourse which cannot be
 condemned^t; that he who is of the contrary
 side may be ashamed, having no evil to say of
 you. *Exhort* servants to be subject to their own
 masters; to please *them* well in all things; not
 answering again, not privately defrauding, but
 shewing all good fidelity; that they may adorn
 the doctrine of God our Saviour in all things.

For the saving grace of God hath appeared
 to all men^u, teaching us that, renouncing un-
 godliness and worldly lusts, we should live
 soberly, righteously, and piously in this present
 world; waiting for that blessed hope, and the
 glo-

^p *i. e.* That they behave with sanctity of manners, and with that *steadiness*, *κατασθηματι*, which becometh saints.

^q Or *Slanderers*.

^r Or *Honourable*, and decent, *καλοδιδασκαλους*.

^s *i. e.* That the Gospel may not be ill spoken of, on account

of the foolish, perverse, or licentious behaviour of Christian women.

^t Or *confuted*.

^u *i. e.* To men of all nations, and of every rank and condition, to train them for eternal salvation by a holy temper, and an exemplary behaviour.

^x The

glorious appearance of the great God^a, and our
 14 Saviour Jesus Christ; who gave himself for us,
 that he might redeem us from all iniquity, and
 purify to himself a peculiar people zealous of
 15 good works. Speak^y these things, and exhort
 and rebuke with all authority: Let no man
 despise thee.

CHAP. III. PUT them in mind to be subject to prin-
 cipalities and powers, to obey magistrates,
 2 to be ready to every good work, to speak evil
 of no man, to be averse to quarrels, gentle,
 3 shewing all meekness to all men. For we our-
 selves also were once foolish, disobedient, de-
 ceived^a, enslaved to various lusts and pleasures,
 living in malice and envy, hateful and hating
 4 one another: But when the goodness and phi-
 5 lanthropy of God^a our Saviour appeared, he
 saved us, not by works of righteousness which
 we had done, but according to his mercy, by
 the washing of regeneration, and the renewing
 of

^a The original words might be rendered *Our great God and Saviour*; but I have retained the *v. Tr.* as the more natural interpretation, alluding to the *Son of man coming in his own, and his Father's glory*. See *Luke IX. 26.*

^y *i. e.* Inculcate these things by preaching, &c. with that dignity, solemnity, and sanctity of behaviour, which may set thee above all danger of contempt.

^a Or *wandering*, *πλανημένοι*, from the paths of truth and virtue.

^a I chose to retain the original word, which is naturalized in our language, as we have no other to express it without a periphrasis. *q. d.* God's paternal love to the human race induced him to *save us*, by appointing his son to be our Redeemer; which should induce us to be loving and compassionate to one another.

^b *i. e.*

of the Holy Spirit, whom he poured out upon
 us abundantly, through Jesus Christ our Saviour;
 that, being justified by his grace, we might be-
 come heirs, (according to *our* hope) of eternal
 life. *This is* a faithful saying^b, and these things
 I would have thee affirm constantly, ' That
 ' those who have believed in God may be care-
 ' ful to excel in good works: ' These are good^c
 and profitable to men. But avoid foolish ques-
 tions, and genealogies^d, and contentions and
 quarrels about the Law; for they are unprofit-
 able and vain. A man that is an heretic after
 the first and second admonition, reject; knowing
 that such a one is perverted, and sinneth, being
 self-condemned.

When I shall send Artemas or Tychicus to
 thee, endeavour to come to me at Nicopolis^e;
 for I have determined to winter there. Bring
 Zenas the lawyer^f, and Apollos, forward on
 their journey with diligence, that nothing may
 be

^b *i. e.* The following injunction is most *credible* in itself, and of great weight and importance; and therefore I charge thee constantly to inculcate it, *viz.* That believers be particularly careful to excel in virtue, and works of mercy, &c.

^c And *beautiful*, *nada*, and attract the love and veneration of all men.

^d The Jews carried their fondness for pedigrees to a great excess; for Jerome says that they pretended to be as well acquainted with the genealogies

from Adam to Zerubbabel, as with their own names.

^e A city of Macedonia, not far from Philippi. There were several other cities of the same name. As the Apostle says he designs to winter *there*, it is plain he did not write this Epistle from Nicopolis, as the superscription added at the end of it in the common editions of the N. T. asserts.

^f Formerly an interpreter of the Jewish Law, but now a sincere Christian.

- 14 be wanting to them. And let those who belong to us⁸, learn to distinguish themselves by good works for necessary uses, that they may be not
- 15 unfruitful. All who are with me salute thee. Salute those who love us in the faith. Grace *be* with you all ! Amen.

⁸ *i. e.* Those who call themselves christian-brethren, whether they were Jews or Gentiles before their conversion.

The Epistle of the Apostle PAUL to P H I L E M O N.

P H I L E M O N was a *Colossian* convert ; (Col. IV. 9.) and, by the title of Fellow-labourer given him in this Epistle, (ver. 1.) he seems to have been Paul's colleague in the ministry : See ver. 17, and note. It appears from several hints in this Letter, that he was a person of distinction ; for in ver. 2. mention is made of the Church, or society of Christians, that used to assemble in his house, and in ver. 5, 7, of his liberal contribution to the relief of the saints. St. Paul was a prisoner when he wrote this Epistle ; and as he expected to be soon released, (ver. 22.) it was probably written towards the conclusion of his first imprisonment at Rome, and sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus about A. D. 63, and the 9th year of Nero.

What

What gave occasion to the Letter was this: Onesimus, a slave of Philemon, had robbed his master, and fled to Rome. There he met Paul, who was then a prisoner at large, and was by him reclaimed to a sense of his duty, and happily converted to Christianity. The Apostle seems to have kept him under his eye for some time, in order to be satisfied of his thorough conversion: However, he would not detain him any longer, though such an attendant would have been of great service to him under his confinement; but sent him back to his master, with this Letter, in which he employs all his influence to remove the prejudices of Philemon against his slave Onesimus, and entreats him to receive him again into his family as a faithful domestic and Christian brother. The discerning reader will observe a remarkable delicacy of sentiment, and the most skilful address in every part of this admirable Epistle.

PAUL, a prisoner of Christ Jesus, and Timothy a brother, to the beloved Philemon, our fellow-labourer, and to the beloved Apphia*, and to Archippus our fellow-soldier, and to the church which is in thy house: Grace and peace to you from God our Father, and the Lord Jesus Christ!

I thank

* This Lady was probably the wife of Philemon; and Archippus, a pastor of the church at Colosse, whose good offices

with Philemon, in favour of Onesimus, St. Paul might be desirous of engaging.

- 4 I thank my God, always making mention of
 5 thee in my prayers, hearing of thy love and
 faith, which thou hast towards the Lord Jesus^b,
 6 and all saints; that the communion^c of thy
 faith may become efficacious, in the acknow-
 7 wards Christ Jesus. For we have great joy and
 consolation in thy love, because the bowels of the
 8 saints^d are refreshed by thee, brother. Wherefore,
 though I might take great freedom in Christ
 9 to enjoin thee that which is proper, yet I rather
 entreat by love; though I am such a one as
 Paul an Elder^e and, now also a prisoner of Jesus
 10 Christ; I entreat thee for my son whom^f I have
 11 begotten in my bonds,—Onesimus; who was for-
 merly unprofitable to thee, but now is profitable
 12 to thee and to me, whom I have sent again: Do
 thou therefore receive him, as it were, my own
 bowels;

^b Thy faith towards the Lord Jesus Christ, and thy love to the Saints.

^c i. e. That the advantages which thou dost share with us in the faith of Christ, may extort from all who behold it, an acknowledgement that all thy works of benevolence, &c. flow from that pure source.

^d While thou feedest the hungry, and relievest the distressed, out of a principle of love and benevolence, which gives me and Timothy inexpressible joy.

^e *πρεσβυτης, the aged, v. Tr.* But it does not appear that Paul was an old man at this

time; for as this Epistle was written about A. D. 63, and he was a youth, probably a boy, when St. Stephen was stoned, A. D. 34, he could hardly be now 50 years of age. I rather think that *πρεσβυτης* here signifies an *Apostle*, as *πρεσβυς* frequently does an *ambassador*, which is of the same signification. However, I have rendered it *Elder*, retaining in some measure the ambiguity of the original.

^f i. e. Whom I have converted during my imprisonment, and love with the tenderness of a Father.

bowels^g; whom I would fain have detained with
 me, that he might, in thy stead, have ministered
 to me in the bonds of the Gospel. But I would
 do nothing without thy consent, that thy benefit
 might not be as it were of necessity, but volun-
 tary. For perhaps he eloped for a while to this
 end, that thou mightest possess him forever; no
 longer indeed as a slave, but, above a servant,
 a beloved brother, especially to me, but how
 much more to thee, both in the flesh and in the
 Lord! If therefore thou esteamest me a par-
 taker^h, receive him as myself. If he hath
 wronged thee in any matter, or is indebted *to*
thee, charge it to my account. I Paul have
 written with my own hand, ‘I will repay it;’
 not to say to thee, that thou owest even thine
 own selfⁱ to me. Yes, brother, let me have joy
 of thee in the Lord: Refresh^k my bowels in the
 Lord. Being confident of thy obedience, I have
 written to thee; knowing that thou wilt do even
 more than I say. *I farther request thee to prepare*
me a lodging; for I hope that I shall, through
your prayers, be granted to you. Epaphras, my
 fellow-prisoner in Christ Jesus; Marcus, Aristar-
 chus,

^g *i. e.* As a part of myself, as I was the happy instrument
 for whom I have the tenderest affection. of thy conversion to Christi-
 anity.

^h *viz.* In common of the glo- ^k *i. e.* Appense and calm,
 rious benefit of the Gospel, *i. e.* *αναπαυσις*, the inward commo-
 a brother in Christ, and a col- tion which I feel, out of a ten-
 league in the ministry. der concern for Onesimus.

ⁱ *i. e.* Thy salvation to me,
 Vol. II.

B b

chus, Demas, Luke, my fellow-labourers, salute
 25 thee. The grace of our Lord Jesus Christ be
 with your spirit! Amen.

The Epistle * to the H E B R E W S.

*Though some have attributed this Epistle to St. Luke, and others to Barnabas, or Clemens Romanus; yet most of the ancients ascribed it to St. Paul, and the principal modern critics are of the same opinion: Besides, some of those who allow Paul to have been the author of it, suppose that it was originally written in the Hebrew or Syriac language, and afterwards translated into Greek by St. Luke or Clement. It was addressed to the Hebrews, or converts from Judaism to Christianity, in Judea, (See chap. XIII. 19, 23.) and not to those who were dispersed in different parts of the world. As these tenaciously adhered to the ceremonies of the Mosaic law, which had been superseded by the Gospel, the design of this Epistle was to confirm the Jewish Christians in the faith of Christ; which they might be in danger of deserting, either through the false insinuations, or ill-treatment of their persecutors. These zealots insisted upon the divine authority of Moses, the
 glory*

* The reason why St. Paul did not prefix his name to this, as he did to most of his other Epistles, probably was, to avoid alarming the Jews, who were strongly prejudiced against his name, at the beginning of this important letter.

glory and solemnity which attended the promulgation of the Law, and the extraordinary privileges to which the observers of it were entitled. In answer to these sophistical arguments, the Apostle clearly proves that, in all these articles, Christianity was infinitely superior to the Mosaic dispensation; which topic he enlarges upon in chap. I—X. 25. He then awakens their attention, and fortifies their minds against the storm of persecution, which they had partly felt, and was likely to fall more heavily on their heads, on account of their Christian profession; and applies the whole with proper cautions and exhortations, concluding with a solemn benediction, &c. As for the date of this Epistle, it seems to have been written about A. D. 63, while Paul was imprisoned at Rome, or soon after his release. See chap. XIII. 23.

GOD, who at different times^b, and in CHAP.
various manners^c, spoke of old time to 1.
the fathers by the prophets, hath, in these last 2
days^d, spoken to us by the Son^e, whom he
constituted heir of all things, by whom He
also made the worlds^f; who, being the efful- 3
gence

^b *ἐκ μερῶν*, i. e. by a partial, imperfect, and gradual revelation, in opposition to the complete revelation made in the Gospel of Christ.

^c *viz.* By dreams, visions, Urim, voices, and signs, to the Patriarchs and prophets.

^d The Jews called the Messiah's reign, the last age or dispensation.

^e and possessor, or Lord, &c.

^f Or constituted the ages and dispensations of his church and providential kingdom, *τῶν αἰώνων καὶ διατάξεων.*

gence of *his* glory, and the express image ^s of his
 person, and upholding all things by the word of
 his power, when he had by himself effected the
 cleansing of our sins, sat down on the right-
 4 hand of the Majesty on high; who is become
 as much superior to the angels, as the name he
 hath inherited ^b is more excellent than theirs.
 5 For to which of the angels did He ever say ⁱ,
 “Thou art my Son, this day have I begotten
 “thee?” And again, “I will be to him a Fa-
 6 “ther, and he shall be to me a Son ^k?” But when
 he again introduceth the First-begotten Son in-
 to the world, he saith, “Let even all the angels
 7 “of God worship him!” And concerning the
 angels he saith, “He maketh his angels winds,
 8 “and his ministers a flame of fire ^m,” but to the
 Son, “Thy throne, O God, is for ever and ever!
 “The sceptre of thy kingdom is a sceptre of
 9 “righteousness. Thou hast loved righteousness,
 “and hated iniquity; therefore God—thy God,
 “hath anointed thee with the oil of gladness
 “above

^s *χαρακτήρ*. On whom his
 likeness is stamped in living
 characters, as wax receives the
 impression of a seal.

^b *i. e.* The title and dignity
 of which he hath been possessed
 from eternal ages, *viz.* ‘The
 ‘Son of God.’

ⁱ As God hath said to the
 Messiah in *Pf.* II. 7.

^k Though these words (in
 2 *Sam.* VII. 14.) were imme-
 diately spoken of Solomon; yet
 they principally refer to Christ,

the great Son of David, and
 Prince of Peace.

^l *Pf.* XCVII. 7. The Hebrew
 original is still more emphatical.
 “Worship him *אלהים כל* *אל*
ye Gods!”

^m *Pf.* CIV. 4. *i. e.* He makes
 use of the angels as his messen-
 gers, who fly in obedience to
 his command with the violence
 of winds, and rapidity of light-
 ening. Compare *Pf.* XVII.
 5—15.

"above" thy associates." And, "Thou, O
 "Lord, from the beginning hast laid the founda-
 "tion of the earth; and the heavens are the
 "works of thy hands! They shall perish; but
 "thou art permanent"; even all¹ shall grow
 "old as a garment, and as a vesture shalt thou
 "fold them up", and they shall be changed:
 "but Thou art the same", and thy years shall
 "not fail." But to which of the angels hath
 He ever said, "Sit thou on my right hand, until
 "I make thine enemies the footstool of thy
 "feet". Are they not all ministering spirits,
 sent forth to attend on those who shall inherit
 salvation? We ought therefore to give the ut-
 most attention to the things which we have
 heard², lest by any means we should let them
 slip³. For if the word spoken by angels⁴ was
 stedfast, and every transgression and disobedience
 re-

¹ i. e. Above those guardian
 angels who had the charge of
 nations and countries, (See Dan.
 X. 13. 21.) as temporary vice-
 gerents; whereas the kingdom
 of the Messiah was infinitely su-
 perior to theirs in power and
 duration. See Pj. XLV. 6, 7.

² Or endurest in undecaying
 glory.

³ The visible creation, Hea-
 ven and earth, and all that is
 in them.

⁴ So the LXX. Change them,
 Heb. and Vulgate.

⁵ Unchangeable Being, thro'
 everlasting ages. See Pj. CII.
 25, 26, 27.

⁶ ὁ ὀνομαζόμενος τὸν νοῦν. He
 will give thee to trample them
 under thy feet. See Pj. CX. 1.

⁷ By the ministration or au-
 thority of the Son of God; who
 hath spoken to us in these last days.

⁸ Or lest we fall away.
 παραρρημαίωμεν, we flow away like
 water, and suffer the truths of
 the Gospel to make no im-
 pression on our minds.

⁹ i. e. If the Law promulged,
 on mount Sinai, by angels in
 the name and presence of Je-
 hovah, the Supreme God, was
 confirmed by such awful sanc-
 tions, &c.

- received, as its reward, a correspondent vengeance; how shall we escape, if we are regardless of so great a salvation? which having, at its beginning, been spoken by the Lord, was confirmed to us by those who heard *him*; God joining his testimony both with signs and wonders, and various miraculous powers, and distributions of the Holy Spirit, according to his own will.
- For He hath not subjected to the angels the world to come, concerning which we speak: But a certain person^r somewhere bears testimony, saying, "What is man, that thou art mindful of him! or the son of man, that thou visitest him! Thou hast made him a little^s inferior to the angels; with glory and honour hast thou crowned him, and hast set him over the works of thy hands: Thou hast put all things under his feet." For in putting all things under him, He left nothing *that was* not subjected to him: But now we do not as yet see all things put under him. But we see Jesus, who was made a little lower than the angels^t by the suffering of death, crowned with glory and honour; that, by the grace of God^b, he might taste death for every man. For it became Him^c,
for

^r viz. David in Ps. VIII. 4. whose words the Apostle applies to the Messiah, though they seem originally to be only descriptive of the dignity of human nature in general.

^s Or for a little while. See v. 9, and note ^a.

^t i. e. He was, on account of his having suffered death, from

which those immortal Beings are exempt, a little, or for a little while, inferior to the angels.

^b Shewn to sinful men by giving his Son, &c.

^c viz. God, the glorious Being who is the first Cause, and last End of all things.

^d Prince

for whom *are* all things and by whom *are* all things, in conducting many sons to glory, to perfect the Captain ^d of their salvation by sufferings. Now, both the sanctifier, and they who ^e are sanctified, *are* all of one ^e; for which cause, He is not ashamed to call them brethren; saying ^f, “ I will declare thy name to my brethren; “ in the midst of the church will I praise thee.” And again, “ I will trust in Him ^g.” And again, “ Behold, I, and the children whom God hath “ given me ^h.” Since then the children are partakers of flesh and blood, He himself in like manner participated of them, that He might by death destroy ⁱ him who had the power of death, that is, the devil; and deliver those who, through fear of death, were all their life-time obnoxious to servitude ^k. For He did not indeed assume *the nature* of angels ^l; but He assumed *that* of the seed of Abraham. Hence it behoved him to be made in all things similar to his brethren; that He might be a merciful and faithful High Priest

^d Prince or Leader, ἀρχηγός.

^e i. e. Partakers of one common nature, being descendants from Adam, and, in one sense, of the family, or seed, of Abraham.

^f In the person of David, representing the Messiah in his sufferings and exaltation. See Ps. XXII. 22.

^g See Ps. XVIII. 2.

^h i. e. Those who are my disciples “ are for signs and wonders in Israel.” See Isa.

VIII. 18.

ⁱ Might depose, and deprive of all power, καταργήσας. Compare Rom. VI. 6.

^k Like miserable captives, they had nothing to expect after death, but future misery; and consequently, they were held by the slavish fear of death.

^l Or He did not take hold [οὐ ἐκλάβανται] of the angels, to save them from plunging into the abyss of misery, but he took hold of the race of Abraham, &c.

18 Priest in Divine things, in order to make atonement for the sins of the people. For since He himself hath suffered, having been tempted, he can ^m succour those who are tempted.

CHAP. III. **T**herefore, holy brethren, partakers of the heavenly calling, attentively regard the Apostle ⁿ and High-Priest of our profession, 2 Christ Jesus; who was faithful to him that appointed him ^o; as Moses also *was* for all his 3 house ^p. For He was esteemed worthy of more honour than Moses, in as great a degree as the builder of a house hath more honour than the 4 house. For every house is built by some one; 5 but He who builded all things *is* God. And Moses *was*, indeed, faithful in all his house as a servant, for a testimony of things afterwards to 6 be spoken: But Christ, as a Son over his own house ^q; whose house we are, if we strenuously maintain the confidence, and rejoicing of the 7 hope ^r, to the end. Therefore, as the Holy Spirit saith ^s, “To-day, if ye will hear his voice, “harden

^m In the most endearing and effectual manner; being thoroughly sensible of the infirmities of human nature, and the strength of temptations.

ⁿ As a messenger (*αποστολος*) from God, Christ was superior to Moses; and as a *High Priest*, to Aaron: He brought us the messages of God's will, and expiated our guilt by the one oblation of himself.

^o *i. e.* Constituted him in that

high office.

^p *i. e.* The house of Israel, whole Law-giver, &c. he was.

^q *i. e.* The Church, *his family* over which he presides, as heir of all things.

^r *i. e.* The well-grounded and joyful hope of eternal life, by a steadfast adherence to the Gospel.

^s By the mouth of David in *Psf. XCV. 7.*

"harden not your hearts as in the provocation 8
 "in the wilderness, in the day of temptation;
 "when your fathers tempted me, proved me, 9
 "and saw my works forty years. Wherefore I 10
 "was angry with that generation, and said,
 "They always err in the heart; and they have
 "not known my ways: So I swore in my wrath, 11
 "They shall not enter into my rest." See to 12
 it, brethren, lest there be in any of you an evil
 heart of unbelief, in apostatizing¹ from the living
 God. But exhort one another daily, while it is 13
 called To-DAY; lest any of you be hardened
 through the deceitfulness of sin. (For we are 14
 made partakers of Christ, if we retain the be-
 ginning of our confidence unshaken to the end.)
 While it is said, "To-day, if ye will hear his 15
 "voice, harden not your hearts, as in the pro-
 "vocation." For some, who heard, did provoke; 16
 but not all who came out of Egypt *conducted*
 by Moses. But against whom was He incensed 17
 forty years? *was it* not against those who had
 sinned, whose carcases fell in the wilderness?
 And to whom did he swear that they should not 18
 enter into his rest, but to those who were dis-
 obedient²? We see then that they could not 19
 enter

¹ *viz.* The land of Canaan, where the Israelites were to settle; which was a type of Heaven.

² *τῶ ἀποστάσει.* As many of the Israelites did in the wilderness, blaspheming God, and his servant Moses.

³ *i. e.* To those who by a series of infidelity and disobedience, after so many amazing miracles wrought for them, forfeited all claim to the Divine promises and favour; so that there was no breach of promise on God's part.

CHAP. enter in, because of unbelief⁷. Let us therefore

- IV. fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short
 2 of it. For we have received good tidings² as well as they; but the word which they heard did not profit them, not being mixed with faith
 3 in those who heard it. For we who have believed are entered into rest, as He said, "So I
 "swore in my wrath, They shall not enter into
 "my rest;" although the works were finished
 4 from the foundation of the world. For he hath spoken in a certain place concerning the seventh day thus³: "And God rested the seventh day
 5 "from all his works." And in this *place*^b again,
 6 "They shall not enter into my rest." Seeing then it remaineth that some must enter into it, and they to whom the good tidings were first declared^c did not enter in because of unbelief;
 7 He again determineth a certain day, saying in David, "To-day," after so long a time^d; as it is said, "To-day, if ye will hear his voice,
 "harden

⁷ And disobedience. The superior excellence of *Heaven* above *Canaan*, and of *Christ* above *Moses*, greatly confirm the force of the argument.

² *viz.* Of the promised rest in Heaven. *some evangelists, unto us was the Gospel preached as well as to them, says the v.Tr.* But the Israelites in the desert had not the Gospel preached to them, but only the *good tidings* of the promised rest, which, indeed, was a type of the Gospel.

³ See *Gen. II. 2. Exod. XXXI. 17. q. d.* Hence it appears that there was an *eternal Rest* of God, from which those sinners shall be excluded, though they entered into the promised land, and enjoyed a *temporal Rest* there.

^b Which is quoted above, chap. III. 11.

^c See the above note on *v. 4.*

^d Had elapsed since God had rested from the works of Creation. See *v. 4, 5.*

“harden not your hearts.” Now if Joshua had
 given them rest, He would not after that have
 spoken ^e of another day: There remaineth there-
 fore a rest ^f for the people of God. For he who
 hath entered into his rest ^g, hath also himself
 ceased from his works, as God from his own.
 Let us therefore assiduously endeavour to enter
 into that rest, that no one may fall by the same
 example of disobedience ^h. For the word of
 God ⁱ is living and efficacious, and keener than
 any two-edged sword, piercing even to the ^k sepa-
 rating between the soul and spirit, and the joints
 and marrow; and is an exact discerner of the
 thoughts and intentions of the heart: And there
 is no creature which is not manifest in His pre-
 sence, but all things *are* ^l naked and laid bare
 before the eyes of Him to whom we *are to give*
 an account.

Having therefore a great High-Priest, who
 hath passed into the heavens, *viz.* Jesus the
 Son of God, let us hold fast the profession ^m.
 For we have not a high-priest incapable of sym-
 pathizing

^e He would not, by the mouth
 of David as above, have spoken
 of another Rest, after they were
 settled in Canaan.

^f *σαββατισμος*, a *Sabbatical*
rest, which will be eternal. The
 word used above is *καταπαυσις*.

^g *i. e.* His final and complete
 rest in heaven, hath ceased from
 all his labours.

^h And *unbelief*, *απιστιας*.

ⁱ In which the above passage
 (chap. III. v. 7--11.) is re-

corded.

^k *i. e.* Penetrating between
 the principles of the rational
 and animal life, and the inmost
 recesses of soul and body.

^l *γομα* and *τετραχνησμου*
 allude to the custom in sacri-
 ficing of *slaying off the skin*, and
cutting open the victim; by
 which its internal parts were
 exposed to full view.

^m We have made of the Faith
 in him.

pathizing with our infirmities; but *one who*, like
 16 *us*, hath been tried, *yet* without sin. Let us
 therefore approach the throne of grace with free-
 dom of address^a, that we may obtain mercy,
 CHAP. V. and find grace for our seasonable assistance. For
 every high-priest, taken from among men^o, is
 constituted for men over things which relate to
 God, that he may offer both gifts and sacrifices
 2 for sins; being able to proportion his compassion^p
 to the ignorant, and those who wander out of
 the way^q, since he himself is also surrounded
 3 with infirmity: And for this reason he ought to
 offer for sins, on his own account, as well as for
 4 the people. Moreover no man assumeth this
 honour to himself, but he who is called by God,
 5 as Aaron *was*. Thus also Christ did not glorify
 himself, so as to be made a high-priest^r, but He
 that said to him, "Thou art my Son, this day
 6 "have I begotten thee;" (as He saith also in
 another *place*^s, "Thou *art* a priest forever, ac-
 7 "cording to the order of Melchisedec.")^t Who,
 in the days of his flesh, having offered up prayers
 and supplications with a strong cry and with
 tears to Him who was able to save him from
 death,

^a *μττα παρρησίας*. Boldly,
v. Tr.

^o As those of the Mosaic
 ritual were.

^p *μετρωμαδων*, *i. e.* To express
 such a proper degree of com-
 passion, as becomes one man to
 feel for another. *Homo sum :*
humani nil à me alienum puto,
 says the heathen poet.

^q Of God's commandments;
 sin-offerings being provided
 only for such persons.

^r *i. e.* He did not aspire to,
 or take upon him, this exalted
 office, without a proper call.

^s *Pf. CX. 4.*

^t *Χριστος—ος*, *Christ, v. 5.*—
who in the days, &c.

death, and having been heard, in that which he
feared, although He was a Son, yet he learned 8
obedience by the things which he suffered;
and being made perfect, he became the Author 9
of eternal salvation to all those who obey him;
having been called by God a High-Priest after 10
the order of Melchisedec: Concerning whom 11
we have many things to say, and hard to be
understood; since ye are dull of apprehension.
For whereas ye ought ^u for the time to be teach- 12
ers, ye have need that one teach you again what
are the first principles of the oracles of God;
and are become such as have need of milk, and
not of solid food. For every one who partaketh 13
of milk is unskilful in the word of righteousness;
since he is an infant: But solid food belongeth 14
to those who are full-grown; those who, by
habit, have their senses exercised to distinguish
both good and evil.

Therefore ^{*} omitting the first principles of the CHAP. VI.
doctrine of Christ; let us be carried on to per-
fection; not laying again the foundation of Re-
pentance from dead works, and of Faith towards
God, of the doctrine of Baptisms, and of im- 2
position of hands and Resurrection of the dead,
and of eternal Judgement. And this we will 3
do,

^u i. e. You have been so long
converted, that you ought to be
able to instruct others; yet, by
your attachment to Jewish cere-
monies, you have need that one
should teach you the initial ele-
ments of Christianity.

^{*} Notwithstanding too many

of you are but infants in the
Knowledge of Christianity; yet
some among you can bear
stronger food. To such I ad-
dress myself—Therefore omitting
the fundamental Doctrines of
Repentance, Faith, &c.

- 4 do^y, if God permit. ^a For *it is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and have been partakers of the Holy Spirit, and have relished the good word of God and the powers of the world to come, if they shall fall away^a, to be renewed again to repentance; since they re-crucify to themselves^b the Son of God, and put *him* to an open shame. For the earth which imbibeth the rain that cometh often upon it, and bringeth forth herbage fit for those by whom it is cultivated, receiveth a blessing from God: 8 But that^c which produceth thorns and briers is rejected, and near to a curse; whose end *shall be* burning. But, beloved, we are persuaded better things of you, even things productive of salvation, though we thus speak. For God is not 10 unrighteous^d, *for as* to forget your work and labour of love, which ye have exhibited to his name,

^a *i. e.* We will pass over these important doctrines, which *you* are no strangers to, and will lead you to some higher improvements in Christian Knowledge; building, however, on those solid foundations.

^b As for those who have apostatized from the faith, I give them up; *for it is impossible, &c.*

^c *i. e.* By a total apostacy.

^d *i. e.* As far as in them lies, they injure Christ, and cause his religion to be evil spoken of, &c.

^e *i. e.* That soil which produceth only thorns and briers, under the same cultivation and refreshing showers, is to be condemned, and being scorched up by the sun, becomes a barren heath. Compare Jer. XVII. 5, 6. Such will be the case of that unfruitful soul, on whom the evangelical promises and threats have no influence.

^f By being unmindful of his gracious promises of a reward to works of charity and benevolence.

name^c by having ministered, and *still* minister-
 ing, to the saints. And it is our earnest desire 11
 that every one of you may shew the same dili-
 gence, to the full assurance of the Hope^f even
 to the end; that ye may not be slothful, but 12
 imitators of those who, through faith and pa-
 tience, inherit the promises. For when God 13
 made the promise^g to Abraham, since He had
 no greater person to swear by, he swore by him-
 self, saying, "Surely blessing, I will bleis thee, 14
 "and multiplying, I will multiply thee^h:" And 15
 having thus patiently waited, he obtained the
 promise. Men indeed swear by a greater *Being*; 16
 and an oath for confirmation *is* to them an end
 of all contradiction: On which account God, 17
 being willing more abundantly to shew to the
 heirs of the promise the immutability of his
 counsel, confirmed *it* by an oath; that by two 18
 immutable thingsⁱ, in which *it is* impossible for
 God to lie, we might have a strong consolation,
 who have fled for refuge to lay hold on the
 hope set before us; which^k we have as an 19
 anchor of the soul, both secure and stedfast, and
 entering into the place within the veil, whither 20
 Jesus the fore-runner is entered for us, being
 made a High-Priest for ever according to the
 order of Melchisedec.

FOR

^c *i. e.* To his honour and glory, and for his sake.

^f *viz.* Of everlasting life; which well-grounded hope will animate you to the end of your Christian course.

^g Compare *Gen.* XII. 2, 3. XVII. 1—6.

^h See *Gen.* XXII. 16, 17.

ⁱ *viz.* His word, and his oath.

^k *viz.* Hope of eternal life.

^l The

CHAP. VII. **F**OR this Melchisedec king of Salem, a priest of the most high God, who met Abraham returning from the slaughter of the
 2 kings; and blessed him; to whom also Abraham divided the tenth part of all¹; first, being interpreted, is 'King of righteousness,'^m and then also King of Salem, that is, 'King of Peace';
 3 without father, without mother, ⁿ without genealogy, having neither beginning of days, nor end of life, but, being made to resemble the Son of God^o, remaineth a priest continually.
 4 Now you see how great this person *was*, to whom even the patriarch Abraham gave the tenth of the
 5 spoils^p. And indeed those among the sons of Levi, who assume the office of the priesthood, have, according to the Law, a command to take tithes of the people, that is, of their brethren, though they came out of the loins of Abraham:
 6 But he, whose genealogy is not reckoned from them, received tithes of Abraham, and blessed
 7 him who had the promises^q. Now, without all

¹ The spoils which he had taken. See Gen. XIV. 18, 19, 20.

^m *i. e.* His name *Melchisedec* in Hebrew signifies *king of righteousness*, and his title *Melek-Salem* signifies *king of peace*.

ⁿ Probably the Apostle's meaning is, that he had neither father, mother, pedigree, nor the years of his life, mentioned in SS. as the Aaronical priests had.

^o There being no account in

SS. when Melchisedec entered on, or ceased to exercise, the Sacerdotal function.

^p The Apostle here shews, not only the superiority of Christ above the Levitical priesthood; but also that God had of old among the Gentiles a person superior to Abraham, the great ancestor of the Jews.

^q To whom the promises, mentioned in chap. VI. v. 13, 14, had been made.

i. e.

all contradiction, the inferior is blessed by the superior. Farther, men who die¹ receive tithes here; but there he *receiveth them*, of whom it is testified, that he liveth. And as I may so say, even Levi who receiveth tithes, payed tithes by² Abraham; for he was yet in the loins of his father, when Melchisedec met him. Now, if perfection had been by the Levitical priesthood³ (for under that the people received the Law) what farther necessity for another priest to arise according to the order of Melchisedec, and not be reckoned according to the order of Aaron? for, the priesthood being changed, there must of necessity be a change also of the Law⁴. For He, concerning whom these things are spoken⁵, belonged to another tribe, none of which gave attendance at the altar. For *it is* evident, that our Lord sprung from Judah, of which tribe Moses spoke nothing concerning the priesthood. And it is yet more abundantly evident, that there ariseth another priest after the similitude of Mel-

¹ *i. e.* Men who are mortal, and succeed each other in the Aaronical priesthood, receive tithes under the Mosaic dispensation; but in the case of Melchisedec, the Scripture saith only that he *liveth*, but gives no account of his death: so that he bears some faint resemblance to Christ, our High-Priest, who liveth for ever.

² As it were in the person of Abraham, his progenitor.

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³ *perpetui.* Vide *Elsher in loc.*

⁴ If it made a perfect atonement for sin, and no greater sacrifice and more powerful intercession was to follow, *what necessity?* &c.

⁵ Since the whole ceremonial law depended on the Aaronical priesthood, and was to be executed by no other.

⁶ In the Psalm quoted above, in chap. V. 6.

⁷ *u.* See *Whitby in loc.*

C c

⁸ *u.*

- 16 Melchisedec ; who is constituted not according
 17 to the law of a carnal commandment ^a, but ac-
 18 cording to the power of an endless ^b life. For
 He testifieth, “Thou *art* a priest for ever, ac-
 19 cording to the order of Melchisedec.” There
 is indeed an abolition made of the preceding
 20 commandment ^c, on account of its weakness and
 unprofitableness ; (for the Law made nothing
 perfect) ; but ^d an introduction of a better hope,
 21 by which we draw near to God. And since He
 was not constituted without an oath ;—(for those ^e
 were made priests without an oath ; but This ^f
 with an oath, by Him who said to him, “The
 “Lord swore, and will not repent, Thou *art* a
 “priest for ever, according to the order of Mel-
 22 chisedec ;”)—By so much Jesus is become the
 23 Surety ^g of a better covenant. And they, indeed,
 were many priests, because they were hindered
 24 from continuing, on account of death ; but this
 person, because he continueth ever, hath a priest-
 hood

^a *viz.* The Mosaic system of ceremonial precepts and external rites ; but of the Gospel, which is the power of God to eternal salvation ; or of the power which Christ has to live for ever.

^b ἀκαταλυντον, *i. e.* indissoluble and undecaying.

^c *i. e.* The law of ritual observances, and the Levitical priesthood.

^d I look upon the construction of this passage to be as follows :
 ἀδελφοί, μὴ γὰρ γινεται προα-

γωγὴς ἐντολῆς—ἐκπαραγωγή δέ, &c. There is an abolition, indeed, of the preceding commandment—but an introduction made, &c. This requires no interpolation as in the *v. Tr.*

^e *i. e.* The priests of the Mosaic institution. I have included *v. 21* in a parenthesis to make the connection plainer.

^f *viz.* The Messiah.

^g *i. e.* One who engages for the performance of an agreement, a *guarantee*.

hood which cannot pass over to another^b: Hence ²⁵
 He is able to save, even to the uttermostⁱ,
 those who come to God by him; ever living to
 intercede for them. For such a high-priest ²⁶
 suited us *who is* holy, innocent, unpolluted,
 separate from sinners, and sublimer than the
 heavens^k; who had not daily necessity, like those ²⁷
 high-priests, to offer sacrifices first for his own
 sins, and then for those of the people: For this
 he did once for all, when he offered himself.
 For the Law constituteth men high-priests, who ²⁸
 have infirmity; but the word of the oath, which
 was since the Law^l, *constituteth* the Son, who
 is consecrated for ever.

NOW the sum of the things which have been ^{CHAP.}
 spoken^m, *is this*: We have such a High- ^{VIII.}
 Priest, who is seated on the right hand of the
 throne of the Majesty which is in the heavensⁿ,
 a minister of holy things, and of the real taber- ²
 nacle^o, which the Lord, and not man, hath
 pitched. For every high-priest is ordained to ³
 offer gifts and sacrifices; therefore *it is* neces-
 sary that This also should have something to
 offer. For if He were^p on earth, he could not ⁴
 have

^b By succession, *απαράβατος*.

ⁱ *i. e.* Always and completely to save, *εις το πάντας*.

^k *i. e.* He is exalted above the celestial regions and their myriads of angelic inhabitants.

^l Or extends *beyond the Law*, *μετα τον νόμον*. Compare chap. IX. 3.

^m *i. e.* What I have treated of in the preceding parts of this Epistle.

ⁿ Compare chap. I. 3.

^o Of which the tabernacle, erected by Moses, was but a type, or representation.

^p *i. e.* If Christ were always to continue on earth, he could not

- have been a priest, there being priests who offer
 5 gifts according to the Law ; who officiate to the
 example ¹ and shadow of heavenly things, as
 Moses was directed by the Divine Oracle, when
 he was about finishing the tabernacle : For,
 “ See, saith He, *that* thou make all things ac-
 “ cording to the model shewn thee on the
 6 “ mount ².” But now He hath ³ more excellent
 offices allotted him ; since He is the Mediator
 even of a better covenant, which was established
 7 upon nobler ⁴ promises. For if that first *covenant*
 had been faultless, there would have been no
 8 room sought ⁵ for a second. For finding fault
 with them, He ⁶ saith, “ Behold, the days are
 “ coming, saith the Lord, when I will make a
 “ new covenant with the house of Israel, and
 9 “ with the house of Judah ; not according to
 “ the covenant which I made with their fa-
 “ thers in the day when I took them by the
 “ hand, to lead them out of the land of Egypt :
 “ Because they continued not in my covenant,
 10 “ I even disregarded them, saith the Lord ⁷. For
 “ this

not be a Levitical priest ; since
 there are others of the line of
 Aaron, who officiate in the
 temple, to whom that office is
 expressly limited.

¹ i. e. To an oecumeny,
 which was but the *sketch*, the
subindication [υποδευματι] and
 shadow of heavenly things.

² See *Exod* XXV. 40.

³ i. e. Christ.

⁴ Or *more valuable promises*,
 than those of the Mosaic dis-
 pensation.

⁵ No room found, though
 sought for ever so carefully,
 ζητητο.

⁶ i. e. God saith by the pro-
 phet Jeremiah, Chap. XXXI.

31—34.

⁷ This quotation is accord-
 ing to the LXX. The words
 in the *v. Tr.* of the Bible are,
 “ Which my covenant they
 “ brake, though I was a hus-
 “ band to them, saith the
 “ Lord ;” which are according
 to the present Hebrew original.

⁸ i. e.

“ this *is* the covenant which I will make with
 “ the house of Israel after those days ^a, saith the
 “ Lord : I will put my laws into their mind,
 “ and will write them on their hearts ; and I
 “ will be to them for a God, and they shall be
 “ to me for a people. And they shall no more ¹¹
 “ teach every one his neighbour, and every one
 “ his brother, saying, Know the Lord ; for they
 “ shall all know me, from the least of them
 “ to the greatest of them : For I will be mer- ¹²
 “ ciful to their unrighteous deeds, and their sins
 “ and their iniquities I will remember no more.”
 By saying, “ A new covenant,” He hath made ¹³
 the first old : Now that which groweth obsolete
 and old ^a, *is* ready to disappear.

THE first tabernacle therefore ^b had also ^{CHAP.}
 ordinances ^c of divine service, and a worldly ^{IX.}
 sanctuary ^d. For the tabernacle was *thus* con- ²
 structed, *viz.* the first *part* ^e, in which *were* the
 candlestick and the table and the shew-bread ;
 which is called the Holy Place. And beyond ³
 the second veil, the tabernacle which is called
 the

^a *i. e.* In the times of the Messiah.

^a Or *whatever grows ancient, and is arrived at old age, γηραστος*, draws near its period, and will soon lose its visible form, and be snatched away from our sight, *εγγυς αφαισμεν*.

^b *Covenant* is here supplied in the *v. Tr.* which does not suit the connection : Besides,

most copies read *σκηνη*, *tabernacle* in this place.

^c *δικαιοσυνας*, literally, *justifications*, *i. e.* ways of becoming righteous.

^d *i. e.* An earthly sanctuary, which was a type of heaven.

^e This was a kind of antichamber to the Oracle or interior tabernacle. See *Exod.* XXV. XXVI. XXVII.

- 4 the Holy of Holies, containing the golden censer, and the Ark of the Covenant overlaid round about with gold; in which *was* the golden pot containing the manna, and the Rod of Aaron which had blossomed, and the Tables of the
- 5 Covenant; and over it the Cherubim of glory shadowing the Mercy-seat^f, concerning which things there is not now *room* to speak particularly. Now, these things being thus prepared, the priests continually went into the
- 6 first^g tabernacle, performing their services: But into the second^h the high-priest only *entered* once a year, not without blood, which he offered for himself, and *for* the sins of ignoranceⁱ *committed* by the people; the Holy Spirit signifying this, that the way into the Most Holy^k was not yet made manifest while the first tabernacle subsisted^l; which *is* a figure^m referring to the time present, in whichⁿ are offered both gifts and sacrifices, which are not able to make the person who performeth the service perfect with
- 9 respect to the conscience, *but consist* only in meats and drinks, and different ablutions and ordi-

^f Or *Propitiatory*, where God exhibited a visible symbol of his propitious presence.

^g *i. e.* The first apartment or Holy Place mentioned in *v. 2*.

^h *i. e.* The Holy of Holies.

ⁱ *αγνοημάτων. Errors, v. Tr.*

^k *i. e.* The real Holy of Holies, or God's immediate presence.

^l *i. e.* While the Jewish

Oeconomy lasted.

^m *i. e.* A kind of allegorical representation, or type, *παράδειγμα*, of the Christian dispensation, displayed at this time.

ⁿ The temple service still subsisted, notwithstanding the Gospel, to which it ultimately referred, had been published for some years, when this Epistle was written.

i. e.

ordinances of the flesh, imposed *on them* until the time of reformation^o. But Christ appearing, a High-Priest of good things to come, in a greater and more perfect tabernacle not made with hands, that is, not of this creation^p, neither by the blood of goats, or of calves, but by his own blood He is entered in once for all into the Holy Places, having obtained eternal redemption *for us*. For if the blood of bulls and goats, and the ashes of a heifer, sprinkled on the unclean, sanctifieth to the cleansing of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself an immaculate *victim* to God, purify your conscience from dead works, that ye may serve the living God? And for this end He is the Mediator of a new Covenant^q, that, death being undergone for the redemption^r of the transgressions against the former Covenant, they who are called might receive the promise of an eternal inheritance. For where a covenant *is*, it necessarily imports the death of that by which the covenant is confirmed^s: For a covenant *is* con-

* *i. e.* Until the Messiah should come, who was to put things in a better situation, by establishing a spiritual worship.

^p *viz.* The heavenly sanctuary above, which is no part of this lower creation, where He intercedes for us, as our great High-Priest, with regard to future and spiritual things.

^q Or Testament; but the Me-

diator of the new Testament, *v. Tr.* is an improper expression, though it is the only place in the N. T. where διαθήκη can be supposed to signify a Testament. But I think Covenant more agreeable to the connection. See the following notes.

^r *i. e.* The expiation, or purchasing pardon for.

^s *i. e.* Of the victim, usually sacri-

- confirmed over the dead; so that it is not valid while that by which it is confirmed liveth.
- 18 Hence, neither was the first *covenant* dedicated
 19 without blood. For when every command was spoken to all the people according to the Law, by Moses, he, taking the blood of calves and goats, with water and scarlet wool and hyssop, sprinkled both the book itself ¹ and all
 20 the people, saying, "This is the blood of the
 21 "covenant which God hath commanded with
 22 "us respect to you;" and the tabernacle, and all the vessels of the service he also sprinkled with
 23 blood: and almost all things are, according to the Law, purified by blood; and without shedding blood, there is no remission ². It was therefore necessary that the copies ³ of things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices
 24 than these ⁴. For Christ is not entered into the Holy Places made with hands, *which were* types of the real ones, but into heaven itself, now to appear in the presence of God for us;
 25 nor yet that he might offer himself frequently, as the high-priest entereth into the *Most Holy*
 26 Place yearly with blood of others ⁵; for then He must

sacrificed at the most remarkable covenants made between God and men. See *v.* 19, 20.

¹ *viz.* The book of the Law, which contained the covenant.

² See *Exod.* XXIV. 8.

³ Or forgiveness of sin.

³ *i. e.* Types or subindications, *ὑποδείγματα*.

⁴ *viz.* With the sacred blood of Christ, a much nobler sacrifice, which these offerings prefigured.

⁵ *viz.* Of the victims which were offered.

⁶ *i. e.*

must have often suffered from the foundation of the world : But now, once for all at the conclusion of the ages ^b, He hath been made manifest for the abolition of sin, by the sacrifice of himself. And as it is appointed to men once to die, and after this the judgement; so Christ, having once been offered to bear the sins of many, shall appear the second time, without sin ^c, for salvation to those who have waited for him.

FOR the Law having a shadow of future ^{CHAP. X.} good things, not the very image ^d of the things, can by no means, by those sacrifices which they continually offered every year, perfect ^e those who come to *them*. For then they would have ^f ceased to be offered; because those who had performed that service, being once purified, would have had no more consciousness of sins ^g. But in them *there is* a yearly commemoration

^b *i. e.* The last of the dispensations God designed to give mankind, namely, that of the Gospel.

^c *i. e.* Not in the likeness of sinful flesh, (Rom. VIII. 3.) as in his humiliation; but in his glorified body, and in the glory of his Father.

^d The Law is here compared to an imperfect representation, or *first sketch* in painting; but the Gospel to a *finished statue*, which exactly resembles the object.

^e So as to remove the moral guilt of their sins, and purify their consciences.

^f Not ceased, *v. Tr.* but the context, I think, makes it necessary to follow the reading in the text, which is supported by several copies, and the Vulgate and Syriac translations.

^g *i. e.* Of the guilt of their past sins; and as for their future offences, one perfect atonement would have extended to them likewise.

- 4 memoration of sins : For *it is* impossible that
 5 the blood of bulls and goats should take away
 6 sins. Therefore, when ^h He is coming into the
 7 world, he saith, " Sacrifice and offering thou
 8 " didest not desire, but thou hast provided me
 9 " a bodyⁱ. In burnt-offerings, and *sacrifices* for
 10 " sin, thou hadst no delight : Then I said, Lo,
 11 " I come (in the volume of the Book it is written
 12 " of me) to do thy will, O God !" Having said
 above, " Sacrifice and offering, and burnt and
 " sin-offerings, thou didest not desire, neither hadst
 " pleasure" *in those things* which are offered by
 the Law ; then He said, " Lo, I come to do
 " thy will, O God !" (He taketh away ^k the
 former, that he may establish the latter) in the
 which Will ^l we are sanctified, by the offering
 up of the body of Jesus Christ once for all.
 And indeed every priest standeth daily minister-
 ing and offering the same sacrifices often, which
 can never take away sins : But this person,
 having offered one sacrifice for sins, hath for
 ever

^h i. e. The Messiah—he saith
 by the mouth of David in *Pf.*
XL. 6, 7, 8.

ⁱ This quotation is according
 to the *LXX.* The Hebrew says
mine ear hast thou opened, or ra-
 ther *bored*; for *boring the ear*,
 and *preparing the body for ser-*
vice, are equivalent phrases, the
 former being the ceremony
 used when a servant dedicated
 himself to the perpetual service
 of his master. See *Exod.* *XXI.*

5, 6. *Deut.* *XV.* 17.

^k i. e. The Messiah by his
 coming *abolishes the former*, viz.
Sacrifices and burnt-offerings,
that he may establish the latter,
 viz. The performance of the
 will of God ; by which we are
sanctified.

^l In the execution of the
 Divine will, or the gracious
 purpose of God to redeem man-
 kind by the death of his son.

ever sat down at the right hand of God; from ¹³
 henceforth waiting until his enemies be made
 his footstool. For by one oblation he hath ¹⁴
 for ever perfected those who are sanctified. *This* ¹⁵
 the Holy Spirit also testifieth to us ^m; for after
 having first said, " This is the covenant which ¹⁶
 " I will make with them after those days, saith
 " the Lord, I will put my laws into their
 " hearts, and I will write them on their minds—
 " I will also no more remember their sins and ¹⁷
 " transgressions." Now, where remission of these ¹⁸
is, there is no more sacrifice for sin.

Having therefore, brethren, full liberty to ¹⁹
 enter into the Holy of Holies by the blood of
 Jesus, the new ^a and living way which he hath ²⁰
 consecrated for us, through the veil ^o, that is
 to say, his flesh; and *having* a Great Priest ²¹
 over the house of God; let us draw near with a ²²
 true heart, in the full assurance of faith, having
 our hearts ^p sprinkled from an evil conscience,
 and our bodies washed with pure water ^q. Let ²³
 US

^a In the passage quoted out of *Jeremiah* above in Chap. VIII. v. 8—12:

ⁿ *νεοκαταρκτος*, i. e. new-discovered, or literally *recently slain*, alluding to the body of Christ that was sacrificed; which does not continue dead like other victims, but ever liveth in heaven.

^o i. e. His body, with which He veiled his Divine glories,

and, as it were, passed through it into heaven, as the high-priest used to pass through the veil from the Holy, to the Most Holy, place.

^p This alludes to the Jewish method of cleansing the polluted, by sprinkling them with the water of purification, &c.

^q In Baptism, as the Jews did before they went into the temple to worship.

• The

us hold fast the profession of our hope^r without wavering^s; for He *is* faithful who hath promised. And let us attend to each other, as an incitement^t to love, and to good works; not relinquishing the assembling ourselves together, as the custom of some *is*, but exhorting *one another*; and so much the rather, as you see the Day^u approaching. For if we sin wilfully^x, after having received the knowledge of the truth, there is no more sacrifice for sins left, but a certain dreadful expectation of judgement, and fiery indignation which is to consume the adversaries^y. Any one who despised the law of Moses^z, died without mercy under two or three witnesses; of how much severer punishment do ye suppose he shall be counted worthy, who hath trampled upon the Son of God, and accounted the Blood of the Covenant, by which he was sanctified,

^r The *v. Tr.* reads *faith*, πιστεως, upon the authority of one single MS. instead of ελπιδος, *hope*.

^s ακλινη, *i. e.* without being moved by, or giving way to, any storm or pressure of temptations; for his fidelity is unquestionable *who hath promised* to support us under them, and abundantly *to reward* our perseverance.

^t Let us *stimulate* each other by our exhortations and example, so as to emulate one another in good works.

^u *viz.* The awful day of

judgement, and also that day of vengeance upon the Jewish nation, which our Lord has described as the terrible emblem of it; the latter being now just at hand.

^x And presumptuously, by apostatizing from the truth of the Gospel, which you had once embraced.

^y *i. e.* The enemies of Christ, and the opposers of his Gospel.

^z *i. e.* Apostatized from the Law by idolatry, &c. *was put to death* on the evidence of *two or three witnesses*, whose hands were first upon him.

^a Hath

sanctified, an unholy thing^a; and hath contemptuously treated the^b Spirit of grace? For we know Him who said^c, “Vengeance *be-*
longeth to me; I will recompense, saith the
 “Lord:” And again, “The Lord will judge^d
 “his people.” *It is* a dreadful thing to fall
 into the hands of the living God^e. But call to
 remembrance the former days, in which, having
 been illuminated^f, ye endured a great conflict of
 sufferings; partly by being made a public spec-
 tacle both by reproaches and afflictions, and
 partly by being partakers with those who were
 so treated: For ye sympathized with me in my
 bonds, and joyfully underwent the plundering
 of your effects; knowing in yourselves, that ye
 have in the heavens a better, and a permanent,
 possession. Therefore cast not away your con-
 fidence^g, which is to be recompensed with a great
 reward. For ye have need of patience; that,
 having done the will of God, ye may receive
 the

^a Hath looked upon the precious blood of Christ as unclean, like that of a common malefactor, insulting his memory as such, and ascribing his miracles to the operation of evil Spirits; as the Jews did, and thereby *sinned against the Holy Spirit*. Compare *Matth. XII. 31, 32. Mark III. 29*, and notes.

^b *i. e.* Blaspheamed him, and his miraculous operations exerted to demonstrate the truth of the Gospel.

^c See *Dent. XXXII. 35, 36*.

^d *i. e.* Will vindicate and avenge, &c. and therefore he will much more punish the injurious contempt offered to his Son and blessed Spirit.

^e Who liveth for ever, and can eternally punish his enemies.

^f By the light of the Gospel, and engaged in the profession of it by baptism.

^g *παρρησιας, i. e.* Your free and courageous profession of the Christian faith, by apostatizing.

- 37 the promise ^h. For *it will be* but a little while,
 and He that is coming ⁱ will come, and will not
 38 delay. Now, “the just shall live by faith; but
 “if he draw back ^k, my soul shall have no
 39 “pleasure in him.” But we are not among
 those who draw back to perdition, but among
 those who believe, to the salvation of the soul.

CHAP. XI. **N**OW, Faith is the confident expectation ^l
 of things hoped for, the conviction ^m of
 2 things which are not seen. For by it the Elders ⁿ
 3 obtained an attested character. By Faith we
 understand that ^o the worlds were framed by
 the Word of God, since the things which are
 seen, were not made by things which do appear.
 4 By faith Abel offered to God a greater ^p sacri-
 fice than Cain, by which he obtained a testi-
 mony that he was righteous, God testifying
 con-

^h Of eternal life and felicity, made by the Author of our Faith.

ⁱ ὁ ὑποσπόμενος. This title is given by the Baptist to the Messiah in *Matth. XI. 3*. Compare *Hab. II. 3, 4*.

^k This is according to the LXX. The phrase in *Hab. II. 4*, according to the Hebrew, is *lifted up*.

^l ἰσχυροῦς. This is the signification of the word in Chap. III. 14. 2 *Cor. IX. 4*, and in *Polybius*.

^m ἰσχυρὸς, *i. e.* Such a plain proof or demonstration, as convinces the understanding, and

engages a man to act according to that conviction.

ⁿ *i. e.* The patriarchs, and the rest of your illustrious ancestors.

^o *i. e.* The worlds, and their several revolutions, &c. (τοὺς αἰῶνας) derive their origin from the invisible God; *since* (ὅτι) this visible creation was not produced by any visible agent.

^p Or *fuller sacrifice*, πλεονεξίας. Cain, probably, offered only the *Mincba* or bread-offering, without a victim; whereas Abel offered both: However, he made a more acceptable oblation. See *Gen. IV. 3, 4, 5*.

concerning his gifts ⁴; and by it, he, being dead, still speaketh ⁵. By faith Enoch was translated, that he should not see death; and he was not found ⁶, because God had translated him; for, before his translation, he had this testimony, that he pleased God: But, without faith, *it is* ⁶ impossible to please *him*; for he that cometh to God ⁷, must believe that He existeth, and *that* He is the rewarder of those who diligently seek him. By faith Noah, being Divinely admonished ⁷ concerning things not yet seen, *and* moved with fear ⁸, prepared an ark for the safety of his family; by which he condemned the world ⁸, and became heir of the righteousness which is by faith. By faith Abraham, being called to go ⁸ out ⁹ into a place which he should afterwards receive for an inheritance, obeyed; and he went out, though he knew not whither he was going. By faith he sojourned in the Land of Promise, ⁹ as

⁴ *viz.* That his offering was accepted.

⁵ By his example; which shews that sincere piety will meet with the Divine acceptance, and be finally rewarded, though it may suffer in this life.

⁶ Any more in this world; being translated to the celestial regions, by that God whom he constantly endeavoured to please.

⁷ And *walketh with God*, as Enoch did, *i. e.* has a holy intercourse with the Deity. See Gen. V. 24.

⁸ See Gen. V. 13. No one had ever seen, or heard of, an universal deluge.

⁹ *i. e.* Being impressed with a pious awe, and fear of the Divine judgements, he *paid a proper regard* to the warning given him, *εὐλαβήσας*.

¹⁰ *i. e.* He furnished out matter of accusation against the unbelieving world, which will finally condemn it.

¹¹ *viz.* To leave his father's house and native land, and travel into a distant country. See Gen. XII. 4.

as a strange country ; dwelling in tents ^a with Isaac and Jacob, the co-heirs with him of the same Promise. For he expected a city ^b having foundations, of which God *is* the builder and maker.

11 By faith also Sarah ^c herself received strength for the conception of seed, and brought forth a child beyond the time of age, because she accounted Him faithful who had promised ^d.
 12 Therefore there sprung even from one, and he in this respect as dead, *so many* as the stars of heaven in multitude, and, as the sand which is on the sea-shore, innumerable. All these died in faith without receiving the promises, but having seen them afar off and been persuaded of *them*, and having embraced *them*, and confessed that they were strangers and sojourners on the earth. For they who say such things, plainly
 13 declare that they seek a country ^e. And indeed if they had been mindful of that from which they came out, they might have had an opportunity of returning *to it*: But now they desired a better, that is, a heavenly country. Therefore God is not ashamed to be called their God ; for
 14 He hath prepared a city for them. By faith
 15 Abra-

^a As a person who had then no settled habitation in that country.

^b *i. e.* A heavenly city, the foundations of which are eternally firm and immoveable, and whose inhabitants are immortal.

^c Notwithstanding some mix-

ture of doubt and suspicion at first. See Gen. XVII. 19. XVIII. 12.

^d To give her a son.

^e πατρίδα, a native country, or the country of their father, in opposition to that in which they were passengers and sojourners.

Abraham, being put to the trial, offered ^f Isaac; even he who had received the promises offered his only begotten *son*, concerning whom it was said, 18
 “In Isaac shall thy seed be called^g,” accounting^h 19
 that God was able even to raise *him* from the dead; from whence also he received him in a figureⁱ. By faith Isaac blessed ^k Jacob and Esau 20
 concerning things to come. By faith Jacob, 21
 when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff^l. By faith Joseph, when he 22
 drew near his end, made mention of the departure of the children of Israel; and gave a charge concerning his bones^m. By faith Moses, 23
 being born, was hidden three months by his parents,

^f His Will made an oblation of his son, when he destined him to the altar. The resignation of an only son was a sacrifice which must have cost him dear, as every tender parent must know.

^g Gen. XXI. 12.

^h Or *reasoning* within himself, λογισαμενος, from Cod's veracity, fidelity, &c.

ⁱ ¹ *απαρχη*. This either implies that Isaac's birth in Abraham and Sarah's old age was *figuratively rising from the dead*; or, according to Dr. Warburton, intimates that the whole transaction was *paraboli- cal* or *typical* of the method which God would take for the salvation of men.

^k He was thoroughly per-

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suaded that God would make good his promises to them; though he did not certainly know how, and was mistaken in the persons of his sons: Hence he oraculously pronounced the future blessings which were to attend his posterity.

^l With which he supported himself as he sat on the side of his bed. See the LXX. Tr. of Gen. XLVII. 31. He “*be- wed himself on the bed's head*” says the *v. Tr.* of the Bible. Probably the Hebrew word *הט* may signify a *bed* and a *staff*; Hence the LXX. and the Syriac Tr. render it by the latter.

^m Gen. L. 25, 26.

D d

H H

parents, because they saw *he was* a beautiful childⁿ; and they feared not the commandment
 24 of the king. By faith Moses, when grown up, refused to be called the son of Pharaoh's daughter,
 25 choosing rather to suffer affliction with the people of God, than to enjoy the temporary
 26 pleasures of sin; esteeming the reproach of Christ^o greater riches than the treasures of Egypt: for he had in view the recompence of
 27 the reward. By faith he left Egypt, not fearing the wrath of the king^p; for he was strengthened^q, as seeing Him who is invisible. By
 28 faith he celebrated the Passover, and the sprinkling of blood^r, that he who destroyed the first-
 29 born might not touch them. By faith they passed^s through the Red sea, as on dry land; which the Egyptians attempting to do, were
 30 drowned. By faith the walls of Jericho fell down,

ⁿ His graceful aspect seemed to promise something uncommon; and they were firmly persuaded that a Deliverer would rise among them. Therefore his parents eluded Pharaoh's cruel edict.

^o The Israelites expected deliverance from slavery, &c. by the Messiah, and probably were reproached and insulted by the Egyptians on that account; of this reproach Moses partook by declaring himself an Israelite.

^p *viz.* Pharaoh, when he charged him on pain of death to see his face no more; boldly predicting the destruction of the

first-born, before he went. *Exod.* X. 28, 29.

^q Or *persisted*, *εναρτησας*, in his dignity and steadiness of conduct.

^r *Exod.* XII. 22.

^s As it appears from 1 *Cor.* X. 5, &c. that God was displeased with some of those who passed through the Red sea; we cannot infer that all the persons, mentioned by name in this chapter as instances of faith, were on the whole in such a state of acceptance with God, as to be entitled to his *everlasting favour*.

down, having been encompassed about seven
 days. By faith the harlot Rahab perished not
 with the unbelievers, having received the spies
 in peace¹. And what shall I say farther? for
 the time would fail me to relate *the actions* of
 Gideon, and Barak, and Samson, and Jephtha,
 and David, and Samuel, and the prophets; who
 by faith subdued kingdoms, practised righteou-
 ness, obtained promises², stopped the mouths of
 lions, quenched the violence of fire, escaped
 the edge of the sword; they were strengthened
 in weakness, became valiant in battle, put to
 flight³ the armies of the aliens. Women re-
 ceived their dead *children* raised to life again⁴;
 and others were tortured, not accepting deli-
 verance⁵, that they might obtain a better re-
 surrection: Others again had trial of mockings
 and scourgings, yea also of bonds and im-
 prisonment: They were stoned, they were sawn
 asunder, were tempted, were slain with the
 sword; they went about in sheep-skins, and
 goat-skins, being destitute, afflicted, tormented;
 (of whom the world was not worthy;) they
 wandered in deserts, and mountains, and in
 dens and caves of the earth. And all these,
 having obtained an attested character by faith,
 did

¹ She firmly believed them to be the servants of the Almighty Jehovah, and that he was able to protect her; therefore she hazarded her own life to preserve theirs.

² *i. e.* Divine promises of the most unexpected events in their

favour, which were exactly accomplished.

³ Or *repelled*, ἐκδιώξαν, the armies of foreign enemies.

⁴ Compare 1 Kings XVII. 22, 23. 2 Kings IV. 36, 37.

⁵ The Apostle seems to refer to 2 Mac. VIII. 11.

- 40 did not receive the promise; God having provided some better *thing* for us, that, without us, they might not be made perfect ^a.

CHAP. XII. **S**ince therefore, we are encompassed with so great a cloud of witnesses ^b, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race ² which is set before us; fixing our eyes upon JESUS, the Author and Finisher of *our* faith ^c; who, for the joy ^d which was set before him, endured the cross, despising the shame, and is seated on the right hand of the throne of God. ³ For consider ^e Him who patiently endured such contradiction of sinners against himself, that ye may not be weary, fainting in your minds. ⁴ Ye have not yet resisted unto blood, struggling ⁵ against sin; and ye have forgotten the exhortation which speaketh to you as to sons ^f, “My “son, despise not thou the chastening of the “Lord, nor faint when thou art rebuked by ⁶ “him: For whom the Lord loveth he correct-
“eth;

^a By the full consummation of their bliss, which will be the accomplishment of the promises of God in Christ.

^b This whole passage alludes to the foot-race in the Olympic games.

^c *Withdrawing our regards* from other objects and fixing them on Him from whom our faith had its beginning, and in whom it will have its consummation.

^d *i. e.* The Joy which he had in view, on account of his saving mankind from perdition, and conferring eternal felicity on them, made him triumph over all the agonies and ignominy of the cross.

^e Or *attentively regard* him, as the great example of suffering innocence; which will support, &c.

^f *Prov.* III. 11, 12.

"eth; and he scourgeth every son whom he
 "receiveth." If ye endure discipline, God treat- 7
 eth you as sons; for what son is he whom the
 father chasteneth not? but if ye are without 8
 chastisement, of which all are partakers, ye then
 are bastards^g, and not sons. Moreover, we 9
 have had fathers of our flesh^h, who corrected
 us, and we revered *them*; shall we not much
 rather be in subjection to the Father of spirits,
 and live? For they indeed, for a few days, cor- 10
 rected *us* as they thought good: but He for our
 advantage, *viz.* that we may be partakers of his
 holiness. Now, all chastening for the present 11
 seemeth not to be *matter* of joy, but of grief;
 nevertheless, it yieldeth afterwards the peaceable
 fruit of righteousness to those who are exercisedⁱ
 by it. Therefore "straiten the hands which 12
 "are remiss, and the knees which are relaxed^k:"
 And make straight paths for your feet, that what 13
 is lame may not be turned out of the way, but
 may rather be healed. Pursue peace with all 14
 men, and holiness, without which no man shall
 see the Lord; looking diligently to it, lest any 15
 one fall short of the grace of God; lest any root
 of bitterness^l, springing up, occasion trouble, and
 by

^g Whose education is generally neglected by their parents, *not as legitimate sons.*

^h *i. e.* Of our bodies; who are contrasted to the great *Father of our Spirits* or souls, from whom the immortal part of us is derived.

^{i. e.} Strengthened, instructed, and edified.

^k *παρολιθυμένα, soluta.* See *I/a.* XXXV. 3. The terms in this and the following verse are agonistical.

^l Compare *Deut.* XXIX. 18, where *שן* signifies a poisonous plant,

16 by it many be defiled; lest there *be* any for-
 17 nicator, or profane person, like Esau, who for
 one meal gave away his birth-right^m. For
 ye know, that afterwards, when he said
 would have inherited the blessing, he was re-
 18 jected; for he found no room for repentanceⁿ,
 though he earnestly sought it with tears.

18 For ye are not come to the tangible mountain^o
 which burned with fire, and the thick cloud,
 19 and darkness and tempest, and to the sound of
 a trumpet, and the voice of words^p, which they
 who heard, entreated that the word might not
 20 be spoken to them any more. For they were
 not able to bear that which was given in charge,
 “ And if so much as a beast touch the moun-
 “ tain, it shall be stoned, or thrust through with
 21 “ a dart^q.” And so awful was that which
 appeared, *that* Moses said, I exceedingly fear
 22 and tremble. ^r But ye are come to mount Sion^s,
 and to the city of the living God, the heavenly

Jeru-

plant, which taints every vege-
 table that grows near it, and is
 applied to apostates.

^m There were religious, as
 well as civil, advantages an-
 nexed to the right of *primogeniture*.

ⁿ Since the blessing was al-
 ready pronounced in favour of
 Jacob, as the first-born, and
 could not be revoked. See Gen.
 XXVII. 34—38.

^o *i. e.* Which was the object
 of touch; whereas heaven is
 not the object of our corporeal
 senses. If there was any MS.

to support it, I should read *οὐ
 ψαλαφρυσιν*, which was not to
 be touched. See Exod. XIX. 13.
 The word *ορει*, *mountain*, is not
 in the *Alex.* MS.

^p See Exod. XIX. 18, 19.

^q Exod. XIX. 12, 13.

^r Instead of *αλλα*, *but*, the
Alex. MS reads *ου γαρ*, &c. *for*
ye are not come, &c.

^s *q. d.* Ye are come to milder
 and more gentle discoveries of
 the Divine presence, like those
 on mount Sion, *i. e.* in the tem-
 ple at Jerusalem, which was a
 type of heaven.

^t The

Jerusalem, and to myriads of angels; to the
 general assembly and church of the first-born[†]
 who are enrolled in heaven, and to God the
 Judge of all, and to the spirits of the righteous
 who are made perfect, and to Jesus the Me-
 diator of the New Covenant, and to the blood
 of sprinkling, which speaketh better things than
 that of Abel[‡]. See that ye do not reject Him
 who speaketh. For if they escaped not who
 refused him who gave forth oracles[§] on earth,
 much more *shall we not escape*, if we turn away
 from him who *speakes* from the heavens,
 whose voice then shook the earth; but now
 he hath promised, saying[¶], “ Yet once more
 “ I shake not the earth only, but also the
 “ heaven.” And this *expression*, “ Yet once
 “ more,” signifieth the removal of the things
 shaken, as of things which were constituted,
 that those things which cannot be shaken may
 remain. Therefore, as we have received a
 kingdom which cannot be shaken, let us have
 grace, by which we may serve God acceptably
 with reverence and pious awe. For our God *is*
 a consuming fire[‡].

L E T

[†] The first-born, under the Law, were peculiarly appropriated to God, and heirs of a double honour and inheritance.

[‡] The blood of Abel cried for vengeance; whereas the blood of Christ cries aloud for pardon and forgiveness.

[§] Or *being divinely inspired*,

spoke, &c. viz. Moses.

[¶] By the prophet Haggai, chap. II. 6. This represents the change of the Mosaic economy, for that of the Gospel.

[‡] *viz.* Against those who presumptuously violate his laws, and contemn, or apostatize from, his Gospel.

CHAP.
XIII.

LET brotherly love continue! Be not forgetful of hospitality; for by that, some have, without knowing it, entertained angels. Remember those who are in bonds, as bound with them; *and* those who suffer ill-treatment, as being yourselves also in the body^a. Marriage *is* honourable in all, and the bed undefiled: but fornicators and adulterers God will judge. Let your behaviour be free from covetousness; being contented with such things as ye have: for He hath said^b, "I will never leave thee nor forsake thee:" So that we may take courage to say, "The Lord *is* my helper, and I will not fear what man shall do unto me^c." Remember those that have presided over you, who have spoken to you the word of God; whose faith imitate, considering the end of their conversation.

JESUS CHRIST *is* the same yesterday, and to-day, and for ever^d. Be not carried about by various and strange doctrines^e; for *it is* a good thing that the heart be established in grace, not with

^a *i. e.* Members of the same body, and therefore ought to sympathize with them; or sharing the same common infirmities of human nature, which this frail body is liable to.

^b In *Isa.* I. 5.

^c The original is very emphatical, *οὐ μὴ σὲ ἀπο, οὐδ' οὐ μὴ σὲ εγκαταλίπω.*

^d See *Ps.* LVI. 4, 11.

^e Therefore he will for ever support, and finally reward you; though the most faithful ministers of the Gospel are removed from you by death. Let this be a powerful engagement to adhere to his religion in its genuine purity.

^f Of Judaizing teachers, &c.

with meats, which have not profited those who have observed *them*. We have an altar of which 10 they have no right to eat who perform the service of the tabernacle. For the bodies of 11 those animals, whose blood is carried into the Holy place by the high-priest *an offering* for sin, are burned without the camp^g. Wherefore 12 Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let 13 us therefore go out to him without the camp, bearing his reproach; for we have here no 14 permanent city^h, but we seek one to comeⁱ. By him therefore let us continually offer the 15 sacrifice of praise to God, that is, the fruit of the lips, giving thanks to his name. But^k be 16 not forgetful of doing good, and communicating; for God is delighted with such sacrifices.

Obey those who preside over you^l, and submit 17 yourselves *to them*; for they watch for your souls, as those who must render an account; that they may do it with joy, and not with 18 groaning; for that *is* unprofitable for you^m. Pray
for

^g At the first in the wilderness, and afterwards without the walls of Jerusalem.

^h So that our abode on earth may be considered as an encampment in moveable tents, like those of the Israelites in the wilderness.

ⁱ *viz* That heavenly city, which will be our everlasting future abode, into whose temple Jesus is entered as our great

High-Priest. *By him therefore, &c.*

^k *q. d.* Let us not, however, acquiesce entirely in prayers and praises; but let us practise liberality and other good works.

^l As your spiritual guides, *ἐκπορευόμενοι*.

^m Your perverseness and ill-treatment of the ministers of Christ will be more detrimental to yourselves than to them; *hence*

for us; for we are persuaded that we have a good conscience, being determined in all things to
 19 behave honestly ^a: and I beseech you the more earnestly to do this, that I may be restored to you the sooner.

20 Now, may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of the
 21 everlasting covenant, make you perfect in every good work, that ye may perform his will! producing in you that which is well-pleasing in his sight through Jesus Christ; to whom *be* glory for ever and ever! Amen.

22 Now, I entreat you, brethren, bear the word of exhortation; for I have written an epistle to
 23 you with brevity. Know that *our* brother Timothy is set at liberty; with whom, if he
 24 come shortly, I will see you. Salute all those who preside over you, and all the saints. They
 25 of Italy salute you. Grace *be* with you all! Amen.

^asince they must, though with last day.

reluctance and grief, give an ^a And in an honourable, fair, impartial account of you at the and reputable manner, καλως.

The general Epistle of J A M E S.

The Epistle of St. James, and the six following Epistles, have been commonly stiled Catholic or General; because most of them are inscribed, not to particular churches or persons, but to the Gentile or Jewish converts dispersed over the whole world, or at least in various countries. As this Epistle plainly intimates (chap. V. 1—8.) that the destruction of Jerusalem was near, which happened in A. D. 70, this Epistle could not be written by James the Elder, who was beheaded by Herod A. D. 44. Hence we may conclude that it was written, about the year 60, by James the Less, the son of Alphaeus or Cleophas, who was called the brother, i. e. the kinsman of our Lord, and is expressly numbered among the twelve Apostles. See Mat. X. 2, 3. Mark III. 17, 18. This James chiefly resided at Jerusalem; and as he presided over the churches of Judea, to the inhabitants of which he had confined his personal labours; he endeavours, in this Epistle, to extend his services to the Jewish Christians who were dispersed in more distant regions. For this end, there are two points which the Apostle principally aims at in this Epistle, viz. to correct those errors both in doctrine and practice, into which the Jewish converts

converts had fallen, and which might otherwise have produced fatal consequences; and to establish the faith, and animate the hope, of sincere Believers, both under their present and approaching sufferings. These two points are here treated jointly or distinctly, as occasions naturally offer, in the free Epistolary manner.

CHAP. **J**AMES^a, a servant of God, and of the

1. Lord Jesus Christ; to the Twelve Tribes in the dispersion^b, greeting.

2 My brethren, account it all joy, when ye fall
3 into various trials; knowing that the trying of
4 your faith produceth patience: and let patience
5 have *its* perfect work, that ye may be perfect
6 and complete, being deficient in nothing. If
any of you want wisdom^c, let him ask *it* from
God, who liberally giveth to all, without up-
braiding^d; and it shall be given him. But let
him ask in faith, doubting nothing; for he that
fluctuateth is like a wave of the sea, driven on
7 and tossed by the wind. Let not that man
there-

^a *viz.* James the Less, who is said to have succeeded James the Elder as Bishop of Jerusalem, after the latter was beheaded by Herod, *Acts* XII. 2, 17.

^b It appears from Josephus, Philo, and Tally, that the Jews were dispersed abroad, and that considerable numbers of them were to be met with

in almost all parts of the world; as they are at this day.

^c So as to be incapable of discerning his duty in the critical hour of trial and persecution, *Let him pray to God for farther supplies, &c.*

^d Any of those who present such petitions to Him, with the frequency or importunity of their addresses.

^e *i. e.*

therefore think that he shall receive any thing
 from the Lord. A double-minded man ^e is 8
 unstable in all his ways. Let the brother of 9
 low degree rejoice in his exaltation^f; but the 10
 rich in his humiliation^g, because he shall pass
 away as the flower of the grass. For the 11
 sun being risen with a scorching heat^h, drieth
 up the grass, and the flower of it falleth, and
 the beauty of its form is perished; even so shall
 the rich man fade away in his progressⁱ.
 Blessed is the man who patiently endureth 12
 temptation; for, being approved, he shall receive
 the crown of life, which the Lord hath pro-
 mised to those who love him^k.

Let no one who is tempted say, I am tempted 13
 by God; for God is incapable of being tempted
 by evils, neither doth He tempt any man.
 But every one is tempted, who is allured by his 14
 own concupiscence, and ensnared^l. For indeed 15
 concupiscence, having conceived, bringeth forth
 sin;

^e *i. e.* One whose mind is divided between God and the world, between *hope*, in the Divine goodness and veracity, and *despair* of his mercy; doubting God's ability and will, to grant his petitions.

^f To the dignity of a Christian.

^g *i. e.* In the humility of his mind, from the consideration of the precariousness of riches and life itself.

^h *viz.* In the summer. It then dries up the grass which, in

the spring, flourished with a beautiful verdure. *No flower* is here added in the *v. Tr.* which is not only unnecessary, but obscures the sense of the original.

ⁱ Or course through human life, *πορεία*.

^k And shew their love by such fidelity and zeal, under trials and temptations.

^l *ελεγχόμενος και δολιχαζόμενος* allude to the method of drawing fish out of the water with a hook, concealed under a bait.

sin; and sin, when it is finished ^m, engendereth death.

16 Therefore ^a be not deceived, my beloved
17 brethren! Every good gift, and every perfect
gift ^o, is from above, descending from the Fa-
ther of lights ^p, with whom there is no variable-
18 ness, nor shadow of turning ^q. He, of his own
will, generated us by the word of truth, that
we might be a kind of first-fruits of his crea-
tures.

19 Therefore, my beloved brethren, let every
man be swift to hear ^r, slow to speak, slow to
20 wrath. For the wrath of man worketh not the
21 righteousness of God. Therefore laying aside
all turpitude and over-flowing of malignity, re-
ceive

^m Or *perpetrated*, ἀποκαταστασας. The word is used in this sense by Polybius.

^a μὴ οὐν. Alex. MS. which makes the connection plainer. οὐν is omitted in other copies.

^o This is an hexameter verse in the original, *viz.*

πᾶσα δοσις ἀγαθὴ, καὶ πᾶς
δωρημα πατρὸς.

The whole verse 17 may be translated poetically as follows:

*All good bestow'd, and every
perfect gift*

*Is from above, descending
from the Source*

*Of light unchangeable, and
without shade.*

^p This phrase seems to allude to the heathens calling the sun the *Father* and Author of light;

whereas that glorious luminary, dark in itself like the lunar globe, derives its effulgence from the great Author and giver of every good, and every excellence, observed in the creation.

^q τροπῆς ἀποσπασμα seems to be an astronomical phrase, relating to the different aspects of the sun, as it moves from one tropic to another, from the meridian to the horizon and *vice versa*; which causes the shadows to vary. But the great Father of the luminaries of heaven always shines with dazzling glories, in full meridian blaze.

^r The instructions of God's word, which we, who are separated from the unbelieving world, happily enjoy.

^s παρα-

ceive with meekness the ingrafted word, which
 is able to save your souls. But be ye doers, of 22
 the word, and not hearers only, deceiving^a your
 own selves. For if any one be a hearer and 23
 not a performer of the word, he is like a man
 beholding his natural face in a mirror^b; for he 24
 beholdeth himself, and goeth away, and im-
 mediately forgetteth what manner of person he
 was. But he who^c attentively looketh into the 25
 perfect Law of liberty^x, and continueth *in it*,
 this man not being a forgetful hearer, but a
 doer of the work, he shall be blessed in his
 performance^y. If any one among you seemeth 26
 to be religious, not bridling his tongue, but de-
 ceiving his own heart^z, the religion of this man
 is vain. Pure and undefiled^a religion before 27
 God, even the Father, is this, To^b superintend
 orphans and widows in their affliction, *and* to
 keep himself unspotted^c from the world. M Y

^a παραλογίζομαι ἑαυτοῖς, i. e. *Imposing upon yourselves* by sophistical arguments, as if hearing the word, without practising it, were sufficient to save you.

^b ἐν ὀπίρῳ. *Glass, v. Tr.* But the ancients made use of metalline *specula*, which did not represent objects so perfectly as looking-glasses, which are a modern invention.

^c παρακλῆσις, *slopes down*, as it were, to consider it with the greater earnestness.

^x i. e. The Gospel, which frees us from slavery, and entitles us to a filial relation to God, by adoption.

^y Of the will of God, ac-

cording to his word.

^z By vainly imagining himself a religious man, while he indulges his propensity to calumny, detraction, bitter invectives, about religious differences, &c.

^a Or *clear, and free from flaws* or clouds; alluding to precious stones. Such a religion is a more acceptable *service paid to the Deity*, θυσία, than whole hecatombs of burnt-offerings.

^b ἐπισκεπτομαι implies not only *seeing* and *conversing* with them; but likewise *over-seeing* them, and providing for their subsistence, &c.

^c From those bad practices, and

- CHAP. II. **M**Y brethren, hold not the faith of our glorious Lord Jesus Christ, in a respect of persons^d. For if a man cometh into your assembly^e with a gold ring on his finger, in a splendid dress, and there cometh in also a poor man in sordid apparel; and ye shew respect to him who weareth the gay clothing, and say to him, Sit here in an honourable place; and say to the poor man, Stand thou there, or sit here under my footstool; and distinguish not^f in yourselves; you even become Judges whose reasonings are bad. Attend, my beloved brethren! Hath not God made choice of the poor of this world^g to be rich in faith, and heirs of the kingdom which he hath promised to those who love him?— But ye have dishonoured the poor. Do not the rich men tyrannize over you? do they not also drag you to the tribunals? do not they blaspheme the honourable name^h by which ye are called?

and fashionable vices, which so generally prevail in the world.

^d *i. e.* With a partiality to the characters and external circumstances of men; considering that the meanest Christian should be highly esteemed, for the relation he stands in to the *Lord of glory*, whose faith he professes, and is ready to venture his life in its defence.

^e Or *synagoge*, συναγωγή.

^f *viz.* According to the different moral characters of these two

persons, but according to their outward appearance. Such a wrong judgement or determination shews that *you reason badly*, *εγινσθε κριται διαλογισμων πονηρων*.

^g Here seems to be an Ellipsis; *εἰς το ναῖν, to be*, or *γαμοῦσαι*, being understood in this place.

^h *viz.* The illustrious name of Christ, from whom you derive the venerable appellation of Christians.

called? If ye fulfil the Royal¹ law, according
 to the Scripture, *viz.* 'Thou shalt love thy
 'neighbour as thyself;' ye do well: But if
 ye *partially* accept persons, ye commit sin, and
 are convicted by that law as transgressors. For
 whoever shall keep the whole law, but shall
 offend in one *point*, he is^k guilty of all. For
 He who saith, "Thou shalt not commit adul-
 "tery;" hath also said, "Thou shalt do no
 "murder." Now if thou art not an adulterer,
 but committest murder, thou art a transgressor
 of the Law. So speak ye, and so act, as those
 who are to be judged by the Law of liberty^l.
 For he shall have judgement without mercy,
 who hath not practised mercy; and mercy re-
 joiceth^m against judgement.

What advantage *is it*, my brethren, if any
 one say that he hath faithⁿ, but hath not works?

Can

¹ Christ, our King, calls this law of loving one another, his *commandment* by way of eminence; which therefore ought, with a kind of *regal* authority, to govern our actions, &c.

^k *He is in effect guilty, &c.* if he habitually transgresses one precept, especially that of *Love*, mentioned in *v.* 8. Thus a person who committeth but one capital crime would as surely suffer death, as if he had committed all that ever were prohibited in that light; for it is certain, that he disregards the authority of the Law-giver, which has equally established every precept.

VOL. II.

^l *i. e.* The Gospel, which has set us at liberty from the bondage of the Jewish ritual, and the slavery of sin and Satan.

^m Or *glorieth* against, *κατα-καυχεται*, *i. e.* triumphs over the rigour of justice, and will embolden our hopes when we are judged by that merciful Saviour, whom we have resembled in that amiable virtue.

ⁿ The Apostle by the word *Faith* here means simply an assent to the truth of the Gospel, *without determining whether it be, or be not, efficacious*; and then declares that if this assent does not produce *good works*, *i. e.* the solid virtues of the heart

E c

and

- 15 Can faith ° save him? If a brother or sister be
 16 naked, and destitute of daily sustenance, and
 one of you say to them, Depart in peace, be
 warmed, and fed to the full ^p, but ye give them
 not those things which are necessary for the
 17 body; what *doth it profit them?* Just so faith, if
 18 it hath not works, being by itself, is dead. But
 one ° may say, ‘Thou hast faith, and I have
 ‘ works: shew me thy faith’ without thy
 ‘ works, and I will shew thee my faith by my
 19 ‘ works. Thou believest that there is one God;
 ‘ thou doest well: even the demons believe and
 20 ‘ tremble! But wilt thou know, O vain man,
 21 ‘ that faith without works is dead! Was not
 ‘ Abraham our father justified by works, when
 ‘ he offered his son Isaac upon the altar?’
 ‘ Thou

and life, it cannot be accepted by God for justification. See v. 17. But St. Paul by *Faith* means a cordial and *vital assent* to divine truths, which *influences* the heart to a holy temper; and which, according to the Covenant of Grace, entitles a man to Divine acceptance, without observing the *Mosaic ceremonial law*, and previous to those good works, which will naturally be the fruit of it.

° viz. Such a faith as is described above, which was extolled in the Apostle's days, as it is by modern enthusiasts in ours. See the last note.

^p g. d. I pity you; but go your way, and I wish you may meet with food and clothing

elsewhere.

¶ i. e. A person who is better instructed in the Christian religion.

‘ Some copies instead of *χαρις* read *εξ τῆς ἰσχύος*; but I think it erroneous. I chose to follow the *Alexandrian MS.* which has the former reading, as more agreeable to the Apostle's argument, &c.

° In expectation of the full display of the wrath of God, at the final judgement.

‘ In consequence of that full persuasion of the accomplishment of the Divine promises, though the command he had just received from heaven seemed entirely to clash with it.

‘ Thou seest how faith co-operated with his
 ‘ works, and by works faith was perfected;
 ‘ and the Scripture was fulfilled, which faith ^u,
 “ Abraham believed God, and it was imputed
 “ to him for righteousness:” and he was called
 ‘ the Friend of God ^x.’ You see then that a
 man is justified by works, and not by faith only.
 In like manner also, Rahab the harlot ^y, was she
 not justified by works, when she received the
 spies, and sent them out another way? For as
 the body ^z, without the spirit, is dead; so faith,
 without works, is also dead.

MY brethren, be not many teachers ^a, know-
 ing that we ^b shall receive the greater judge-
 ment: For we all commit many faults. If any
 one

^u See *Gen.* XV. 6. This very text is quoted by St. Paul (*Rom.* IV. 3.) to prove that *Abraham was justified by faith*; which plainly shews that the faith by which Paul says he was justified, included good works in that faith, as a certain *principle* from which they flow.

^x Compare *Isa.* XLI. 8.
^z *Chron.* XX. 7.

^y Who had been a harlot, but afterwards reclaimed by Divine Grace. She was so fully persuaded of the accomplishment of the divine judgements denounced against her country (*Josb.* II. 9, 10, 11.) that she preserved the spies at the hazard of her life.

^z As a dead carcase, that is not animated by a living soul,

tends to putrefaction and dissolution; so faith without works is a lifeless principle, and can never be productive of life.

^a διδασκαλοι, *Masters*, v. *Tr.*
 But the Apostle seems to warn the Jewish converts against assuming the office of Teachers, without due qualifications, &c. especially as many of them were apt to adulterate the purity of the Gospel with vain ceremonies and traditions.

^b We who are teachers, or ministers of Christ, shall meet with a stricter judgement (κριμα) at the last day; and since we are all subject to frailties and infirmities, we ought to think with awe of the exact trial we are to undergo.

one offend not in word, he *is* a perfect man ^c,
 3 *and* able also to bridle in the whole body. Be-
 hold, we put bits in the mouths of horses that
 they may obey us; and we turn about their
 4 whole body. Behold also how the ships, though
 they are so large, and driven by fierce winds,
 are turned about by a very small helm which
 way soever the impulse of the pilot directs:
 5 Even so the tongue is but a little member, yet
 boasteth great things ^d. Behold how great a
 6 quantity of wood a little fire ^e kindleth! The
 tongue also *is* a fire, a world ^f of iniquity. The
 tongue is so set among our members, that it
 defileth the whole body, and inflames the circle
 7 of nature; and is set on fire by hell. Now ^g,
 every kind of wild beasts and birds, of reptiles,
 and marine animals, is tamed, and hath been
 8 tamed, by mankind: But no man can tame the
 tongue ^h; an unrestrainable evil, full of deadly
 9 poison! By it we bless God, even the Father;
 and by it we curse men, who are made after the
 10 similitude of God. Out of the same mouth
 proceedeth the blessing, and the curse. My bre-
 11 thren, these things ought not so to be. Doth a foun-

^c *i. e.* Hath attained to a high degree of perfection, and is fit for the pastoral office.

^d *i. e.* Performs great exploits, and pretends, with great reason, to have a considerable influence upon the world.

^e *i. e.* A little spark of fire kindles into a blaze.

^f Or, *the adorning*, *κοσμος*, of

unrighteousness; alluding to those *specious colourings*, with which impious men conceal their wickedness.

^g *γὰρ* seems to be an expletive in this place, as it frequently is in the N. T.

^h *viz.* The tongue of another, nor even his own without great difficulty.

fountain from the same aperture send forth sweet *water* and bitter? Can a fig-tree, my brethren, bear olives; or a vine, figs? so no fountain *can* yield both salt water and fresh.

Who *is* a wise and knowing man among you? let him shewⁱ, by a good behaviour, his works, with the meekness of wisdom. But if ye have bitter envying^k and contention in your hearts, do not boast and lie^l against the truth. This is not the wisdom which cometh from above; but *is* earthly, sensual, demoniacal. For where envying^m and strife *is*, there *is* confusion, and every evil work. But the wisdom which is from above, is first pure; then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy. Now the fruit of righteousness is sown in peace for those who make peace.

FROM whence *are* wars and fightings among you? *are they* not hence, *viz.* from your lusts, which war in your members? Ye covet, and have not; ye kill, and desire to possess, and are not able to obtain: ye fight and wage war; yet ye have not, because ye do not ask: Ye ask, and do not receive, because you ask amiss, that ye may squander away upon your lusts. Ye adul-

ⁱ Let him shew himself to be possessed of true wisdom and knowledge, by good works and humility.

^k Or rigorous zeal, ζήλος, which causes contention, and

animosities.

^l Do not falsely boast of your improvements in Christianity.

^m ζήλος. Where zeal is joined with contention, there is, &c.

- adulterers, and adulteresses! do ye not know that the friendship of the world ^a is enmity against God? whoever therefore will be a friend ^o of the world, is adjudged to be an ^p enemy of God. Do you think that the Scripture saith in vain ^q, The spirit which dwelleth in us lusteth to envy? But he giveth greater grace ^r: therefore it is said, "God opposeth the proud; but he giveth grace to the lowly." Submit yourselves, therefore, to God. Resist the devil, and he will fly from you: Draw near to God, and he will draw near to you. Cleanse *your* hands, ye sinners! and purify *your* hearts, ye double-minded! Be sensible of your misery, and mourn, and weep: let your laughter be turned into mourning, and *your* joy into heaviness ^s! Humble ^t yourselves before the Lord, and he will exalt you.
- 11 Brethren, do not speak evil of one another; he that speaketh evil of *his* brother, and judgeth *his*

^a *i. e.* The withdrawing our best affections from God, to whom they are due, and placing them upon worldly objects, is a kind of spiritual adultery, and creates an aversion to God and spiritual things.

^o *i. e.* He that places his love and affection on the world, and its vitious enjoyments.

^p *καθίσταται εχθρός, &c. i. e.* is now declared and adjudged beyond controversy, to be an enemy of God. See Barrow's Works, Vol. I. p. 228.

^q Compare Gen. VI. 5. Numb. XI. 29.

^r To check the natural propensity of our desires to evil; but we must suppress our pride, and learn humility to qualify ourselves for the Divine assistance. See Prov. III. 34.

^s *καταφθίει* signifies a *dejected countenance* expressing a mixture of *shame and sorrow*.

^t Or, *lay yourselves low, ταπεινωσθε, and he will raise you up from your prostrate condition.*

^u With

his brother^a, speaketh evil of the law, and judgeth the law: now if thou judgest the law, thou art not a performer of the law, but a judge. There is one Law-giver, who is able to save, and to destroy:—Who art thou *then* that judgest another^x? 12

Go to now, ye who say^y, ‘To-day, or to-morrow, we will go into such a city, and spend a year there, and traffick and get gain;’ whereas ye know not what *shall happen* on the morrow. For what *is* your life?—It is even a vapour which appeareth for a short time, and then vanisheth away. Ye *ought*, on the contrary, to say, ‘If the Lord will, we shall live, and do this or that:’ But now ye rejoice in your boastings^z; all such rejoicing is evil. Therefore to him who knoweth to do good, and doeth it not; to him it is sin^a. 13 14 15 16 17

GO to now, ye rich men, weep and howl for your miseries which are coming upon you^b! Your riches are corrupted, and your garments are 2

^a With a rash severity, contradicts the law which forbids such rash censures, and condemns it as unquitable.

^x And presumeth to usurp the authority of the supreme and universal Legislator.

^y i. e. You are immersed in worldly schemes, the accomplishment of which engrosses all your time and thoughts.

^z i. e. You take pleasure in this arrogant and confident manner of speaking; without

expressing a due sense of Divine providence.

^a So that your boasted wisdom and knowledge will nothing avail you, unless your practice be agreeable to it. See above, chap. III. 13.

^b The Apostle seems to allude here to the approaching destruction of Jerusalem; for the sufferings of the *rich* were immensely great during the Jewish war. See *Joseph Bell. Jud.* lib. V. chap. 20, 30. IV. 19.

E e 4

^c Which

- 3 are moth-eaten : Your gold and silver ^c are cankered ; and the rust of them shall be a witness against you, and shall consume your flesh as it were fire : Ye have laid up treasures for the last
- 4 days ^d. Behold, the wages of the labourers who have reaped your fields, which hath been fraudulently kept back by you, crieth ^e out ! and the out-cries of those who have gathered in your harvest are entered into the ears of the Lord of
- 5 Sabbaoth ^f. Ye have lived delicately and luxuriously on the earth, and been wanton ; ye have pampered your hearts as for a day of slaughter ^g.
- 6 Ye have condemned, ye have murdered the righteous *ONE* ^h : he doth not resist you.
- 7 Be patient therefore ⁱ, brethren, until the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth ; having long patience with respect to it, until he
- 8 receive the former, and the latter rain ^k. Do ye also exercise patience ; fortify your hearts ;
for

^c Which ought to have brightened by a generous and useful circulation, have been hoarded up till they have contracted rust.

^d Which are now coming, when the enemy shall seize and dissipate your treasures, which will cause you to pine and waste away with grief and vexation ; so that your wealth may be said to *consume* your flesh.

^e To heaven for vengeance on your injustice.

^f *i. e.* The Lord of Hosts, who has legions of angels at his command, to execute vengeance

on the unjust oppressor.

^g *i. e.* Like fatted beasts, destined for slaughter.

^h *viz.* The Son of God ; who doth not yet *set himself in battle-array against you* (*αντιτασσεται*) with that display of power, which he can, and will, exert against his opposers and murderers.

ⁱ *viz.* You who suffer persecution, and are oppressed.

^k *i. e.* The vernal and autumnal rains, (which were periodical in Judea, &c.) to bring the grain to perfection.

for the appearance of the Lord draweth near. Grudge¹ not against one another, brethren, lest ye be condemned^m; behold, the Judge standeth before the door! My brethren, take the prophets who have spoken in the name of the Lord, for an example of suffering ill-usage, and of patience. Behold, we esteem those happy who patiently endureⁿ. You have heard of the patience of Job, and have seen the end^o of the Lord; that the Lord is full of compassion, and of tender mercies^p. But above all things, my brethren, swear not^q, neither by heaven, nor by the earth, nor with any other oath: but let your yea, be yea^r; and your nay, nay; that ye may not fall under condemnation^s. Is any one among you afflicted? let him pray: Is any one chearful? let him sing psalms. Is any one sick among you? let him call for the Elders of the church; and let them pray over him^t, anointing him with

¹ *ἡν ἰσαχίς, i. e. do not groan in secret*; be not inwardly incensed against each other, and by a malignity of temper, re-pine at one another's superior advantages, &c.

^m For your malicious designs, though never put in execution. See the last note.

ⁿ *i. e.* Who patiently bear trials, &c.

^o *i. e.* The end which the Lord had in view in afflicting him, which was to perfect him by sufferings, &c. See Job XLII. 7.

^p Since it is with the bowels of an affectionate father, that he

corrects his beloved children.

^q The Jews were very apt to swear upon trifling occasions; and would probably be more so when they contended with each other, and were impatient under sufferings.

^r *i. e.* Use only a simple affirmation or negation. Compare Mat. V. 37.

^s For profaning the name of God, and lessening the solemnity of an oath.

^t This unction, attended with the prayer of faith, probably wrought extraordinary cures while miraculous powers con-

with oil in the name of the Lord: And the prayer of faith shall save^v the sick, and the Lord shall raise him up; and if he hath committed
 16 sins^x, they shall be forgiven him. Confess^y your faults one to another; and pray one for another, that ye may be healed. The prayer of a righteous man, offered up with energy, ^z is of great
 17 efficacy. Elijah was a man subject to the same infirmities with us: and he prayed earnestly^a that it might not rain; and it rained not upon
 18 the earth for three years and six months. And he prayed again; and the heaven gave rain, and the land put forth its fruit.

19 Brethren, if any one among you^b should err
 20 from the truth, and one convert him; let him know, that he, who converteth a sinner from the error of his way, shall save a soul from death, and shall cover^c a multitude of sins.

joined in the church. The extreme unction of the Romanists is very different from this; since it is never administered for cure, but, on the contrary, when life is despaired of.

^v i. e. Recover the sick person.

^x Which have brought this sickness upon him by way of extraordinary punishment. Compare 1. Cor. XI. 30.

^y When you are conscious of any blameable conduct towards each other, do not persist in it, but frankly acknowledge it by confessing what you have done amiss; and if a brother who has injured you, be under God's afflicting hand, pray that he may recover. This mutual acknowledgement of faults, &c.

is very different from the auricular confession to the priest, which is practised in the church of Rome.

^z Or wrought by the energy of the Spirit, ενεργουμένη.

^a προσευχήν ενεργησάτο, prayed with a prayer, is an Hebraism.

^b Or wander and stray (πλανηθῇ) from the paths of the Truth, and one turn him back (ἐπιστρέψῃ) from his devious wanderings, into the way of truth, &c.

^c He shall, as it were, draw a veil over the sins not only of the converted person, but also over his own; so that when he comes to be judged, God will be indulgent to him, and turn away his face from his unavoidable sins and imperfections.

The

The First general Epistle of P E T E R.

This Epistle, as appears from some passages in it, (See the note on chap. I. 1.) seems to have been written to the Jews and Jewish proselytes dispersed in Pontus, Galatia, &c. to some of whom St. Peter had preached the Gospel at Jerusalem on the day of Pentecost. The design of it was, to induce the Christian converts, to whom it is addressed, to behave themselves inoffensively to all men, and in all respects worthy of their holy profession; and to support them under the severe persecutions and fiery trials they had already endured, and were likely to undergo, by the noblest considerations which the Gospel could suggest. As for the date of this Epistle, it was probably written about A. D. 61, and the 7th year of Nero; and this is the medium between the earlier date assigned to it by some, and the later by other ecclesiastical writers.

PETER an Apostle of Jesus Christ, to the CHAP.
 elect strangers of the dispersion in ¹ Pontus,
 Galatia, Cappadocia, Asia, and Bithynia; elect ²
 accord-

¹ These seem to be the mixed multitude mentioned in Acts II. 5—11, consisting of Jews and Jewish proselytes who were strangers at Jerusalem, but had resorted thither to the feast of

Pentecost; and are there said to come from Pontus, Asia, Cappadocia, &c. Upon Peter's preaching the Gospel to them, about 3000 of them were converted. Acts II. 41.

^b By

according to the fore-knowledge of God the Father, by sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ^b: Grace and peace be multiplied to you.

- 3 Blessed *be* God, even the Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a lively hope by the resurrection of Jesus Christ from the dead ;
- 4 to an incorruptible, and undefiled^c, and unfading inheritance, reserved in the heavens for you, who are guarded by the power of God, through faith, unto a salvation prepared^d to be
- 6 revealed in the last time. In which ye greatly rejoice, though now for a little while, if it be necessary, ye are sorrowful amidst various temptations ; that the trial^e of your faith, (far more precious than that of gold which perisheth, though it be tried with fire) may be found unto praise, and honour, and glory, at the revelation^f
- 7 of Jesus Christ: whom, not having seen, ye love; in whom, though now ye see *him* not, yet believing

^b By which we Christians obtain forgiveness of sins, as the Jews did in some degree under the Law *by the sprinkling of the blood* of victims; which was a type of the death of Christ.

^c *i. e.* To which nothing that *polluteth* can enter.

^d *viz.* That eternal and complete salvation, which is already prepared, though now kept as under a veil; but will be fully displayed at the second appearance of Christ, which will be

the last, or concluding scene, of all the Divine dispensations relating to this world.

^e *doximeter* seems to be a diminutive noun, to denote that the *trial* was but short, light, and inconsiderable, when compared to the praise and honour they should receive, at the appearance of Christ to judge the world in righteousness.

^f *i. e.* When Christ shall be revealed from heaven at the last day.

believing, ye rejoice with joy unutterable and full
 of glory; receiving ⁶ the end of your faith, *i. e.* 9
 the salvation of *your* souls. Concerning which 10
 salvation the prophets, who predicted the grace
 which *was to be conferred* on you ^h, enquired,
 searching to what ⁱ, or what manner of time 11
 the Spirit of Christ which was in them, did refer,
 when he testified before-hand the sufferings of
 Christ, and the glories which were to ensue;
 to whom it was revealed, that not to them- 12
 selves ^k, but to us, they ministered the things
 which are now declared to you by those who
 have published the glad tidings of the Gospel
 among you by the Holy Spirit, sent down from
 heaven; which things the angels desire to pry ^l
 into. Wherefore girding up the loins ^m of your 13
 mind, *and being sober* ⁿ, hope to the end for the
 grace

² *i. e.* Since you are to receive the complete salvation of your souls, the great end to which your faith is directed: A glorious prize, and infinitely more than an equivalent for all your trials and afflictions!

^h *i. e.* The Gospel; which contains a covenant of grace and favour, and promises the assistance of Divine grace to believers.

ⁱ To what period, or what conjuncture. The Spirit who dictated to the prophets is here called the *Spirit of Christ*; which plainly proves his existence before his incarnation, and his prescience of his future sufferings, &c.

^k *i. e.* They knew that we,

in whose time the great events which they foretold were to happen, should have a more clear and perfect knowledge of those oracles, than themselves who delivered them by inspiration, but in obscure terms.

^l *παρὰνδρα*, literally *to lend down or stoop* in order to contemplate any object, and survey it attentively.

^m That you may be capable of the most strenuous action. The orientals used to tie their flowing robes about them, when they exerted their strength or activity in any business.

ⁿ *And vigilant.* *νῆπιος* implies both *temperate* and *watchful*.

^o *i. e.*

grace which is to be brought unto you at the revelation of Jesus Christ.

- ¹⁴ As obedient children, do not conform yourselves to irregular desires, as formerly in your
¹⁵ ignorance^o; but, as He who hath called you his holy, be ye also holy in all your behaviour:
¹⁶ For it is written^p, "Be ye holy; because I am
¹⁷ "holy." And if ye call on the Father, who without respect of persons judgeth every one according to his work, live^q, during the time
¹⁸ of your sojourning, in fear; knowing that ye were not redeemed with corruptible things, with silver and gold, from your vain manner of life
¹⁹ delivered down *to you* by your fathers, but with the precious blood of Christ, as of a lamb without
²⁰ blemish, and without spot^r; who indeed was pre-ordained^s before the foundation of the world, but was made manifest in these last times
²¹ for your sake, who by him believe in God who raised him up from the dead, and gave him glory; that your faith and hope may be in God.
²² As ye have purified your souls by obedience to the

^o *i. e.* Before you were illuminated by the light of the Gospel, which requires the utmost purity of heart, and holiness of life.

^p See *Lev. XI. 44.* XIX. 2, &c.

^q *i. e.* Live, during your pilgrimage on earth, in the fear of God; and converse with a religious awe and reverence.

^r As the lambs, which the Jews offered as an expiation for

their souls, were to be free from corporeal spots and blemishes; so the great antitype was free from the least degree of moral pollution or defect, being the immaculate Lamb of God, who taketh away the sins of the world, of Jews and Gentiles without distinction.

^s Or *fore-known*, *πρὸ γινωσκόμενος*, and prefigured by types, &c. from the beginning.

the truth through the Spirit, unto an undissembled fraternal affection, love one another out of a pure heart intensely; since ye have been regenerated ¹ not by corruptible seed, but by incorruptible, *i. e.* by the word of God ² who liveth and remaineth for ever. For “all flesh ²⁴ “*is* as grass; and all the glory of man, as the “flower of the grass: The grass withereth, and “the flower of it falleth; but the word of the ²⁵ “Lord remaineth for ever³.” Now, this is the word which is preached to you in the Gospel. Therefore laying aside all malice, and all deceit, ^{CHAP.} and hypocrisies and envyings, and all calumnies, ^{II.} as new-born infants ⁴ desire earnestly the rational, ² unadulterated milk of the word, that ye may grow by it; ³ since ye have tasted that the Lord ⁴ *is* gracious: To whom coming, *as to* a living ⁵ stone, rejected indeed by men, but chosen by God *as* precious; ye also, as living stones, are ⁵ built up a spiritual house ⁶ ^a, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Therefore there is this passage in the Scripture ⁶ ^b, “Behold, I lay in Sion a chief “corner-stone, elect, precious; and he that be- “lieveth on him shall not be confounded.”

Unto

¹ *i. e.* You have been, as it were, *born again*, not by virtue of any descent from human parents, who are mortal, &c.

² Or *the word*—which liveth, &c.

³ See *I/a.* XL. 6, 8.

⁴ Do you, who are regenerated by Divine grace, &c.

⁵ So ~~was~~ should be rendered, and not *if so be*, *v. Tr.* See *Blackwell's Sacr. Class.* Vol. II. p. 203.

^a *i. e.* A spiritual temple, in which, as holy priests, ye offer up the sacrifices of prayers and praises to God.

^b *I/a.* XXVIII. 16.

- 7 Unto you therefore who believe, *he is* exceeding precious^c: but to those who are disobedient, “The stone which the builders rejected; this is
8 “become the head of the corner,” and a stone of stumbling, and a rock of offence: ^d They, being disobedient, stumble at the word, to which
9 also they^e were appointed; but ye *are* a chosen race, a royal ^f priesthood, a holy nation, a peculiar people, that ye should declare the virtues^g of Him, who hath called you out of darkness
10 into his marvellous light^h; *you*, who formerly *were* not a people, but *are* now the people of God; who had not obtained mercy, but have now obtained mercy.

- 11 **B**eloved, I entreat *you*, as strangersⁱ and so-
journers, to abstain from carnal lusts^k, which
12 make war against the soul; having your conversation honest^l among the Gentiles; that
whereas

^c τιμη, *preciousness itself*.

^d Here is a kind of double *antithesis* between *believers* and *unbelievers*, ὑμῖν οὖν — τοῖς πισταῖς — ἀπειθοῦσι δὲ. — ὡς προσκοπιούσι — ὑμῖς δὲ, κ. τ. λ. I have therefore endeavoured to preserve it in the translation.

^e *i. e.* Those who would not believe in Christ, which God must have fore-seen.

^f Who bear at once the dignity of kings, and the sanctity of priests. Compare *Rev. I. 6*.

^g ἀρεταί, *virtues*, *i. e.* the powers.

^h *i. e.* The glorious light of the Gospel, which displays so many amazing scenes of divine wonders.

ⁱ As *strangers* in the world, and sojourners in the body.

^k The sensual desires of the body are, as it were, at open war with the nobler powers of the heaven-born soul, and have a tendency not only to impair the *former*, but to ruin the *latter* for ever.

^l Behaving *honourably* and *fairly*, (καλῶς) among the Gentiles, particularly by an exemplary

whereas they speak against you as evil-doers, they, being eye-witnesses of *your* good works, may glorify God in the day of visitation ^m. Submit yourselves to every human ordinance ⁿ for the Lord's sake; whether it be to the King, as supreme; or to Governors, as sent by him for the punishment of evil-doers, but for the praise of those who do well. For so is the will of God ^o, that by doing good ye should put to silence the ignorance of foolish men; as free ^p, yet not using *your* liberty as a veil ^q for wickedness, but as the servants of God. Honour all *men* ^r. Love the brotherhood ^s. Fear God. Honour the King.

Servants ^t, be in subjection to *your* masters with all reverence, not only to the mild and the good, but also to the severe. For this is graceful ^u, if any one for the sake of conscience towards

plary discharge of the social and relative duties. See v. 13 & seq.

^m i. e. While the day-spring of the Gospel visits them from on high.

ⁿ i. e. Every constitution or form of government under which you live.

^o Such is the will of God in this respect, that by an exemplary behaviour, you should bridle (*ῥησμοῖς*) the licentious tongues of foolish men, who are ignorant of the Gospel, which enjoins the strictest morality.

^p Free as you are from men, you must endeavour to obviate Vol. II.

their censures; for you are the servants of God, and his service obliges you to give no needless offence.

^q Or covering to palliate the practice of iniquity.

^r i. e. Give to every one the honour due to him; and esteem the meanest, on account of the dignity of his nature.

^s Love your Christian brethren with a peculiar and distinguishing affection.

^t *οἰκεταί*, i. e. Domestic, including both hired servants and slaves.

^u It is highly becoming, as being acceptable to God, and commanding the applause of men.

^v f

^x You

20 towards God, endureth grief, suffering wrong-
 fully. For what glory *is it*, if, when you have
 committed an offence, and receive blows, you
 patiently endure? but if, when you do well
 and suffer *for it*, ye take it patiently, this *is*
 21 acceptable with God. For to this ye were call-
 ed^a; because Christ himself suffered for you^b,
 leaving you an example, that ye might follow
 22 his foot-steps; who, did no sin, neither was de-
 23 ceit found in his mouth; who being reviled,
 reviled not again; while he suffered, he threat-
 ened not, but committed *himself* to Him who
 24 judgeth righteously; who, himself bore our sins
 in his own body on the tree^c, that we, being
 dead^a to sins, might live unto righteousness;
 25 by whose stripes ye were healed^b. For ye were
 as sheep going astray; but ye are now returned
 to the Shepherd^c and Bishop of your souls.

CHAP. III. **L**ikewise, ye wives, *be* in subjection to your
 own husbands; that if any be disobedient to
 the word^d, they also may, without the word^e,
 be gained over by the conversation of the wives;
 being

^a You were called to suffer-
ings, when you made profession
of Christianity.

^b For *us*, leaving *us*, *v. Tr.*
But I have followed the *Alexan-*
drian MS. which reads *ipsum*,
which I think more agreeable to
the context.

^c *i. e.* While he hung in
agonies on the cross.

^d Or *freed from the guilt of*
our sins.

^b Compare *Isa. LIII. 4, 5, 6.*

^c *q. d.* Christ, under whose
pastoral care and inspection you
are, will comfort you under all
the hardships of servitude.

^d *i. e.* Believe not the Gospel
are not capable of being *per-*
suaded to embrace it, *and so on.*

^e *i. e.* Without attending on
the Word, or hearing the Gos-
pel publicly preached.

being eye-witnesses ^f of your chaste deportment
 in fear: whose adorning, let it not be external;
 in plaiting the hair, and putting on gold ^g, and
 wearing of *splendid* apparel; but the hidden
 man of the heart, in that which is incorruptible,
viz. a meek and quiet spirit, which is highly
 precious in the sight of God. For thus also
 the holy women of old, who hoped in God,
 adorned themselves, being in subjection to their
 own husbands; even as Sarah obeyed Abraham,
 calling him Lord; whose daughters ye are, as
 long as you do good ^h, and are not terrified
 with any fear. Ye husbands, likewise, cohabit
 with *your wives* according to knowledge ⁱ, giving
 honour ^k to the wife as to the weaker vessel,
 and as *ye are* co-heirs of the grace of life; that
 your prayers may not be interrupted ^l.

Finally, *be* all unanimous, sympathizing,
 tenderly

^f *συνεταράξαντες*.

^g *viz.* Chains, bracelets, earrings, &c. of gold.

^h While you imitate Sarah's example in unfeigned piety and the *practice of virtue*, you will merit the title, in which the Jewish women so much glory, of being her *daughters* in reality: By such a conduct, you will preserve your inward tranquillity and fortitude, so as not to be *terrified* in any danger, nor even in the *pains and peril* of parturition, in which momentous crisis your feeble sex has need of great resignation, and a firm reliance upon God.

ⁱ *i. e.* In such a manner as becomes those who are instructed in the Gospel, and consequently *know* the duties of every relation in life.

^k Or *allotting an honourable subsistence—to the weaker vessel*; she being less able to endure the fatigue of hard labour, on account of the weakness and delicacy of her sex. *τρίβη* is used for *maintenance or subsistence* in 1 Tim. V. 17.

^l By any secret alienation of heart, or open quarrels; but that you may join together in prayer with the strictest union, and sincerest affection.

- tenderly compassionate, full of brotherly love
 9 and benevolent affections: not returning evil
 for evil, nor reproach for reproach; but, on the
 contrary, blessing^m; knowing that to this pur-
 10 pose ye were called, *viz.* that ye might inherit
 a blessing. For "he that will love life", and
 "see good days, let him refrain his tongue from
 11 "evil, and his lips from speaking falsehood. Let
 "him turn away from evil, and do good; let
 12 "him seek peace, and pursue it. For the eyes
 "of the Lord *are* upon the righteous, and his
 "ears *are open* to their prayers: but the face of
 "the Lord is *set* against those who do evil."
 13 And who will hurt you, if ye are imitators of
 14 Him who is good^o? But if ye even suffer for
 righteousness sake, *you are happy*: ^p Do not
 15 then fear their terror, neither be disturbed; but
 sanctify the Lord God in your hearts.

Be always prepared for an apology^q to every
 one who demandeth of you an account of the
 hope which is in you, with meekness and fear;
 16 having a good conscience, that wherein they
 calum-

^m Even those who speak ill of
 you, wishing them well, &c.

ⁿ In the truest sense of loving
 and enjoying it. See P. XXXIV.
 12, 13. The Apostle here urges
 three arguments in favour of the
 virtues he recommends, 1. That
 the comforts of life will be se-
 cured by them, v. 10, 11.
 2. That they engage the favour
 of God, in v. 12. 3. That they
 in a great a measure disarm the
 malice of evil men, v. 13, &c.

^o τοῦ ἀγαθοῦ, i. e. The Deity,
 who is supremely good and be-
 nevolent.

^p Fear not the malicious and
 outrageous efforts of your ene-
 mies to render you wretched,
 and demean yourselves continu-
 ally with a becoming reverence
 towards God.

^q ἡ ἀπολογία, i. e. To make
 a proper defence of your exalted
 hopes, without animosity or bit-
 terness.

calumniate you as evil-doers, they may be
 ashamed, while they falsely accuse your good
 behaviour in Christ. For *it is* better, (if it be
 the will of God) that ye should suffer for doing
 good, than for doing evil. For Christ himself
 once suffered for sins, the just for the unjust, that
 he might introduce us to God; being indeed
 put to death in the flesh, but made alive^r by the
 Spirit, by which He went and preached to the
 spirits in prison^s; who formerly were disobedient,
 when once the long-suffering of God waited in
 the days of Noah, while the ark was preparing,
 in which few, that is, eight souls were in safety
 through^t the water. The antitype to which^u doth
 also now save us, *viz.* baptism; not the putting
 away the pollution of the flesh, but the answer^x
 of a good conscience towards God, by the re-
 surrection of Jesus Christ, who being gone
 into heaven, is at the right hand of God;
 Angels, and Authorities, and Powers^y having
 been subjected to him.

Since

^r Or re-animated, and raised
 to an immortal life, by the Di-
 vine Spirit.

^s Some understand this of all
 the souls who were in *Hades*,
 whom Christ delivered to grace
 his triumph, when he descend-
 ed thither; others, of Noah's
 preaching to his own family in
 the ark; others again, of our
 Lord's preaching, while on
 earth, to those who are now
 Spirits in the prison of *Hades*.

^t δ' ὕδατος. Vid. *Raphelii*
Aust. ex Xenoph. in loc.

^u *i. e.* To the *ark*, and not to
 the *water*. *q. d.* That which
corresponds to, and was *figured by*
 the preservation of Noah in the
 waters of the deluge, is Bap-
 tism; which is the instrument
 of *our* preservation, as the ark
 was of *his*.

^x This seems to allude to the
 solemn *interrogations* put to the
 Catechumens at their admission
 into the primitive church by
 baptism.

^y See note on *Eph. i. 21*.

CHAP.

IV.

Since then Christ hath suffered for us in the flesh, arm yourselves likewise with the same thought^a: for he who hath suffered in the flesh, hath ceased from sin; so as no longer to live the remainder of *his* time in the flesh, according to the lusts of men, but according to the will of God. For the time^a that is past *may be* sufficient to have wrought the will of the Gentiles, when ye walked in lasciviousness, inordinate desires, excess of wine, revellings, banquetings, and nefarious idolatries: in respect to which, they think it strange that ye do not run with them to the same profusion of riot; speaking evil of *you*; who shall render an account to Him who is prepared to judge the living and the dead. For to this end the Gospel was preached also to the dead^b, viz. that they might indeed be judged according to men in the flesh, but might live according to God in the spirit.

But the end of all things is approaching. Be sober therefore, and vigilant in prayer: above all things retaining fervent love towards one another; for love^c will cover a multitude of sins.

Be

^a *επισημα*. The same comfortable *thought* of your approaching exaltation and felicity, and the same resolution of dying to sin, as that of Christ when he died for the sins of mankind.

^a I follow the reading of the *Alex. MS.* which, instead of *αρετες γαρ ημιν—χρονος του βίου, δαλμα, &c.* has *αρετος γαρ ο παρελθοντις χρονος το βιωλημα*, omit-

ing *του βίου* and *ημιν* in this clause, which obscure the sense, especially the latter.

^b See above, chap. III. v. 19, and note. All the solutions, given of these obscure passages, are attended with many difficulties.

^c *αγαπη*. *Charity*, v. *Tr.* It would be absurd to suppose, that *acts of liberality* can procure pardon of sin, while men continue

in

Be hospitable to each other without grudging. 9
 As every one hath received the gift, exercise it 10
 to each other, as good stewards of the manifold
 grace of God. If any one speak^d, *let him speak* 11
 as the oracles of God: if any one minister, *let it*
be according to the ability which God supplieth;
 that God may in all things be glorified through
 Jesus Christ, to whom be praise and dominion
 for ever and ever! Amen.

Beloved, be not surprized at the fiery trial^e 12
 which is to prove you, as if some strange thing
 had befallen you: but rejoice, as being partakers 13
 of the sufferings of Christ; that, at the revelation
 of his glory, ye may even exult for joy. If you 14
 are reproached for the name of Christ, happy
are ye; since the spirit of glory and of God
 resteth upon you: On their part He^f is blas-
 phemed; yet on yours he is glorified. But let 15
 not any of you suffer as a murderer, or a thief,
 or a malefactor, or as over-busy in the af-
 fairs

in a course of impenitence and unbelief; or dying in such a state, think to atone for their sins by posthumous legacies to the poor. But when acts of *charity* spring from an inward principle of *love* to God, and *benevolence* to men, joined with *faith* in Christ, we may expect with humble hope that God, the most benevolent of Beings, will make merciful allowances for our failings, when we give up our final account. Or the meaning may be, *Love will*

draw a veil over the faults of your erring brethren. The preceding clause seems to favour this interpretation.

^d i. e. Preach in public assemblies, let his discourses be agreeable to the Divine oracles contained in Scripture.

^e Which is to try you, as it were, in the furnace of persecution, to refine your graces, and to separate the dross and alloy from the pure gold.

^f viz. Christ, in whose cause you suffer.

- 16 fairs of others ^g: Yet if *any of you* suffer as a
 17 Christian, let him not be ashamed; but let him
 glorify God in this respect. For the time *is*
coming when judgement ^h is to begin at the
 18 house of God; and if *it* first *begin* with us,
 19 what shall the end *be* of those who are disobedient to the Gospel of God? And if the righteous be saved with difficulty, where shall the ungodly and the sinner appear? Therefore, let those who even suffer ⁱ according to the will of God, commit their souls *to him*, as to a faithful Creator, in well-doing,

CHAP.
V.

- T**HE Elders who are among you, I, who am likewise an Elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed, *thus* exhort: Feed the flock of God which is among you, superintending *it*, not by constraint, but willingly; not for sordid gain, but with readiness of mind; nor yet as lording it over those who fall to your lot, but becoming examples to the flock: And when the chief SHEPHERD shall appear, ye shall receive a never-fading crown of glory. Likewise, ye younger persons, be in subjection to the elder; yea, let all *of you* be subject to one another ^k, and be clothed with humility; for God is set against the proud, but giveth grace to

^g *i. e.* Aspiring to direct and over rule them. *αλλήλους επιτιμοντες.*

^h *i. e.* When trials and persecutions are to begin with God's own family or people, that true Christians may be distinguished from hypocrites, &c.

ⁱ *i. e.* Those who even suffer death.

^k *i. e.* Endeavour, by mutual condescension, to contribute to the ease and happiness of each other,

to the humble. Humble yourselves therefore under the mighty hand of God, that He may, in due time, exalt you; casting all your anxious care ¹ upon him, for he careth for you. 7

Be sober, be vigilant! for your adversary, the devil, walketh about, like a roaring lion, seeking whom he may swallow up ^m; whom resist, being stedfast in the faith; knowing that the same afflictions are accomplished in your fraternity ⁿ which is in the world. Now, may the God of all grace, who hath called us to his eternal glory in Christ Jesus, when ye have suffered a little while, make you perfect! may He confirm, fortify, establish you! To him be glory and dominion for ever and ever! Amen. 11

I have written briefly to you by Silvanus ^o, a faithful brother (as I suppose) exhorting, and testifying, that this is the true grace of God wherein ye have stood ^p. The church which is at Babylon, chosen together with you, saluteth you; and so doth Mark ^q my son. Salute one another with a kiss of charity ^r. Peace be with you all who are in Christ Jesus! Amen. 14

¹ περιπαρ. See note on Mat. VI. 25.

^m καταπι, whom he may swallow up, like an insatiable gulph.

ⁿ i. e. Your brethren and fellow-Christians, who are dispersed in different parts of the world.

^o This was probably that Silas or Silvanus, who is often mentioned in the Acts and St. Paul's Epistles.

^p i. e. Have hitherto persisted, ἵστηκατε.

^q This was probably Mark the Evangelist, who is said to have written his Gospel under St Peter's instruction.

^r In your public assemblies, as a token of an unfeigned affection between Christians. This custom was soon left off in the primitive church, on account of some abuses introduced by it. The

The Second general Epistle of P E T E R.

The second Epistle of St. Peter was, probably, written about A. D. 67; which was six years after the date of his first Epistle. For the Apostle in chap. I. 13, 14, speaks of his own death as nearly approaching; and it appears from ecclesiastical history, that St. Peter suffered martyrdom A. D. 68, and the 14th year of Nero's reign. The design of this Epistle was, to confirm the doctrines, and farther enforce the instructions, delivered in the former; to excite the Christian converts to adorn their religion, which proceeded from God, with the lovely groupe of Christian virtues, that they might not be barren or unfruitful in the knowledge of Christ; and to persuade them to adhere to the Gospel in its genuine purity, notwithstanding the artifices of false teachers, (whose character he describes at large in chap. II.) or the persecution of their inveterate enemies.

CHAP.
I. **S**IMON Peter, a servant and an Apostle of Jesus Christ, to those who have obtained like precious faith with us, through the righteousness
2 of God, and our Saviour Jesus Christ: Grace
and

and peace be multiplied to you, by the^a acknowledgement of God, and of Jesus our Lord.

As his divine power hath given us all things which *relate* to life and godliness, by the knowledge of him who hath called us by glory and virtue^b; by means of which are given to us exceeding great and precious promises, that by these ye may become partakers of the divine nature, having escaped the corruption which is in the world through lust; for this purpose^c then, applying with all diligence, associate^d to your faith virtue^e; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love^f. For if these exist and abound in you, they will cause *you* to be neither barren^g nor unfruitful in the knowledge of our Lord Jesus Christ: but he who is not possessed

^a *ἐν ἐκτίσει*, *i. e.* By a faithful and courageous profession of our holy religion.

^b *i. e.* By his glorious energy, operating in us.

^c *καὶ αὐτὸ τοῦτο*. *It* seems to be understood; and I have endeavoured to render it so as to preserve the connection, which I apprehend to be as follows, *v. 3. ὡς πάντα*—*καὶ αὐτὸ τοῦτο*, *v. 5.*

ἐπιχορηγεῖται, *lead up*, like graceful virgins *in a dance*, these virtues one after another in a beautiful and majestic order.

^e *i. e.* *Courage and fortitude*, according to the primary sense of the word *ἀρετή*. The rest which follow are likewise virtues as well as this.

^f *i. e.* Do not only embrace your Christian brethren, with a fraternal affection (*τῇ φιλαδελφίᾳ*) but let your *love* (*ἀγάπη*) extend to all mankind, and cultivate universal benevolence, which will crown all your other virtues.

^g *ἀργός*, like uncultivated ground; or *inactive*.

possessed of these is blind ^h, being short-sighted, forgetting his purification ⁱ from the sins of his former life. Therefore, brethren, endeavour with greater diligence to make your calling and election ^k sure; for if ye do these things, ye shall never fall. For so an entrance will be freely granted to you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Therefore I will not neglect to remind you always of these things, though ye know them, and are established in the present truth. But I think it right ^l, as long as I am in this tabernacle, to stir you up ^m, by putting *you* in remembrance; knowing that in a short time I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me ⁿ. Moreover, I will endeavour, that ye may every one of you be reminded of these things after my decease.

Now, we have not followed artfully-devised fables, when we made known to you the power and coming of our Lord Jesus Christ; but were eye-

^h *i. e.* He may be said to be blind to the most important objects of knowledge, since he is so short-sighted as to limit his views to the narrow circle of low and mean objects.

ⁱ *i. e.* Is forgetful of his baptismal engagement to practise the above virtues, when he was cleansed from his former sins in the laver of regeneration.

^k *i. e.* Having been called in to the church by baptism, and

called to such exalted privileges, such glorious hopes; confirm and secure your title to them by the practice of virtue.

^l Or *just* and expedient (*δίκαιον*), and what my office in the church obliges me to do.

^m To *excite* you to the practice of the virtues enumerated above, by reminding you of your duty, as men and Christians.

ⁿ Compare *Jehu* XXI. 18, 19, 20.

eye-witnesses of his majesty °. For He received 17
honour and glory from God the Father, when
such a voice was directed to him from the mag-
nificent glory, ' This is my beloved Son, in
' whom I take pleasure.' And this voice, which 18
came from heaven, we ^p heard when we were
with him in the holy mount ^q. We have also a 19
surer prophetic word, to which ^r ye do well
to attend, as to a lamp shining in a dark place,
until the day dawn, and the morning-star ^s arise
in your hearts; knowing this first, that no pro- 20
phesy of Scripture is of private impulse ^t: for 21
prophecy was not produced of old by the will
of man; but the holy men of God spoke *as*
they were borne on ^u by the Holy Spirit.

BUT there were also false prophets among ^{CHAP.}
the people ^x, as there shall likewise be false ^{II.}
teachers among you, who will privately intro-
duce

° *i. e.* The pomp and splen-
dor in which he appeared at
his transfiguration. See *Mat.*
XVII. 1.—6.

^p Namely, I, and James, and
John.

^q Which was, for the time,
consecrated by the *shabbath*, or
visible appearance of the Divine
glory upon it.

^r *i. e.* To the series of prophe-
cies, delivered in Scripture, the
evidence of which is, upon the
whole, far more extensive than
any single miracle, how con-
spicuous soever.

^s Until *Phosphorus* (*φωσφορος*)
appears, with its refulgent
beams, as the harbinger of eter-

nal day, whose sun shall never
set, nor moon withdraw its
mild effulgence.

^t *σημειον*. Dr. Hammond
observes that this word origi-
nally signifies the *signal* given to
the racers, when they were to
start; so that it seems to stand
here for an *impulse* on the mind
of the prophets. ' *Interpretation*,
' *v. Tr.* is foreign to the
Apostle's meaning, and serves
the purpose only of popish emis-
saries, who deny the use of the
Scripture to the laity.

^u By a divine impulse, and
inspired by the Spirit of God.

^x This chapter (as the late Bi-
shop Sherlock observes in *Dis. on*
Pro-

- duce pernicious heresies, even denying the Lord who bought them^y, bringing upon themselves
 2 swift destruction. And many will imitate their pernicious ways; on whose account the way of
 3 truth will be blasphemed^z: and by covetousness, with artful discourses^a, they will make merchandise of you; whose judgement for a long time delayeth not, and their destruction doth
 4 not slumber. For^b if God did not spare the angels who sinned, but, having cast *them* down to the abyss^c, delivered *them* to be reserved in
 5 chains of darkness unto judgement; and spared not the old^d world, but preserved Noah the eighth^e *person*, a preacher of righteousness, when
 He

Prophecy) is different in stile from the *first* and *third* of this Epistle, and abounds in pompous words and phrases. It seems to have been extracted from some Jewish writer, who had given a description of the false prophets of his own time, or of those preceding it. Hence it is not improbable, that *Peter* transcribed or translated this chapter (as *Jude* did his Epistle) from some Jewish or Hebrew book, which was extant when they wrote.

^y And redeemed them from spiritual slavery, as those false prophets denied the God who had redeemed the Israelites from their temporal servitude in Egypt; but they will meet with the same tremendous doom at last.

^z *i. e.* Reproached and calum-

nated.

^a And sophistical reasonings; *πλαστοίς λόγοις*.

^b Here a long period begins, which is not completed till the middle of *v. 10*.

^c *ταρταρούς*, cast down to hell, *v. Tr.* But as they are reserved to the day of judgement, and their compleat punishment is not to commence till then, I think the word should be rendered *Abyss* (or *Tartarus*. See *Hom. Illiad. O. v. 13.*) Compare *Mat. VIII. 29. Luke VIII. 31.*

^d *i. e.* The antediluvian world, which was immersed in wickedness.

^e *i. e.* One of *eight* persons; his family consisting of seven more, who were saved with him in the ark,

He brought the deluge upon the world of the
ungodly ; and condemned the cities of Sodom 6
and Gomorrha with destruction, by reducing
them to ashes, setting *them as* an example to
those who should afterwards live impiously ; and 7
delivered righteous Lot, grieved at the lascivious
behaviour of those lawless men ;—for that right- 8
eous man, while he dwelled among them, see-
ing and hearing from day to day, vexed his
righteous soul on account of *their* iniquitous
practices ;—the Lord knoweth how to deliver 9
the godly out of temptation, and to reserve the
unrighteous unto the day of judgement to be
punished ; but especially those who walk after 10
the flesh in the impure lust, and despise Govern-
ment. Being audacious *and* self-willed, they
are not afraid to speak evil ^f of dignities ; where- 11
as the angels, who are greater in strength and
power, bring not a reviling accusation against
them before the Lord. But these, as irrational 12
brutes^g, made to be taken and destroyed, blas-
pheming things which they do not understand,
shall be utterly destroyed in their own corrup-
tion ^h, and shall receive the reward of unrighte- 13
ousness. They account it a pleasure to riot in
the day-time, *being* spots and a scandal, living
luxuri-

^f To revile and reproach
those who possess the highest
dignities, despising their au-
thority which they derive from
God.

^g i. e. As noxious animals and
beasts of prey ; which are per-

nicious to mankind, and there-
fore are hunted and destroyed.

^h i. e. Many of them by their
debaucheries, rashness, and li-
centiousness will bring ruin on
themselves.

luxuriously by their deceitful practices, while
 14 they feast with youⁱ; having eyes full of adultery, and never ceasing from sin; ensnaring unstable souls; having their heart exercised in avaricious practices; the children of cursing,
 15 who, deserting the strait way, have wandered, following the way of Balaam *the son* of Beor,
 16 who loved the wages of unrighteousness, but had his transgression^k reproved; *for* the dumb beast, speaking with human voice, restrained the
 17 madness of the prophet. These are wells without water, clouds agitated by a whirl-wind, to whom the blackness of darkness is reserved for
 18 ever. For, speaking great swelling *words* of vanity, they, through the lusts of the flesh, ensnare in lasciviousness those who were almost^l
 19 escaped from them that live in error; promising them liberty, while they themselves are slaves of corruption: for by whomsoever any one is subdued, by him he is also enslaved. For if, after
 20 they have escaped the pollutions of the world by the knowledge of the Lord and Saviour Jesus Christ, they are again entangled and subdued by them, their last state is worse than the first.
 21 For it had been better for them not to have known

ⁱ Probably at the *love-feasts* in the church, and even at the *Lord's Table*. Compare 1 Cor. XI. 20, 21, 22.

^k Of the Divine command; for he was determined to curse Israel, &c. if possible, notwithstanding the Divine prohibition, for the sake of that reward he

was to receive from Balak.

^l *Clean* (οἷος) *escaped*, *ω Tr.* But I follow the *Alex. MS.* which reads ολίγωι, *within a little*, which is more agreeable to the context. *q. d.* They drew into apostacy such as were almost perfect Christians.

known the way of righteousness, than, having known *it*, to be perverted from the holy commandment delivered to them. But it is happened to them according to the true proverb, The dog *is* returned to his own vomit; and, The sow that was washed, to wallowing in the mire ^m. 22

THIS second Epistle I now write to you, ^{CHAP.} beloved, in *both* which ^{III.} I stir up your sincere minds by way of remembrance; that ye 2 may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour: knowing this first°, that scoffers 3 will come in the last days, walking according to their own lusts, and saying, 'Where is the 4 ' promise of his coming? for, ever since the fathers fell asleep, all things continue as *they* ' were from the beginning of the creation.' For this they wilfully are ignorant of, *viz.* that 5 by the word of God the heavens were of old, and the earth subsisting ^p from the water ^q, and by

^m Notwithstanding their external profession of Christianity, there was still an evil principle, an impure nature, remaining in them, which at length prevailed. Compare *Prov.* XXVI. 11.

ⁿ *εἰς αὐτοῦ, viz.* In this and my former Epistle I excite you to a sincere disposition of mind to adhere to the Gospel by my admonitions.

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* *q. d.* I would have you principally be assured of this, that scoffers will hereafter appear, who will deride the promise of our Lord's coming to judgement, the general conflagration, &c.

^p *ὑποκείμενα*, not *standing*, but *subsisting*, or *consisting*. See the next note.

^q With which the mass of it was at first covered, but emerged
G·g ed

- 6 by water. By which ^r the former world, being
 7 deluged with water, perished: but the heavens
 and the earth which now exist, are, by the same
 word, kept in store, reserved for fire ^s in the day
 of judgement and destruction of impious men.
 8 But, beloved, let not this one thing be unknown
 . to you, *viz.* that one day *is* with the Lord as a
 thousand years^t, and a thousand years as one
 9 day. The Lord is not slow concerning his pro-
 mise^u, as some account *it* slowness; but is long-
 suffering towards us, not willing that any should
 perish, but that all should come to repentance.
 10 But the Day of the Lord will come as a thief in
 the night^x; on which *day* the heavens shall pass
 away with a rapid sound^y, and the ignited ele-
 ments shall dissolve; and the earth, with the
 works which are in it, shall be burnt up.
 There-

ed out of it by the Divine com-
 mand, while the liquid element
 flowed to its proper chaunels;
 the earth is also nourished and
 supported *by water*, which is the
 life of vegetation: yet that very
 element became the means of
 its destruction by a deluge.

^r *i. e.* In consequence of
 which constitution of things.

^s The subterraneous and elec-
 trical fire is as necessary to the
 subsistence of the earth, to vege-
 tation, and animal life, as water;
 and yet this element will con-
 sume it at last by a total con-
 flagration. See the two last
 notes.

^t This was a proverbial say-

ing among the Jews, to signify
 that no finite duration bears any
 proportion to the eternity of the
 Deity. Plutarch, in his *Discourse*
on the slowness of the Divine
vengeance, has a similar passage
 to this.

^u *viz.* The promise of his
 coming to judge the world, that
 he may punish the wicked and
 reward his faithful servants.

^x *i. e.* Will be terrible, sud-
 den, and alarming; will disturb
 your carnal security. when you
 least expect it. See *Mat.* XXIV.
 43.

^y *πυρρὸς, αἰετὶς, stridor, im-*
petus.

Therefore since all these things ^a shall be dissolved, how ought ye to be *engaged* in holy conversations ^a and acts of piety! looking for, and hastening on ^b, the coming of the Day of God, in which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervid heat.—But we, according to his promise, expect new heavens, and a new earth, in which righteousness dwelleth. Therefore, beloved, as ye expect such things ^c, earnestly endeavour that ye may be found by him in peace, without spot, and blameless; and account the long-suffering of our Lord, salvation ^d: even as our beloved brother Paul hath also written to you, according to the wisdom given to him; as also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which the unteachable and unstable torture, as *they do* also other Scriptures, to their own destruction. Since therefore, beloved, ye fore-know *these things*, be upon your guard, that ye may not fall from your own steadfastness, being carried

^a *i. e.* All this visible creation, all the works of nature and art which now engross your thoughts.

^b *ποταπες δι υπαρχων υμων εν αγιας αναστροφαις και νοστιναις.* I think I have rendered this passage, as well as *v. 10*, closer to the original than the *v. Tr.* at least, the sense is made plainer.

^c *i. e.* Desiring with our ardent wishes, and daily prayers.

that the *kingdom* of God may come.

^c *viz.* The awful and important scenes I have been describing.

^d *q. d.* This seeming delay of our Lord's coming does not proceed from any defect of power, or forgetfulness of his promise; but from his forbearance and gracious desire to promote the salvation of men, by giving them time to repent, &c.

carried away with the error of the wicked: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever! Amen.

The First general Epistle of J O H N.

St. J O H N, the Evangelist, is said to have written this Epistle in his extreme old age; but it is uncertain to whom it was addressed. The design of it seems to be, To demonstrate the vanity of Faith separate from morality; to soothe and refine the warm and impetuous tempers of those Christians to whom he writes, into that amiable love and benevolence which shone so conspicuously in himself; and to guard them against the snares and efforts of antichrist, and other seducers of the same stamp. As for the date of this Epistle, it cannot be determined with any exactness: Some conclude (from chap. II. 18, and IV. 1, compared with Mat. XXIV. 24.) that it was written a little before the destruction of Jerusalem: But others, among whom is the learned Doctor Mill, fix the date of it to A. D. 91, or 92.

CHAP. I. **T**HAT which was from the beginning^a,
that which we have heard, that which
we have seen with our own eyes, that which we
have

^a viz. Of the Gospel-declaration; and indeed from the beginning of the world, and previous to the creation.

have attentively looked upon^b, and our hands
 have handled of the Word^c of life;—the
 life^d was even manifested; and we saw it, and
 we bear testimony, and declare to you that eter-
 nal life which was with the Father^e, and was
 manifested to us;—that which we have seen and
 heard, we declare to you, that ye also may have
 communion with us^f; and our communion is
 even with the Father, and with his son Jesus
 Christ: And we write these things to you, that
 your joy may be fulfilled. This then is the
 declaration which we have heard from him, and
 declare to you, That God is light^g; and in him
 there is no darkness at all. If we say that we
 have communion with him, and walk in dark-
 ness^h, we lie, and do not perform the truth:
 but if we walk in the light, as He himself is in
 the light, we have communionⁱ with one ano-
 ther; and the blood of Jesus Christ, his Son,
 cleanseth us from all sin. If we say that we have
 no

^b ἡ δὲ θεωρησις, which we have
 beheld with a kind of delight
 and admiration, as a pleasing
 and uncommon object. *Hinc*
θεωρησις, spectaculum.

^c Compare chap. I. v. 1. &
seq. of St. John's Gospel.

^d *viz.* Jesus, who is the living
 Word, and confers everlasting
 life on men, appeared in the
 flesh. This verse is in a kind
 of parenthesis, and v. 3. con-
 cludes the sentence begun in
 v. 1.

^e From the beginning, and

was in these latter days mani-
 fested to us.

^f That ye might also partake
 of that dignity and felicity to
 which we, by Divine grace, are
 exalted.

^g *i. e.* Consummate knowledge,
 and unclouded holiness; and is
 not obscured by the least spot of
 ignorance or sin.

^h *i. e.* Go on in trespasses and
 sins, which is as contrary to his
 nature, as *light* is to *darkness*.

ⁱ With him, and with one
 another in him.

no sin, we deceive ourselves, and the truth is not in us : if we confess our sins, He is faithful and just ^k so as to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us ^l.

CHAP. II. **M**Y dear children^m! I write these things to you, that ye may not sin; and if any one commit sin, we have an Advocate with the Father, Jesus Christ the righteous: ⁿ even He himself is the propitiation for our sins; and not for ours only, but also for *those* of the whole world^o. And by this we are assured that we know him, *viz.* if we keep his commandments. He that saith, I know him, and doth not keep his commandments, is a liar; and the truth is not in him; but whoever keepeth his word, in him the love of God is truly perfected; by this we know that we are in him. He that saith he

^k In consideration of his engagements to our great SURETY, and to us by him.

^l *i. e.* The Gospel has never been cordially received by us, nor produced its genuine effects on our hearts.

^m *tekna*, literally *little children*: but such diminutive words are well known to be used for expressions of tenderness and affection; and they come with singular propriety from the mouth of the beloved disciple, in his extreme old age.

ⁿ *καὶ αὐτός*. He is not only

our *advocate* to plead our cause, but was himself the propitiatory sacrifice which reconciled us to God.

^o Some conclude from hence that the merit of Christ's death shall extend not only to believers, but also to virtuous heathens: And I do not see that Christianity can receive any prejudice from such a benevolent supposition in favour of *virtuous* men, who have no opportunity of attaining to the knowledge of Christ, the Saviour of the world.

he abideth in him, ought himself so to walk,
 even as He walked. Brethren, I do not write
 a new commandment to you, but an old com-
 mandment which ye had from the beginning :
 The old commandment is the word, which ye
 have heard from the beginning. Again, a new
 commandment I write to you, which is true in
 him^p and in you; because the darkness^q is passed
 away, and the light which is true^r now shineth.
 He who saith that he is in the light, and hateth
 his brother, is in the darkness even until now.
 He, who loveth his brother, abideth in the light;
 and there is no cause of stumbling^s in him.
 But he, who hateth his brother, is in darkness;
 and he walketh in the darkness, and knoweth
 not whither he goeth, because the darkness hath
 blinded his eyes. I write to you, dear children,
 because your sins are forgiven you through his
 name.

I Write to you, fathers, because ye have known
 Him who is from the beginning. I write to
 you, young men, because ye have overcome the
 evil

^p *i. e.* With regard to *Chri**, and you *Christians*; for he has laid us under new engagements to observe it as the characteristic of his disciples; though the command of *mutual love* might, in some respect, be called an *old precept*, as it was founded in *nature*, and recommended by the law of Moses.

^q *i. e.* The dark ages of heathenism, and the twilight of the Jewish dispensation, are passed

away; and as the glorious light of the Gospel now shines, we must act agreeably to our superior knowledge and advantages.

^r *το φως το αληθινον* is more emphatical than *'the true light.'* *v. Tr.*

^s *i. e.* Such a benevolent disposition will secure him from giving any just cause of offence, *καταλασπον*. See note on *Mat. V. 29*.

- evil one. I write to you, little children [†], because ye have known the Father. I have written to you, fathers, because ye have known him who *is* from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, nor the things *which are* in the world: If any one love the world, the love of the Father is not in him; for all that *is* in the world, *viz.* the lust of the flesh [‡], and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and its concupiscence: but he that doeth the will of God remaineth for ever [§]. My children, it is the last time [¶]: and as ye have heard that the antichrist is to come, there are even now many antichrists; hence we know that it is the last time. They went out from among us, but they were not of us [‡]; for if they had been of us, they would doubtless have continued with us: but *this happened*, that they might be made manifest, that they

[†] *i. e.* Those who are either young in years, or lately converted to Christianity. The word *τεκνία* in v. 1, 12, may signify Christians in general; but *παιδια* is used in this place. See note on v. 1.

[‡] *i. e.* Sensual pleasures, insatiable desire of wealth, and ambitious pursuits.

[§] Will exist for ever in an unchangeable state of felicity, when this world, and every thing that is *desirable* in it will

vanish away, like a momentary vision.

[¶] Probably the last age of the Jewish church and commonwealth, the period in which our Lord foretold the rise of false Christs; or it may denote the last age or dispensation that God was to give to the world.

[‡] They were not of the number of true Christians, though they associated with us for some time.

[‡] *i. e.*

they all ^a are not of us. But ye have an unction ²⁰
 from the Holy One ^b; and ye know all things.
 I have not written ^c to you because ye do not ²¹
 know the truth; but: because ye know it, and
 because every falshood is not of the truth. Who ²²
 is a liar, but he that denieth that Jesus is the
 Messiah? This is antichrist who denieth the Fa-
 ther and the Son. Whoever denieth the Son, ²³
 he hath not the Father ^d: He, who acknow-
 ledgeth the Son, hath the Father also. There- ²⁴
 fore, as for you, let that which ye have heard
 from the beginning remain in you. If that
 which ye have heard from the beginning re-
 maineth in you, ye also shall remain ^e in the
 Son and the Father. And this is the promise ²⁵
 that He himself hath made to us, viz. the life
 eternal. These things I have written to you ²⁶
 concerning those who seduce you. And as for ²⁷
 you, the unction ^f which ye have received from
 him abideth in you; and ye have no necessity,
 that any one should teach you: but as this
 unction

^a i. e. That all who join with us in external forms are not of our religion in reality.

^b i. e. The Spirit of truth and holiness, which Christ, the Holy One of God, hath poured forth upon you in a miraculous manner, to guide you into all truth; so that you have an experimental knowledge of *all things* relating to Christianity.

^c viz. At large; but have only given you these short hints.

^d This clause is printed in *Italics* in the *o. Tr.* as a dubious

passage; but as I find it in the *Alex. MS.* &c. I have not distinguished it from the context. Our Translators were less scrupulous in admitting chap. V. 7. into the text, which is not to be found in any Greek MS.

^e i. e. In your present state of blessed union with the Father and the Son.

^f i. e. The Spirit which is poured out upon you in a miraculous manner. See note on *v.* 20.

- unction instructeth you concerning all things,
and is true, and is no falshood; even as that
28 hath taught you, abide in him^s. And now,
my dear children, abide in him; that when He
shall appear, we may have confidence, and may
not be confounded before him, at his coming.
29 Since ye know that He is righteous, ye know
that every one who doeth righteousness is born
of him^h.

- CHAP. III. **B**Ehold what loveⁱ the Father hath bestowed
upon us, that we should be called the chil-
dren^k of God! The reason why the world doth
not know^l us, *is* because it knew not him.
2 Beloved, we are now the children of God; and
it doth not yet appear what we shall be^m: but
we know that, when He shall appear, we shall
be like Him; for we shall see him as He is.
3 And every one who hath this hope in himⁿ,
purifieth

^s viz. In *Christ*, to whom,
by that Spirit, you are vitally
united.

^h The production of righte-
ousness in the soul argues a
Divine agency on the mind;
therefore, he that practises vir-
tue is, as it were, regenerated,
or born of God.

ⁱ How immense, how incon-
ceivable, and condescending!

^k *Sons*, *v. Tr.* but the ori-
ginal word is *τεκνα*, not *υιοι*.

^l *i. e.* They do not acknow-
ledge us as such, because they
neither knew, nor acknowledg-

ed the eternal Son, through
whom we have received the
adoption.

^m In our present state we are
not capable of forming an ade-
quate idea of our future selves,
or of the glorious scenes that
will present themselves to our
view hereafter: But we shall
see our Saviour arrayed in all
his glories, and our frail bodies
will be transformed into the
likeness of his glorified body.

ⁿ Every one on whom this
animating hope hath a proper
influence, will endeavour to imi-

purifieth himself, even as He is pure. Every
 one who practiseth sin^o, transgresseth also the
 law; sin being a violation of the law. And
 ye know that He^p was manifested to take away
 our sins; and there is no sin in him. Every one
 who abideth in him, sinneth not^q; and every one
 who sinneth, hath not seen him nor known him.
My dear children, let no one deceive you: he
that practiseth^r righteousness is righteous, even
as He himself is righteous. He who practiseth
sin is of the devil; for the devil sinneth from
the beginning: whereas the Son of God was
manifested, that he might destroy the works of
the devil. Every one who is born of God doth
not practise sin, because his seed remaineth in
him; and he cannot^s sin, because he is born of
 God.

tate his purity and holiness,
without which no man shall see
the Lord.

^o *ποιῶν ἀμαρτίας* must mean a
 person who presumptuously con-
 tinueth in the practice of sin.
 See the following notes.

^p *viz.* Christ, who came into
 the world to atone for our
 sins.

^q Whoever is a true disciple
 of Christ will not allow himself
 the practice of any habitual sin,
 which is odious in the sight of
 God; therefore whoever know-
 ingly and presumptuously con-
 tinues in sin, is not a real
 Christian. It seems absolutely
 necessary to explain the words
 with this limitation, to recon-
 cile this assertion to other pas-
 sages of Scripture (See *James*

III. 2.), and even to this Epistle
 chap. I. 8—10. Some indeed
 in our days are so vain and ig-
 norant, as to boast of a sinless
 perfection; while others, evi-
 dently their superiors in the
 school of Christianity, plainly
 discern and lament their fail-
 ings and imperfections.

^r *ποιῶν τὴν δικαιοσύνην*. It must
 be the continued practice, and
 not a transient act, of righte-
 ousness that constitutes a truly
 righteous man.

^s *i. e.* Cannot continue in the
 practice of sin, while the prin-
 ciple of Divine grace operates
 in him; so that it is hardly
 possible that he should run into
 the same excess of wickedness,
 as the unconverted and pro-
 fane.

- 10 God. In this are manifest the children of God,
and the children of the devil: every one who
11 doth not practise righteousness, is not of God,
and he that loveth not his brother¹. For this
is the message which you heard from the begin-
12 ning^u, that we should love one another. Not act-
ing as Cain, *who* was of the evil one, and slew his
brother: and why did he slay him?—Because
his own works were evil, but those of his bro-
13 ther righteous. Wonder not *then*, my brethren,
14 if the world hate you^r. We know that we have
passed over from death to life, because we love
the brethren^v. He that loveth not *his* brother
15 abideth in death. Every one who hateth his
brother^z is a murderer; and ye know, that no
16 murderer hath eternal life abiding in him. By
this we have known love^a, since He hath laid
down his life for us: and we ought to lay down
17 *our* lives for the brethren. Whoever then hath
the

¹ Is likewise not of God; since a great part of righteousness consisteth in brotherly love.

^u Of the publication of the Gospel of Christ, who frequently inculcated this precept, and recommended it as the peculiar badge of his followers.

^r Since the deeds of the world, like Cain's actions, are wicked; and yours, like those of Abel, righteous and attractive of their notice and envy.

^v Our unfeigned love of one another, is a proof that we are translated from the gloomy ter-

ritories of sin and *death*, to the region of eternal life and glory.

^z *viz.* With malice and rancour, so as to injure him when he can do it with impunity, is intentionally a murderer.

^a *i. e.* What *love* is in its utmost extent, by our Saviour's laying down his life for us, out of his unbounded love to mankind. Several copies read *αὐτοῦ*, and some *ἑαυτοῦ*, after *αὐτάρ*; but I have followed the *Alex. MS.* which has neither the one nor the other. Compare chap. IV. v. 1c.

the good things of the world, and seeth his brother in necessity, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My dear children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and ^b shall assure our hearts before him: for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart doth not condemn us, *then* have we confidence ^c towards God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his ^d commandment, That we should believe in the name of his Son Jesus Christ; and love one another, as He gave us in charge. And he who keepeth his commandments remaineth in him, and He in that person. And by this we know that he abideth in us, *viz.* by the Spirit which He hath given us.

Beloved, do not believe every spirit, but make trial of the spirits whether they be of God; for many false prophets ^e are gone forth into the world. By this ye know the Spirit of God: Every spirit which confesseth Jesus Christ, who is

CHAP.
IV.
2

^b *i. e.* Shall satisfy our consciences when we approach God in the exercises of Devotion.

^c And freedom of speech, *παρρησία*, in our addresses to him.

^d *i. e.* His great and principal

command, *viz.* to believe in Christ, and to love one another, as he enjoined us.

^e Who pretend to be inspired by the Spirit of God, and boast of a divine mission.

^f *That*

- 3 is come^f in the flesh, is of God. And every
 spirit that doth not confess Jesus Christ, who is
 come in the flesh, is not of God: And this is
 the *spirit* of antichrist, concerning whom ye
 have heard that he is coming; and he is now
 4 already in the world. Ye are of God, *my*
 dear children, and have overcome them; be-
 cause He that is in you, is greater^g than he that
 5 is in the world. They are of the world; there-
 fore they speak of the world, and the world
 6 heareth them. We are of God: He who know-
 eth God heareth us; he that is not of God doth
 not hear us: ^h By this we know the Spirit of
 7 truth, and the spirit of error. Beloved, let us
 love one another! for love is of Godⁱ; and every
 one who loveth is born^k of God, and knoweth
 8 God: He that loveth not, hath not known God;
 9 for GOD IS LOVE. In this the love of God was
 mani-

^f *That Jesus Christ is come,* &c. *v. Tr.* But *Ἰησοῦς χριστός ἐν σαρκὶ ἐληλυθὼς* may very well be rendered, *Jesus Christ who is come in the flesh*, and the context requires it; for the bare confession of Christ's incarnation would not have been sufficient to distinguish impostors from true Christians. To *confess Christ* is to yield him a consistent homage, by speaking and acting agreeably to the Christian profession.

^g *i. e.* The Spirit of truth, and of God, is more powerful than the spirit of antichrist, error, and delusion, which is in the world; and therefore he has

empowered you to triumph over impostors, &c.

^h By this we may easily distinguish the spirit of *truth* from the spirit of *error*, *viz.* the former receives, and the latter rejects the Gospel, which we preach in its genuine purity.

ⁱ It is said that *St. John*, when in his extreme old age he was incapable of preaching, used to be conveyed to the Church at Ephesus, and there to repeat this one sentence to the people, *Dear children, love one another!*

^k By his regenerating and reforming grace.

^l Though

manifested towards us, that God sent his only-begotten Son into the world, that we might live through him. In this is love, not that we loved 10 God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God 11 so loved us, we also ought to love one another. No man hath ever seen God¹: If we love one 12 another, God dwelleth in us, and his love is perfected in us. By this we know that we abide 13 in him, and He in us, because He hath given us of his Spirit.

And we have seen and do testify, that the 14 Father hath sent the Son *to be* the Saviour of the world. Whoever shall confess^m that Jesus is 15 the Son of God, God dwelleth in him, and he in God. And we have known and believed the 16 love which God hath for us. God is love; and he that abideth in love, dwelleth in God, and God in himⁿ.

In this our love is perfected that we may 17 have boldness in the day of judgement; since^o, as He is, so are we in this world. There is no 18 fear

¹ Though God is invisible, yet we may feel his Divine influence on our hearts, if we love one another; for his benign Spirit dwells in the benevolent and good.

^m In the primitive times the profession of Christianity was attended with great and imminent danger; so that none would make a public confession of their faith in Christ, but such

as were his true disciples: The rest apostatized when put to the trial.

ⁿ Compare *John* XVII. 22, 23.

^o Since we resemble the God of love, as far as our condition in this world will admit; which will give us courage and confidence in the day of judgement.

- fear in love ^p, but perfect love casteth out fear ;
 because fear hath torment : therefore he that
 19 feareth is not perfected in love. We love him,
 20 because He first loved us. If any one say, I
 love God, and hateth his brother, he is a liar ;
 for he who loveth not his brother ^q, whom he
 hath seen, how can he love God, whom he hath
 21 not seen ? And we have this commandment from
 him, That he who loveth God, love his brother
 also.

CHAP. V. **W**Hoever believeth ^r that Jesus is the Messiah,
 is born of God : and every one who loveth
 him who begat, loveth him also who is be-
 2 gotten by him. By this we know that we love
 the children of God, *viz.* if we love God, and
 3 keep his commandments ^s. For this is the love
 of God, that we keep his commandments ; and
 4 his commandments are not grievous ^t. For
 what-

^{p i. e.} If we love God with
 a filial affection, we shall be ex-
 empt from abject and servile
 fear, either of punishments from
 God, or of persecution from
 men.

^{q i. e.} Man is created in the
 image of God, and constituted
 the object of our benevolence
 by Christ, instead of himself ;
 since our *goodness cannot extend*
to him, who is invisible, su-
premely happy, and all-suffi-
cient.

^{r i. e.} So as to have his heart
 duly affected with that belief ;
 otherwise his faith does not de-

serve the name.

^s If we love one another in
 obedience to the Divine com-
 mand, we shall pay an uniform
 regard to the rest of his com-
 mandments ; but if we are at en-
 mity with God, and do not obey
 his precepts, our benevolence
 to men is a mere natural im-
 pulse, and the effect of con-
 stitution.

^t To a mind influenced by
 the love of God, nothing he
 commands can appear hard or
 burdome: indeed, his service
 is perfect freedom.

whatever is born of God overcometh the world; and this is the victory which overcometh the world,—our faith. Who is he that overcometh the world, but he who believeth that Jesus is the Son of God?⁵

This is He that came by water, and blood, and the Spirit^x, *viz.* Jesus Christ; not by water only, but by water and the Spirit. And the Spirit is that which testifieth, because the Spirit is truth. [*For there are three who bear testimony in heaven, the Father, the Word, and the Holy Spirit: and these three are one.*] And there are three that bear testimony *on earth*^y, the spirit, and the water, and the blood^z: and these three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which he hath witnessed concerning

^x The consideration of what the Son of God has done for him, to make him for ever happy, will enable a man to triumph over this world, and so despise all its transient glories.

^y I follow the *Alexandrian MS.* which reads *αἵματι* [*καὶ πνεύματι*] in this place; and has *πνεύματι* instead of *αἵματι* in the end of this sentence. As for *v. 7.* it is omitted in that, and all the Greek MSS. before the 16th century; nor is it to be found in any of the ancient versions, except the Latin, from which the *Complutensians* translated it into Greek, and in-

serted it into their Bible. I have therefore distinguished it by the Italic character, and included it in crotchets, as it is presumed to be an interpolation.

^y *ὁ ἅγιος γὰρ* is not in the *Alex. MS.* I have therefore put the words *on earth* in Italics. They seem to be interpolated in consequence of that of *v. 7.* See the last note.

^z *viz.* The Spirit sent down from heaven, in its sanctifying and miraculous influences; the water of baptism; and the representation continually made of the blood of Christ in the sacramental wine.

cerning his Son. He who believeth on the Son of God, hath the testimony in himself: he that believeth not God, hath made him a liar^a; because he doth not believe the testimony which God hath given concerning his Son. And this is the testimony: That God hath given to us eternal life; and this life is in his Son. He, who hath the Son^b, hath life; *and* he that hath not the Son of God, hath not life.

THese things have I written to you who believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe^c on the name of the Son of God. And this is the confidence^d which we have in him, that if we ask any thing according to his will, He heareth us: And if we know that He heareth us *in* whatever we ask, we know that we *shall* have the petitions which we have asked of him. If any one see his brother commit a sin *which is* not unto death^e, he shall ask; and He^f will give him life for those who sin not unto

^a *i. e.* He charges the God of truth with attesting the most notorious falsehood by prophecies, miraculous interpositions, &c.

^b *i. e.* He that hath an interest in him, by a lively and operative faith, hath a title to eternal life and glory.

^c That ye may *continue to believe*, without apostatizing or wavering.

^d Or the *freedom of address*, *παρρησία*, with regard to our great Intercessor at God's right hand.

^e Probably, any sin which our Lord hath not declared unpardonable in the Gospel.

^f *viz.* God, through the intercession of Christ, will grant his request, if his brother repent.

unto death. There is a sin unto death^z: I do not say that he shall pray concerning that. Every unrighteousness is sin; but there is a sin not unto death. We know that whoever is born of God, doth not sin^h; but he who is born of God keepeth himself, and the evil one doth not touchⁱ him. We know that we are of God, and the whole world^k lieth in wickedness. But we know that the Son of God is come, and hath given us an understanding, that we may know him who is true; and we are in him who is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. My dear children, keep yourselves from idols. Amen.

^z I think that the Apostle here means *Apostasy* from the Christian faith, attended with the aggravating circumstances of blaspheming the operations of the Spirit of God, and ascribing them to the devil.

^h *i. e.* Committeth not this terrible sin unto death. See

the last note.

ⁱ *i. e.* Dares not approach him, to tempt him to commit such a heinous sin.

^k *i. e.* The unconverted world lies, as it were, at the mercy of the evil one, [*αυται εν τω πονηρω*] and are led captive by him at his will.

The Second Epistle of J O H N.

The Second and Third Epistles of St. John have been improperly filed general or catholic; since they are inscribed to particular persons: the Second Epistle to a woman of distinction, whom the Apostle files the Elect Lady; the Third to Gaius, probably the Corinthian who is mentioned by St. Paul (Rom. XVI. 23.) as his

host, and celebrated for his hospitality to the Brethren. The date of these two Epistles depends in a great measure on that of the First, soon after which, both these are generally supposed to have been written.

THE Elder ^a to the elect Lady ^b and her children, whom I love in the truth (and not I only, but also all those who have been
² brought to the knowledge of the truth ;) for the sake of the truth, which dwelleth in us, and
³ shall be with us for ever : May grace, mercy, and peace be with you from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love !
⁴ I rejoiced greatly, that I found *some* of thy children walking in truth, according to the commandment which we have received from the
⁵ Father. And now I beseech thee, Lady, not as writing a new commandment to thee, but that which we had from the beginning ^c, That
⁶ we may love one another. And this is love, that we walk according to his commandments. This is the commandment, as ye have heard from the begin-

^a St. John conceals his name here as he does in his First Epistle ; and when he mentions himself in his Gospel, he does it with singular modesty. See *John* XXI. 20, & *seq.* and note. He was probably well known about Ephesus by the name of *πρεσβυτερος* or the *Elder*.

^b *ἐκλεκτὴν γυναῖκα*. This, it may

be presumed, was a Lady of distinction, and a pious mother. Some are of opinion that her name was either *Eclēra* or *Kuria*.

^c *viz.* The beginning of our acquaintance with our Divine Master, whose religion breathes nothing but love and benevolence.

beginning, that ye should walk in it^d: For many
 deceivers are gone out into the world^e, who do
 not confess that Jesus Christ is come in the flesh.
 This is a deceiver and antichrist. Look to your-
 selves, that we may not lose the things which
 we have wrought^f, but that we receive a full
 reward. Every one who transgresseth, and con-
 tinueth not in the doctrine of Christ, hath not
 God^g. He that abideth in the doctrine of
 Christ, he hath both the Father and the Son.
 If any one come to you^h, and doth not bring
 this doctrine, receive him not into *your* house,
 nor bid him God speed: For he that wisheth
 him good success, is a partaker of his evil
 deeds.

Having many things to write to you, I would
 not do it with paper and inkⁱ; but I hope to
 come to you, and speak face to face, that our
 joy may be complete. The children of thy
 elect sister greet thee. Amen.

^d viz. That your conduct should be agreeable to the faith you professed, when you embraced the Gospel at first; so that I need not enlarge upon the principles of Christianity here.

^e This probably alludes to those heretics who affirmed that Christ did not assume a real body; but was only a phantasm or appearance.

^f i. e. The fruit of our la-

bours in preaching the Gospel to you.

^g Hath not an interest in God.

^h viz. In the character of a Teacher; do not patronize him, nor even wish him success in his corrupt proceedings, since that will shew an approbation of his doctrine, &c.

ⁱ i. e. I shall not write at large what I have farther to say.

The Third Epistle of J O H N.

2 **T**HE Elder to the beloved Gaius, whom
 I love in the truth. Beloved, I pray
 that, in every respect, thou mayest prosper,
 3 and be in health; as thy soul prospereth. For
 I greatly rejoiced when the brethren came and
 testified concerning thy truth, even as thou
 4 walkest in the truth^a. I have no greater joy,
 than to hear that my children walk in the truth.
 5 Beloved, thou doest faithfully whatever thou
 performest towards the brethren, and towards
 6 strangers; who have testified concerning thy
 love before the church; in bringing whom for-
 ward on their journey in a manner worthy of
 7 God, thou wilt do well: For they went out on
 account of his name, receiving nothing^b of the
 8 Gentiles. We ought therefore to receive^c such,
 that we may become co-operators in the truth.
 9 I have written to the church: but Diotrephes^d,
 who affecteth the pre-eminence among them,
 10 doth not receive us. Therefore, if I come, I

^a *i. e.* Thou dost not only profess the true faith, but adornest the Gospel by an exemplary behaviour.

^b *i. e.* Receiving nothing towards their subsistence from the Gentile converts.

^c *i. e.* Hospitably to entertain.

^d This person seems to have been some Jewish zealot, who had set himself at the head of a party, in opposition to the Apostles.

will

will animadvert upon his works which he doeth, prating against us with malicious words: and not content with this, he doth not receive the brethren himself, and hindereth those who would, and casteth *them* out of the church. Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Demetrius hath a character attested by all, and by the truth itself: yea, we also testify *it*; and ye know that our testimony is true.

I had many things to write, but I will not write *them* to thee with pen and ink: but I hope to see thee soon, and to speak face to face. Peace *be* to thee!—Our friends salute thee. Salute the friends by name.

The general Epistle of J U D E.

Jude, or Judas the Apostle, and brother of James the Less, describes in this Epistle the character of certain false teachers, and points out the severe judgements that were to come upon such seducers: he then cautions the Christians to whom he wrote, against listening to their suggestions, by which they endeavoured to pervert them from the faith of the Gospel. There is a remarkable similarity between this Epistle and part of the Second Epistle of Peter: it is therefore probable that both drew their cha-

rafters of false teachers from some ancient Jewish author; (See the note on 2 Peter II. 1.) and it is very possible that Jude might have the Epistle of Peter before him when he wrote. Hence it is generally supposed that this Epistle was written after the second of Peter, and, according to some, about A. D. 90; but others assign an earlier date to it.

- J**UDE, a servant of Jesus Christ, and brother of James, to those who are sanctified by God the Father, called and preserved in Jesus Christ: May mercy, and peace, and love, be multiplied to you.
- Beloved, giving all diligence to write to you concerning the common salvation, I judged it necessary to write to you by way of exhortation, that ye would strive earnestly for the faith which was once delivered to the saints. For some men have insinuated themselves, who were before described of old ^a to this condemnation; impious men, turning the grace of our God into lasciviousness, and denying God the only sovereign, and our Lord Jesus Christ. I would therefore remind you, though ye once knew this, that the Lord, having saved the people out of the land

^a *προγεγραμμενοι* signifies *described and put upon record*, probably by the Jewish writer who seems to be cited in this and 2 Peter II. See the note in loc. Or *registered to this condemnation* by God's righteous

sentence denounced against such crimes, before these profane men appeared in the world. 'Before ordained,' *v. Tr.* may give a handle to impious men to attack the moral attributes of God.

land of Egypt, did afterwards destroy those who
 did not believe: The angels also who did not
 keep their first state^b, but left their own habi-
 tation^c, He hath reserved in perpetual chains
 under darkness, unto the judgement of the great
 Day^d: As Sodom and Gomorrah, and the cir-
 cumjacent cities in like manner with them,
 committing fornication, and going after strange
 flesh^e, are set forth for an example, suffering
 the vengeance of eternal fire. So these dreamers
 also defile the flesh, despise government, and
 speak evil of dignities: Whereas Michael the
 archangel, when contending in dispute with
 the devil concerning the body of Moses^f, did
 not presume to bring against him a railing ac-
 cusation, but said, 'The Lord rebuke thee!'
 But these blaspheme the things which they
 know^g not; but what they know naturally, as
 irrational brutes, in these things they are cor-
 rupted^h. Woe unto them! for they have pro-
 ceeded

^b Or their *proper principality* or rank, τῆς ἀρχῆς, aspiring to a higher place.

^c *i. e.* Their mansion in the regions of bliss and glory.

^d When they shall receive their final sentence.

^e *i. e.* Following unnatural and detestable lusts.

^f The most probable opinion concerning this obscure passage is, that Michael buried Moses in a private place, (See *Deut.* XXXIV. 6.) lest the devil, by discovering the place

where the remains of their great law-giver lay, should tempt the Jews to pay idolatrous honour to them: and when satan railed against him, and blasphemed, the archangel would not presume to answer, or condemn him, but calmly referred the matter to the day of judgement.

^g See the notes on 2 *Pet.* II. where the parallel texts are illustrated.

^h By the scandalous abuse of the animal gratifications.

ⁱ Their

ceeded in the way of Cain; and have run on greedily after the error of Balaam's reward, and are perished¹ in the contradiction of Korah.

- 12 These are spots in your feasts of love, feeding themselves without fear while they eat with you; clouds without water, borne about by winds; trees which bear no fruit to perfection^k, barren,
13 ren, doubly dead, to be rooted up; raging waves of the sea, foaming out their own shame;
1 wandering stars^l, for whom is reserved the
14 blackness of darkness for ever. Now, even Enoch, the seventh from Adam, prophesied against these^m, saying, 'Behold, the Lord
15 ' cometh with myriads of his holy ones, to ' execute judgement upon all, and to convict ' all the ungodly among them, of all their ' wicked deeds which they have impiously ' committed, and of all the harsh words which ' impious sinners have uttered against him.'
- 16 These are murmurers who find fault with their lot, walking according to their own lusts; and their mouth speaketh extravagant things; holding

¹ Their ruin is so inevitable, that they may be said to be *already destroyed*, as Korah was, for his impious revolt. See *Numb. XVI.*

^k φθινοπαρεας, ακαρπα, επιζω-δεντα. They not only bear no fruit to perfection, but are barren, quite void of vegetable life, and fit to be rooted up for fuel.

^l Or *planets*, αστρος; πλανηται,

which have a seeming irregularity in their motions. The Jews used to call their teachers *stars*. Compare *Rev. I. 16. II. 1.*

^m προσφνητευσι τούτοις. See *Blackwall's Sacr. Class. V. 1. p. 164.* This is a fragment of antediluvian history, preserved by oral tradition, or perhaps recorded by some ancient Jewish writer.

ⁿ From

holding persons in admiration for the sake of profit. But you, *my* beloved, remember the words which were heretofore spoken by the Apostles of our Lord Jesus Christ; for they have told you that, in the last time, there would be mockers walking according to their own impious lusts.

These are they who separate themselvesⁿ; being sensual, not having the Spirit. But ye, beloved, edifying yourselves in your most holy faith, *and* praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto eternal life. And of some^o have compassion, making a difference: And save others with fear, snatching *them* out of the fire; hating even the garment which is spotted by the flesh.

Now to Him who is able to keep you from falling, and to present *you* blameless before the presence of his glory with exceeding joy; to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and through all ages! Amen.

ⁿ From the church, as of a purer stamp, and more refined attainments, than others.

^o *viz* Of those who fall into error inadvertently; make a

distinction between them and others who are more deeply infected with the contagion of impurity, &c.

P R E F A C E to the Revelation of St. J O H N.

ST. JOHN the Evangelist, who is generally allowed to have been the writer of this prophecy, was banished to *Patmos**, an island in the *Ægean* Sea, in the reign of Domitian, where, as he himself informs us in chap. I. 9, these extraordinary visions, &c. were revealed to him. According to Eusebius, this happened in the last year of Domitian's reign, about *A. D.* 96; but some assign an earlier date to this book, and suppose it to have been written before the destruction of Jerusalem.

At the end of the magnificent description of our Saviour's appearance to John (chap. I. 11—17) he is ordered to *write the things which he saw*; viz. the glorious vision he then beheld; *the things which are*, i. e. the state of the churches at that time; and *the things which shall be hereafter*, i. e. the future state and condition of the church to the end of the world. Accordingly this Book may be divided into three parts:

The *first* contains the Introduction, or a Preface and Dedication to seven Asiatic churches, and

* Or *Pathmos*. It was one of the islands called *Sporades* by the ancients; now *Palmisa* in the *Archipelago*.

and an account of the glorious apparition of our Lord, &c. chap. I.

The *second* part consists of the Epistles, which our Lord commanded John to write to the seven churches in Asia, relating to their present circumstances, and the duties resulting from them, chap. II, III.

The *third* part describes the condition of the church and the Roman Empire, &c. in future times, (chap. IV. to the end of the Book.)

This Book begins with a sublime description of the Deity enthroned in glory, and surrounded with Angels and other awful Beings incessantly hymning his praise. Then a *sealed Book* is described, which is the volume of the Almighty's decrees, and is given to the Lamb, who only was worthy to open it; and on that account He is applauded by the whole celestial choir (chap. IV, V.) After this awful prelude, the Lamb is represented opening the seals of the Book, one after another; and with this scene the prophecy begins, which prefigures the principal events that were to befall the church in the following ages, until the consummation of all things.

I shall not pretend to explain the particulars of these prophecies, about which learned men differ greatly in their explications. However, the most eminent commentators * among Pro-

* viz. Mr. Mede, Dr. H. More, Vitringa, M. Jurieu, Dr. Cressner, M. Daubuz, Sir Isaac Newton, &c. See Pyle's Preface to his *Paraphrase on the Revelation*, whose words are here quoted.

testants are agreed as to the main purpose of this book, which is ‘ to confirm and illustrate what the former prophets had foretold concerning the great and prevailing corruptions, which would be introduced into the church of God; the oppressions it was to undergo from the authors and abettors of those corruptions; the full deliverance the church would at last receive from them; and the complete reformation of it, and the establishment of Christ’s kingdom in the world, after the destruction of these tyrannic and persecuting Powers.’ They are likewise unanimously of opinion, ‘ That the idolatrous corruption and oppressive powers in religious matters, predicted by the ancient prophets, and particularly by Daniel, to prevail *in the latter days*, *i. e.* under the Gospel dispensation; that the great *apostacy* or *falling away*, the *man of sin*, the *wicked one*, the *doctrines of devils*, *i. e.* of demons, saints, &c. the *seducing spirits speaking lies in hypocrisy*, *forbidding to marry*, and *abstaining* superstitiously from meats (2 *Thess.* XI. 1—12. 1 *Tim.* IV. 1, 2, 3.) the great antichrist foretold in 1 *John* IV. 1—3, and characterized in this Book by the *second beast*, the *whore*, the *false prophet*, &c. that all these, I say, were designed by the spirit of prophecy, as plain descriptions of, and are remarkably accomplished in, the Pope, the Court, and the Church of ROME: That the warnings and exhortations, the promises and dreadful threatenings, denounced in this prophecy, are designed

‘ signed as preservatives for Christians against
‘ the snares, allurements, and temptations of that
‘ deceitful and corrupt Power which *seats itself*
‘ *in the temple of God, and exalts itself above all*
‘ *that is called God:* And finally, that the judge-
‘ ments and destruction of this same oppressive
‘ Power, pronounced by the sacred writers in
‘ the Old and New Testament, are to be ac-
‘ complished, first, by the full *Reformation* of
‘ the Christian Church, and by its peace and
‘ glory upon earth ; and, after that, by the
‘ general *Judgement* of the world, at the Second
‘ coming, and glorious appearance of Jesus
‘ Christ.’ This is the doctrine and interpretation
of Protestants ; which the impartial reader, on
a perusal of this Book of Revelation, and com-
paring the events which have gradually opened
the prophecy hitherto, will find to be just, and
agreeable to the rules of sound criticism.

The

The Revelation of JOHN the Divine.

- CHAP. I. **T**HE Revelation of Jesus Christ, which God gave to him, to shew to his servants things which must shortly come to pass; and sending by his angel, He signified *it* to his servant John, who testified the word of God, and the testimony of Jesus Christ, and all the things which he saw. Blessed *is* he that readeth, and they who hear the words of this prophecy, and observe the things which are written in it; for the time ^a is near.
- 4 John to the seven churches which are in Asia: Grace and peace *be* to you, from Him who is, and who WAS, and who IS TO COME; and from the seven spirits who are before his throne; and from Jesus Christ, the faithful witness, the first-born from the dead, and the Ruler of the kings of the earth: To him who hath loved us, and washed us from our sins in his own blood, and hath made us kings^b and priests to God, even his Father; to him *be* glory and dominion for ever and ever! Amen.

Behold,

^a *i. e.* The time of the accomplishment of this prophecy.

^b Since we are to reign with

Christ in eternal glory, and to worship before him in his heavenly temple.

^c With

Behold, He cometh with ^c clouds ! and every
eye shall see him, even they who pierced him :
and all the tribes of the earth ^d shall lament
because of him. Even so, Amen ! I am the
Alpha and the Omega, the beginning and the
end, saith the Lord, who is, and who was, and
who is to come, the Almighty.

I John, who am both your brother and a
partaker in tribulation, and in the kingdom and
patience of Jesus Christ, was in the island called
Patmos, on account of the word of God, and
the testimony of ^e Jesus Christ. I was in the
spirit on the Lord's day ; and I heard behind
me a great voice, like the *sound* of a trumpet,
saying, ' I am the Alpha and the Omega, the
' first and the last : and what thou seest, write
' in a book, and send to the seven churches
' which are in Asia ; to Ephesus, and to Smyrna,
' and to Pergamos, and to Thyatira, and to
' Sardis, and to Philadelphia, and to Laodicea.'
And I turned about to see the voice ^e that spoke
to me ; and being turned, I saw seven golden
lamps ^f ; and in the midst of the seven lamps,
one like the Son of man, clothed in a long robe,
and girded about the breast with a golden gir-
dle ;

^c With myriads of angels,
who will surround him like
radiant clouds. Compare *Heb.*
XII. 1.

^d *i. e.* All these who rejected
his government, and opposed
his Gospel, shall then bewail
their fatal errors, &c.

VOL. II.

^e *i. e.* The person whose
voice I heard speaking behind
me.

^f *i. e.* Seven burning lamps
on their golden stands ; for
λυχνιας includes both. See
chap. IV. 5.

- 14 dle^s: his head, even *his* hairs^h *were* white like
 wool, as white as snow; and his eyes *were* as a
 15 flame of fireⁱ, and his feet like fine brass, as if
 they glowed in a furnace; and his voice as the
 16 sound of many waters. And he had in his right
 hand seven stars; and out of his mouth went a
 sharp two-edged sword; and his countenance
 17 *was* as the sun shining in its strength^k And
 when I saw him, I fell down at his feet, as dead.
 And he laid his right hand upon me, saying to
 me, 'Fear not; I am the first and the last:
 18 ' *I am* he who liveth, and was dead; and be-
 hold, I am living for ever and ever, Amen;
 ' and I have the keys of the invisible world^l,
 19 ' and of death. Write the things which thou
 ' hast seen, and the things which are, and the
 20 ' things which shall be hereafter; the mystery
 ' of the seven stars which thou didest see in my
 ' right hand, and the seven golden lamps. The
 ' seven stars are the angels of the seven churches;
 ' and the seven lamps which thou didest see, are
 ' the seven churches.'

CHAP. II. **T**O the angel of the church of Ephesus
 write: 'These things saith He who hold-
 ' eth the seven stars in his right hand, who
 ' walketh

^s This alludes to the sacerdotal garments, worn in the temple.

^h Which adorned his head were white and curling like wool; nay, as white as snow.

Compare *Dan. VII. 9.*

ⁱ *i. e.* Vivid and piercing.

^k *i. e.* In its meridian blaze, unclouded, and in all its vigour.

^l *αἶθρ' αἰώνος*, not *τῆς γένεως*, or the place of torments.

^m Thou

‘ walketh in the midst of the seven golden
 ‘ lamps ; I know thy works, and thy labour, 2
 ‘ and thy patience, and that thou canst not bear
 ‘ those who are evil ; and thou hast tried those
 ‘ who say they are Apostles, and are not, and
 ‘ hast found them liars : And thou hast borne, 3
 ‘ and hast patience ; and for the sake of my
 ‘ name thou hast laboured, and hast not been
 ‘ wearied out. Nevertheless, I have *somewhat* 4
 ‘ against thee, because thou hast deserted thy
 ‘ first love^m. Remember therefore from whence 5
 ‘ thou art fallen ; and repent, and do the first
 ‘ works : if not, I will come to thee quickly,
 ‘ and will remove thy lamp out of its place,
 ‘ unless thou repent. But this thou hastⁿ, that 6
 ‘ thou hatest the deeds of the Nicolaitans,
 ‘ which I also hate. Let him who hath an ear, 7
 ‘ hear what the Spirit saith to the churches : To
 ‘ him that overcometh^o, will I give to eat of
 ‘ the tree of life which is in the midst of the
 ‘ paradise of God.’

And to the angel of the church of Smyrna 8
 write : ‘ These things saith the First and the
 ‘ Last,

^m Thou (*i. e.* the church of Ephesus) hast abated of thy former zeal for my religion. Though these Epistles are addressed to the *Angels*, or those who presided over the churches, they are designed for the churches themselves.

ⁿ *i. e.* Thou hast this merit still, that thou abhorrest the practice of the Nicolaitans. These Heretics asserted the lawfulness

of *lewdness* and *idolatrous sacrifices*, esteeming them things indifferent in their own nature ; and their deeds were agreeable to their impure principles. See chap. II. 14.

^o *i. e.* Who conquers the difficulties and oppositions which lie in the way of his duty, and triumphs over his spiritual enemies.

- 9 ' Last, who was dead, and is alive; I know
 ' thy works, and *thy* tribulation, and poverty,
 ' (but thou art rich) and the blasphemy of those
 ' who say they are Jews^p, and are not; but *are*
 10 ' the synagogue of Satan. Fear none of those
 ' things which thou art to suffer. Behold,
 ' the ^q devil will throw some of you into prison,
 ' that ye may be tried; and ye shall have tri-
 ' bulation ten days. Be thou faithful unto
 ' death, and I will give thee the crown of
 11 ' life. He that hath an ear, let him hear what
 ' the Spirit saith to the churches: He who
 ' overcometh shall not be injured by the second
 ' death.'

- 12 And to the angel of the church which is in
 Pergamos write: ' These things saith He who
 13 ' hath the sharp two-edged sword; I know
 ' thy works, and where thou dwellest, *even*
 ' where the throne of Satan *is*: and thou hold-
 ' est fast my name; and hast not denied my
 ' faith, even in those days in which Antipas
 ' *was* my faithful martyr, who was slain among
 14 ' you, where Satan dwelleth. However, I have
 ' some few things against thee, *viz.* that thou
 ' hast there those who maintain the doctrine of
 ' Balaam^r, who taught Balak to cast a stum-
 ' bling-

^p i. e. God's people, Jews above.

indeed. Compare *Rom.* II. 28, 29.

^q *διαβολος*, i. e. The great accuser of mankind by means of false accusers, his instruments in the synagogue, mentioned

^r *Balaam* has the same signification in Hebrew as *Nicolai* in Greek; and both denote conquerors of the people, whom they both seduced.

' bling-block before the children of Israel, that
 ' they might eat things sacrificed to idols, and
 ' commit fornication. Thou hast also those 15
 ' who maintain the doctrine of the Nicolaitans,
 ' which I hate. Repent; if not, I will come 16
 ' to thee quickly, and will fight against them
 ' with the sword of my mouth. He that hath 17
 ' an ear, let him hear what the Spirit saith
 ' to the churches: To him that overcometh I
 ' will give to eat of the hidden manna; and I
 ' will give him a white stone*, and on the stone
 ' a new name written, which no man knoweth,
 ' except he who receiveth it.'

And to the angel of the church in Thyatira 18
 write: ' These things saith the Son of God,
 ' who hath his eyes as a flame of fire, and his
 ' feet like fine brass; I know thy works, and 19
 ' love, and service, and faith, and thy patience;
 ' and *as to* thy works, even the last *are* more[†]
 ' than the first. However, I have some few 20
 ' things against thee, because thou permittest
 ' that woman Jezebel, who calleth herself a pro-
 ' phetess, to teach and to seduce my servants
 ' to commit fornication, and to eat things
 ' sacrificed to idols. And I gave her time to 21
 ' repent of her fornication; and she repented
 ' not. Behold, I will cast her into a bed, and 22
 ' those

* It is well known that, of *condemnation*.
 among the Greeks, a *white* ^{† i. e.} Greater and better, by
 stone was a token of *absolution* thy daily improvement in good-
 from the crime laid to a per- nefs.
 son's charge; and a *black stone*

- ' those who commit adultery with her into great
 ' tribulation, unless they repent of their works.
 23 ' And I will slay her children with death ; and
 ' all the churches shall know that I am He who
 ' searcheth the reins and the hearts : and I will
 ' render to every one of you according to your
 24 ' works. But I say to you, even to the rest
 ' who are in Thyatira, As many as do not
 ' hold this doctrine, and who have not known
 ' the depths of Satan, as they speak ; I will
 25 ' lay upon you no other burden : Nevertheless,
 ' that which ye have, hold fast until I come.
 26 ' And he that overcometh, and keepeth my
 ' works unto the end, to him will I give power
 27 ' over the nations ; " and He shall rule them
 " with a rod of iron " ; and they shall be broken
 " to pieces like the vessels of a potter," even as I
 28 ' have received of my Father : And I will give
 29 ' him ^x the morning star. He that hath an ear,
 ' let him hear what the Spirit saith to the
 ' churches.'

CHAP. And to the angel of the church in Sardis
 III. write : ' These things saith He who hath
 ' the seven spirits of God, and the seven stars ;
 ' I know thy works, that thou hast the name
 2 ' that thou livest, but art dead. Be watchful,
 ' and strengthen the things that remain, which
 ' are ready to die ; for I have not found thy
 ' works

^a *i. e.* With an iron sceptre. shine with the effulgent lustre of
 See *P/a.* II. 9. the morning star,

^x *i. e.* I will give him to

' works complete before God. Remember then 3
 ' how thou hast received and heard; and hold
 ' thou fast, and repent. If therefore thou wilt
 ' not be watchful, I will come upon thee as a
 ' thief; and thou shalt not know at what hour I
 ' shall come upon thee. Thou hast few names 4
 ' even in Sardis, who have not defiled their
 ' garments: and they shall walk with me in
 ' white; for they are worthy. As for him that 5
 ' overcometh, he shall be clothed in white rai-
 ' ment: and I will not blot out his name from
 ' the Book of Life; but I will confess his name
 ' before my Father, and before his angels. He 6
 ' that hath an ear, let him hear what the Spirit
 ' saith to the churches.'

And to the angel of the church in Phila- 7
 delphia write: ' These things saith the holy
 ' one, the true one; He who hath the key of
 ' David; He, who openeth, and no one shut-
 ' teth; and shutteth, and no one openeth';
 ' I know thy works: Behold, I have set before 8
 ' thee an open door, and no man can shut it;
 ' because thou hast a little strength, and hast
 ' kept my word, and hast not denied my name.
 ' Behold, I will give *thee* those of the synagogue 9
 ' of Satan, who say that they are Jews, and are
 ' not, but lie; behold, I will cause them to come
 ' and worship before thy feet, and to know that
 ' I have loved thee. Because thou hast kept the 10
 ' word of my patience, I also will keep thee
 ' from

7 See *Ista*. XXII. 22, where Eliakim is a type of Christ.

- ' from the hour of temptation, which shall
 ' come upon [all the world, to try the inha-
 11 ' bitants of the earth. Behold, I come quickly!
 ' retain that which thou hast, that no man may
 12 ' take thy crown. As for him that overcometh,
 ' I will make him a pillar ^a in the temple of
 ' my God; and he shall go out no more: and
 ' I will inscribe upon him the name of my God,
 ' and the name of the city of my God, (the
 ' new Jerusalem which is coming down out of
 ' heaven from my God) and my new name.
 13 ' He that hath an ear, let him hear what
 ' the Spirit saith to the churches.'
 14 And to the angel of the church of the Laodi-
 ceans write: ' These things saith the AMEN, the
 ' faithful and true Witness, the Beginning of
 15 ' the creation of God; I know thy works, that
 ' thou art neither cold nor hot: I wish thou
 16 ' wert cold or hot. Therefore, because thou
 ' art lukewarm, and neither cold nor hot, I will
 17 ' spue thee out of my mouth. For thou sayest
 ' I am wealthy, and have enriched myself, and
 ' have need of nothing; and knowest not that
 ' thou art wretched, and miserable, and poor,
 ' and

^a This alludes to the pillars
 which the ancient Greeks in-
 scribed with the names of con-
 querors, and of the cities to
 which they belonged; and also
 the names of the Generals un-
 der whose auspices the victory
 was gained. Some of them were
 placed near, and others in the

temples, of those Deities under
 whose protection they were, and
 whose names were likewise in-
 scribed upon them. Several of
 these have been brought to
 England from the Grecian cities
 of Europe and Asia, and the
 islands in the Archipelago, of
 which *Patmos* was one.

‘ and blind, and naked. I counsel thee to buy 18
 ‘ of me gold tried in the fire, that thou mayest
 ‘ be rich ; and white raiment, that thou mayest
 ‘ be clothed, and that the shame of thy naked-
 ‘ ness may not appear ; and anoint thine eyes
 ‘ with a collyrium ^a that thou mayest see. As 19
 ‘ many as I love, *those* I reprove and correct :
 ‘ be zealous therefore, and repent. Behold, I 20
 ‘ stand at the door, and knock : If any one
 ‘ hear my voice, and open the door ; I will
 ‘ come in to him, and will sup with him, and
 ‘ he with me. To him who overcometh I will 21
 ‘ grant to sit down with me on my throne ;
 ‘ even as I also overcame, and am set down with
 ‘ my Father on his throne. He that hath an 22
 ‘ ear, let him hear what the Spirit saith to the
 ‘ churches.’

AFTER these things I looked, and behold, CHAP.
 a door opened in heaven ! and the first IV.
 voice which I heard, *was as the sound* of a trumpet
 talking with me, saying, ‘ Come up hither ; and
 ‘ I will shew thee things which must be here-
 ‘ after.’ And immediately I was in the spirit ^b : 2
 and behold, a throne was set in heaven, and *there*
was one sitting on the throne : And he who sat 3
 was,

^a *καλλυριον*, i. e. *An ointment*. Spirit of God acting on the
 for the eyes. imagination in such a manner

^b i. e. This phrase signifies, as to open extraordinary scenes,
 to be under a strong and super- which had not any exact ex-
 natural impulse, caused by a ternal archetype. Compare
 miraculous operation of the *Ezek. VIII. 1.*

- was, in appearance, like a jasper, and a sardine stone; and a rainbow, in appearance like an emerald, was round about the throne. And *there were* four and twenty seats round the throne; and upon the seats I saw four and twenty Elders sitting, clothed in white raiment; and they had upon their heads crowns of gold.
- 5 And out of the throne proceeded lightnings, and thunders, and voices. And seven lamps of fire *were* burning before the throne; which are
- 6 the seven spirits of God. And before the throne *there was* a sea^c of glass, like crystal; and in the middle of the throne, and the circle about the throne, *were* four animate Beings^d full of
- 7 eyes before and behind. And the first animal *was* like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal *was* like a flying eagle.
- 8 And the four animate Beings had each of them six wings; and round about and within *they were* full of eyes; and they rest not day or night, saying, "Holy, holy, holy, Lord God "Almighty, who was, and is, and is to come^e!"
- 9 And while the animate Beings are ascribing glory, and honour, and thanksgiving, to Him that sitteth on the throne, who liveth for ever

^c Or large laver, like the *brass* sea in the temple, to which it alludes. Compare 1 Kings VII. 23.

^d *ζωα*. The word *beast*, *v. Tr.* not only degrades the signification, but the *living creatures*

here mentioned, have parts and appearances which *beasts* have not, and are represented as *rational Beings* of an exalted rank.

^e Compare *Isa.* VI. 2, 3.

and ever ; the four and twenty Elders fall down
before Him who sitteth on the throne, and
worship Him who liveth for ever and ever, and
cast their crowns before the throne, saying,
' Worthy art thou, O Lord, to receive glory,
' and honour, and power ; for thou hast created
' all things, and by thy will they exist, and
' were created !'

AND I saw, in the right hand of him who
sat on the throne, a book written within
and without, sealed with seven seals. And I
saw a mighty angel proclaiming with a loud
voice, ' Who is worthy to open the book, and
' to loose its seals ?' And no one in heaven, or
on earth, or under the earth, was able to open
the book, or to look in it. And I wept much,
because no one was found worthy to open and
read the book ; nor to look into it. And one
of the Elders saith to me, Weep not : behold,
the Lion who is of the tribe of Judah, the Root
of David, hath prevailed to open the book, and
to loose the seven seals of it. And I beheld,
and lo, in the middle space between the throne
and the four living creatures, and in the midst
of the Elders, there stood a Lamb, as it were,
slain, having seven horns and seven eyes, which
are the seven spirits of God sent forth into all
the earth. And he came and took the book
out of the right hand of him who sat upon the
throne. And when he had taken the book,
the four living creatures, and the four and twenty
Elders, fell down before the Lamb, having every
one

one of them harps, and golden vials [†] full of
 9 odours, which are the prayers of the saints. And
 they sung a new song, saying, ‘ Thou art
 ‘ worthy to take the book, and to open the
 ‘ seals of it: for thou wast slain, and hast re-
 ‘ deemed us to God by thy blood, out of every
 ‘ tribe, and language, and people, and nation;
 10 ‘ and hast made us kings and priests to our
 11 ‘ God; and we shall reign on the earth.’ And I
 beheld, and I heard round about the throne the
 voice of many angels, and of the animate Beings,
 and of the Elders; and the number of them was
 myriads of myriads, and thousands of thousands;
 12 saying with a loud voice, ‘ Worthy is the Lamb
 ‘ who was slain, to receive power, and riches,
 ‘ and wisdom, and might, and honour, and
 13 ‘ glory, and blessing.’ And every created Be-
 ing which is in heaven, and on the earth, and
 under the earth, and such as are in the sea;
 even all things [‡] which are in them, I heard,
 saying, ‘ Blessing, and honour, and glory, and
 ‘ power, to Him who sitteth upon the throne,
 14 ‘ and to the Lamb, for ever and ever!’ And
 the four living Beings said, Amen! And the
 twenty-four Elders fell down and worshipped
 Him who liveth for ever and ever.

A N D

[†] These were golden cups on
 a plate, in allusion to the cen-
 sers in the temple.

[‡] Compare *P/a*. CXLVIII.

where inanimate, as well as
 animate and rational, Beings
 are called upon to praise God
 in a figurative sense.

* A

AND I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying, as with a voice of thunder, ‘Come, and see!’ And I saw, and behold a white horse; and he that sat upon it had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature say, ‘Come, and see!’ And another horse came out *which was* red; and it was given to him who sat upon it to take peace from the earth, and that they should kill one another; and there was given to him a great sword. And when he opened the third seal, I heard the third living creature say, ‘Come, and see!’ And I beheld, and lo, a black horse: and he who sat upon it had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, ‘A measure of wheat for a denier^h, and three measures of barley for a denier; yet, see that thou injure not the oil and the wine.’ And when he opened the fourth seal, I heard the voice of the fourth living creature say, ‘Come, and see!’ And I looked, and behold, a pale horse; and the name of him who sat upon it was Death, and

^h A Roman *denarius* was equal to seven pence three farthings English: and as it appears from Tacitus, and *Mat.* XX. 2. that it was the daily wages of a labourer, this must denote a great scarcity of corn; for a *χοῖνξ*, the *measure* mentioned here, was but the common allowance to a slave for his daily subsistence. *Vid. Raphael. in loc.*

and Hades ⁱ followed with him. And power was given them, over the fourth part of the earth, to kill with the sword, and with famine, and with death, and with the wild beasts of the earth.

- 9 And when he opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God, and for the testimony
 10 which they maintained : And they cried with a loud voice, saying, ‘ How long, O Lord, holy
 ‘ and true, ere thou dost judge and avenge our
 ‘ blood upon those who dwell on the earth ?’
 11 And white robes were given to every one of them ; and it was said to them, that they should rest yet for a little time, until the number of their fellow-servants also, and their brethren, who should be killed as they *had been*, should be completed.
 12 And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake ^k; and the sun became black as sackcloth
 13 of hair, and the moon became as blood ; and the stars of heaven fell to the earth, even as a
 14 fig-tree droppeth its untimely figs, being shaken by a mighty wind ; and the heavens passed away as a scroll ^l when it is rolled together ; and
 15 every mountain and island were moved out of their places : And the kings of the earth, and the

ⁱ i. e. Death was followed by a person who was an emblematical representation of the state of separate spirits.

^k Or a great concussion, σεισμος; μεγας, probably in heaven and

earth.

^l Or like a book rolled up, βιβλιον ειλισσεσμεν. The ancients rolled up their books ; hence they were called volumes.

^m i. e.

the great, and the rich, and the chief officers,
and the powerful, and every slave, and every
free man, hid themselves in caves, and in the
rocks of the mountains; and they said to the
mountains and rocks, ' Fall on us, and hide us
' from the face of Him who sitteth on the throne,
' and from the wrath of the Lamb ! ' For the
' great day of his wrath is come ; and who is
' able to stand ?'

AND after these things, I saw four angels^{CHAP.}
standing at the four corners^m of the earth, VII.
holding the four winds of the earth, that the
wind might not blow upon the earth, nor upon
the sea, nor upon any tree. And I saw ano-
ther angel ascending from the rising of the
sun, having the seal of the living God. And
he cried with a loud voice to the four angels,
to whom it was given to hurt the earth and
the sea, saying, ' Hurt not the earth, nor the
' sea, nor the trees, until we have sealed the
' servants of our God on their foreheads.'
And I heard the number of those who were
sealed ; a hundred and forty-four thousand
were sealed out of all the tribes of the chil-
dren of Israel. Of the tribe of Judah were
sealed twelve thousand ; Of the tribe of Reuben
were sealed twelve thousand ; Of the tribe of
Gad were sealed twelve thousand ; Of the tribe
of Asher were sealed twelve thousand ; Of the
tribe

^m *i. e.* At the four cardinal principal winds, with their
points, suppressing the four divisions.

^a The

tribe of Naphthali were sealed twelve thousand;
 Of the tribe of Manasseh were sealed twelve
 7 thousand; Of the tribe of Simeon were sealed
 twelve thousand; Of the tribe of Levi were
 sealed twelve thousand; Of the tribe of Issa-
 8 char were sealed twelve thousand; Of the tribe
 of Zebulun were sealed twelve thousand; Of
 the tribe of Joseph were sealed twelve thousand;
 Of the tribe of Benjamin were sealed twelve
 thousand^a.

9 After these things I beheld, and lo, a great
 multitude, which no man could number, of
 every nation, and tribe, and people, and lan-
 guage, stood before the throne, and before the
 Lamb, clothed with white robes, with palm-
 10 branches in their hands; and they cried with a
 loud voice, saying, 'Salvation to our God, who
 ' sitteth upon the throne, and to the Lamb!'
 11 And all the angels surrounded the throne, and
 the Elders, and the four living Beings; and they
 fell on their faces down before the throne, and
 12 worshipped God, saying, 'Amen: Blessing and
 ' glory, and wisdom, and thanksgiving, and
 ' honour, and power, and might, to our God
 13 ' for ever and ever! Amen.' And one of the
 Elders answered, saying to me, 'Who are these
 ' that are arrayed in white robes? and from
 14 ' whence came they?' And I said to him, 'Sir,
 ' thou knowest.' And he said to me, 'These
 ' are

^a The tribe of Dan is sup- or brought very low, at that
 posed to have been omitted time. Compare 1 *Chron.* 12.
 here, because it was destroyed, & seq.

‘ are they who are come out of great tribulation,
 ‘ and have washed their robes, and made them
 ‘ white in the blood of the Lamb. For that 15
 ‘ reason they are before the throne of God, and
 ‘ officiate to him ° day and night in his temple ;
 ‘ and He that sitteth on the throne, will pitch
 ‘ his tabernacle among them. They shall hun- 16
 ‘ ger no more, neither shall they thirst any
 ‘ more ; nor shall the sun fall upon them, nor
 ‘ any heat. For the Lamb, who is in the midst 17
 ‘ of the throne will feed them, and will lead
 ‘ them to fountains of living waters; and God
 ‘ will wipe away every tear from their eyes.’

AND when he had opened the seventh seal, CHAP. VIII.
 there was silence in heaven for about
 half an hour. And I saw the seven angels, 2
 who stood before God; and seven trumpets
 were given to them. And another angel came 3
 and stood before the altar, having a golden
 censer; and there was given to him much in-
 cense, that he might present *it* with the prayers
 of all the saints upon the golden altar^p, which
 was before the throne. And the smoke of the 4
 incense ascended with the prayers of the saints,
 from the hand of the angel, before God. And 5
 the angel took the censer, and filled it with the

° λατρευουσιν, i. e. Perform
 Divine Service to God.

^p Here is an allusion to the
 Jewish high-priest burning in-
 cense on the golden altar, while
 the people were praying in the

temple; and this angel repre-
 sents Christ the great High-priest
who is entered into Heaven, to
appear in the presence of God for
us.

fire of the altar, and threw it to the earth; and there were voices, and thunders, and lightnings, and an earthquake.

- 6 And the seven angels, who had the seven trumpets, prepared themselves to sound *them*.
- 7 The first angel sounded, and there was hail and fire mingled with blood, and they were cast upon the earth; and a third part of the trees was burned up, and all the green grass
- 8 was burned up. And the second angel sounded, and *it was* as if a great mountain burning with fire were cast into the sea: and a third part
- 9 of the sea became blood; and a third part of the living creatures, which were in the sea, died; and a third part of the ships were de-
- 10 stroyed. And the third angel sounded, and there fell from heaven a great star burning as it were a torch; and it fell upon a third part of the rivers, and upon the fountains of waters:
- 11 And the name of the star is called Wormwood; and a third part of the waters became wormwood; and many men died of the waters, be-
- 12 cause they were become bitter. And the fourth angel sounded, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars; so that a third part of them was darkened, and the day did not appear for a third part of it, and the night like-
- 13 wise. And I beheld, and heard one angel, *who was* flying in mid-heaven, saying with a loud voice, 'Woe! woe! woe! to the Inhabitants of the earth, by reason of the remain-
- ' ing

‘ ing sounds of the trumpet of the three angels
‘ who are yet to sound.’

AND the fifth angel sounded ; and I saw a CHAP. IX.
star ¹ fallen from heaven to the earth :
and there was given to him the key of the abyfs ;
and he opened the abyfs, and smoke ascended 2
out of the pit, as the smoke of a great furnace ;
and the sun and the air were darkened by the
smoke of the pit. And out of the smoke there 3
came locusts upon the earth ; and power was
given to them, as the scorpions of the earth have
power: And it was commanded them, that they 4
should not hurt the grafs of the earth, nor any
green thing, nor any tree, but only those men
who have not the seal of God on their fore-
heads. And it was given to them *in charge*, 5
that they should not kill them, but that they
should be tormented five months ; and their
torment *was* as the torment of a scorpion, when
it stingeth a man. And in those days men 6
shall seek death, and shall not find it ; and they
shall desire to die, and death shall fly from
them. And the shapes of the locusts *were* like 7
horses prepared for war ; and on their heads
were, as it were, crowns like gold ; and their
faces *were* like the faces of men : And they 8
had hair like the tresses of women, and their
teeth were like those of lions ; and they had 9
breast-

¹ i. e. An angel of distin- ing star ; and there was given
guished lustre descended with to him, &c. Compare Job
amazing velocity, like a shoot- XXXVII. 7.

breast-plates, as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots *and* many horses, rushing to battle.

- 10 And they had tails like scorpions, and there were stings in their tails; and their power *was*
 11 to hurt men for five months. And they had a king over them, *viz.* the angel of the abyss, whose name in Hebrew *is* 'Abaddon; and in
 12 Greek he hath the name of Appollyon. One woe is past; behold, there are yet two woes coming after this.

- 13 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar,
 14 which is before God, saying to the sixth angel who had the trumpet, 'Loose the four angels
 ' who are bound on the great river Euphrates.'
 15 And the four angels were loosened, who were prepared for an hour, and a day, and a month, and a year; that they might slay a third part of men.
 16 And the number of the army of the troops of horse *was* two myriads of myriads; and I heard
 17 the number of them. And thus I saw the horses in the vision, and those who sat upon them, having breast-plates of fire, and of hyacinth and brimstone; and the heads of the horses *were* like the heads of lions, and out of their mouths
 18 issued fire and smoke, and brimstone. With these three things a third part of men was killed, *viz.* by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For

' רוח אבדון *scilicet* רוח Heb. *abus*, Gr. Both signify *one who*
viz. *Spiritus vastationis*; *απολα* *destruens* or *lays waste*.

' This.

For their powers are in their mouth, and in
 their tails; for their tails *are* like serpents,
 having heads, and with them they hurt. As for
 the remainder of men who were not killed by
 these plagues, they did not repent of the works
 of their hands, that they might not worship
 demons*, and idols of gold and silver and
 brass and stone and wood: which neither can
 see, nor hear, nor walk: And they repented
 not of their murders, nor of their forceries, nor
 of their fornication, nor of their thefts.

AND I saw another mighty angel descend-
 ing from heaven, clothed with a cloud,
 with a rainbow about his head; and his face *was*
 like the sun, and his feet as pillars of fire;
 and he had in his hand a little book opened.
 And he set his right foot upon the sea, and
 the left upon the earth, and cried with a loud
 voice, as a lion roareth: and when he had
 cried out, seven thunders uttered their voices;
 and when the seven thunders had uttered their
 voices, I was about to write; and I heard a
 voice from heaven, saying to me, 'Seal up
 ' those things which the seven thunders have
 ' spoken, and write them not.' And the
 angel whom I saw standing upon the sea and
 upon the earth, lifted up his hand towards
 heaven, and swore by Him who liveth for ever
 and

* This *demon-worship*, Mr. Mede has shewn to be the common in the church of Rome, as well as the worship-
 worship of the *departed spirits* ing idols of gold, &c.
 of deceased men; which is so

and ever, who created heaven and the things which are in it, and the earth and the things which are in it, and the sea and the things which are in it, that time should be no longer¹:

7 but *that* in the days of the voice of the seventh angel, who was just going to sound, the mystery of God should be completed, as he had declared *its* glad tidings to his servants the prophets.

8 And the voice which I heard from heaven, spoke to me again, and said, 'Go, take the
' little book which is open in the hand of the
' angel, who standeth upon the sea, and upon
9 the earth.' And I went to the angel, saying to him, Give me the little book. And he said to me, Take *it*, and eat it up; and it shall embitter thy belly, but in thy mouth it shall be
10 sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth sweet as honey; and as soon
11 as I had eaten it, my belly was embittered. And he said to me, Thou must prophesy again before many people, and nations, and languages, and kings.

CHAP. And there was given to me a reed like a
XI. *measuring-rod*²: And the angel stood, saying, 'Arise, and measure the temple of God,
' and the altar, and those who worship in it.
2 'But the court which is without the temple
' leave

¹ Or *that the time*, for the consummation of all things, *should not be yet*, ὅτι οὐ γένηται ἔτι τὸ τέλος αὐτοῦ. See the next verse, and compare *Dan.* XII 7.

² Compare *Ezek.* XL. XLIII. The ancients used a cane or reed for measuring. Hence the French *Canae*, a measure used at Marseilles and Tholouse.

* *Threvo*

' leave out ², and measure it not; for it is given
 ' to the Gentiles: and they shall trample upon
 ' the holy city forty-two months. And I will 3
 ' give *power* to my two witnesses; and they
 ' shall prophesy a thousand two hundred *and*
 ' sixty days, clothed in sackcloth. These are 4
 ' the two olive-trees, and the two lamps which
 ' stand before the God of the earth. And if 5
 ' any one will hurt them, fire proceedeth out
 ' of their mouth, and devoureth their enemies;
 ' and if any man will hurt them, so must he
 ' be killed. These have power to shut heaven, 6
 ' that no rain shall be showered down in the
 ' days of their prophecy; and they have power
 ' over the waters to turn them into blood, and
 ' to smite the earth with every plague, as often
 ' as they will. And when they shall have 7
 ' finished their testimony, the savage beast that
 ' ascendeth out of the abyſs shall make war
 ' against them; and shall conquer them, and
 ' kill them. And their dead bodies *shall lie* in 8
 ' the street of the great city, which is spiritually
 ' called Sodom and Egypt, where also our Lord
 ' was crucified. And *persons* of various people, 9
 ' and tribes, and languages, and nations, shall
 ' look on their dead bodies three days and a
 ' half, and shall not permit their corpses to be
 ' deposited in graves. And they who dwell 10
 ' upon the earth shall rejoice over them, and
 ' be glad, and shall send gifts one to another;
 ' becauſe theſe two prophets tormented thoſe

² *Throw out of the account, εκβαλες εκου, the outer court of the temple.*

- 11 ' who dwelled on the earth.' And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw
- 12 them. And they heard a great voice from heaven, saying to them, Come up hither! And they ascended up to heaven in a cloud;
- 13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake seven thousand men were slain: and the rest were terrified, and gave glory to the
- 14 God of heaven. The second woe is past; behold, the third woe cometh quickly!
- 15 And the seventh angel sounded; and there were great voices in heaven, saying, ' The
- 16 ' kingdoms of the world are become our Lord's, ' and his Christ's, and He shall reign for ever ' and ever.' And the twenty-four Elders who were sitting before God on their thrones, fell
- 17 upon their faces, and worshipped God, saying, ' We give thanks unto thee, O Lord God Almighty! who art, and who wast, and who
- 18 ' art to come; because thou hast assumed thy ' great power, and hast reigned. And the ' nations were angry; and thy wrath is come, ' and the time of the dead when they should ' be judged, and a reward should be given to ' thy servants the prophets, and to the saints ' and those who fear thy name, small and great; ' and *when* those should be destroyed who destroy the earth.'

AND the temple of God was opened in ¹⁹
 heaven, and the ark of his covenant was
 seen in his temple; and there were light-
 ings, and voices, and thunders, and an earth-
 quake, and great hail. And there appeared a ^{CHAP.}
 great sign in heaven, *viz.* a woman ^{XII.} clothed
 with the sun, and the moon under her feet,
 and upon her head a crown of twelve stars;
 and she, being pregnant, cried out in travail, ²
 and in pangs to be delivered. And there ap- ³
 peared another sign in heaven; and behold, a
 great dragon, fiery red, having seven heads and
 ten horns, and seven crowns upon his head:
 And his tail drew down a third part of the ⁴
 stars of heaven, and cast them to the earth.
 And the dragon stood before the woman who
 was going to bring forth, that when she should
 be delivered, he might devour her child.
 And she brought forth a male-child, who was ⁵
 to rule all nations with a rod of iron; and
 her child was caught up unto God, even to
 his throne. And the woman fled into the wil- ⁶
 derness, where she had a place prepared by God,
 that they might nourish her there one thou-
 sand, two hundred, sixty days.

And there was war in heaven: Michael and ⁷
 his angels made war against the dragon; and
 the dragon fought and his angels, and did not ⁸
 prevail;

¹ This is, probably, an emblem of the church, gloriously arrayed, and triumphing over all *sublunary* enjoyments and terrors: The *twelve stars* seem to represent the twelve Apostles; and the *great red dragon*, the spirit of persecution, died with the blood of martyrs, or rather satan himself, from whom it derives its origin.

² *dia.*

- prevail ; neither was place found for them any
 9 more in heaven. And the great dragon was
 cast out ; that old serpent called the devil ² and
 Satan, who seduceth the whole world, was cast
 out to the earth, and his angels were cast out
 10 with him. And I heard a loud voice saying in
 heaven, ‘ Now is come salvation, and the power,
 ‘ and the kingdom of our God, and the au-
 ‘ thority of his Christ ; for the accuser of our
 ‘ brethren is cast down, who accused them
 11 ‘ before our God day and night. And they
 ‘ have overcome him by the blood of the
 ‘ Lamb, and by the word of their testi-
 ‘ mony ; and they loved not their lives unto
 12 ‘ death ³. Therefore rejoice, ye heavens, and
 ‘ ye who dwell in them ! Woe to those who
 ‘ inhabit the earth and the sea ; for the devil is
 ‘ come down to you, having great wrath, be-
 ‘ cause he knoweth that he hath but a short
 13 ‘ time.’ And when the dragon saw that he
 was cast out to the earth, he persecuted the
 woman who brought forth the male-child.
 14 And there were given to the woman two wings
 of a great eagle, that she might fly into the
 wilderness, unto her place ; where she is nou-
 rished for a time, and times, and half a time,
 15 from the face of the serpent. And the ser-
 pent cast out of his mouth water, like a river,
 after the woman, that he might cause her to be
 carried

² διαβολος, i. e. *The false-
 accuser*, and ³ θανατον i. e. *the ad-
 versary*, of mankind

⁴ i. e. Many of them ex-

posed themselves to the greatest
 dangers, and actually suffered
 death ; but they fell, to rise, to
 triumph, and to reign.

⁵ The

carried away by the stream: And the earth 16
afflicted the woman; and the earth opened its
mouth, and drank up the flood which the dra-
gon cast out of his mouth. And the dragon 17
was enraged with the woman, and went away
to make war against the remainder of her seed,
who kept the commandments of God, and re-
tained the testimony of Jesus Christ.

And I stood upon the sand of the sea, ^{CHAP}
and saw a savage beast ascending out of the ^{XIII.}
sea, having seven heads, and ten horns; and
upon his horns *were* ten diadems, and upon
his heads the name ^b of blasphemy. And the 2
beast which I saw was like a leopard, and his
feet were like those of a bear, and his mouth
like the mouth of a lion; and the dragon
gave him his power, and his throne, and great
authority. And I saw one of his heads wound- 3
ed, as it were, to death; and yet his mortal
wound was healed: and the whole earth won-
dered after the beast: And they worshipped the 4
dragon who gave authority to the beast; and
they worshipped the beast, saying, Who *is* like
the beast? who is able to make war with him?
And there was given to him a mouth speaking 5
great things and blasphemies; and power was
given him to ^c make war forty-two months.
And he opened his mouth in blasphemy against 6
God,

^b The *Alex.* MS. reads, *ονοματα*, names, in the plural number. This seems to allude to the arrogant titles assumed by the *Popes*.

^c *πολεμον ποιησαι*. Some copies omit the word *πολεμον*, which the *v. Tr.* follows, rendering *ποιησαι* to continue in this place.

God, to blaspheme his name, and his tabernacle, and those who dwell in heaven^d. And it was given him to make war with the saints, and to overcome them : and power was given to him over every tribe, and language, and nation.

8 And all the inhabitants of the earth shall worship him, *i. e. those* whose names are not written in the book of life of the Lamb who was slain from the foundation of the world. If
9 any one has an ear, let him hear ! If any one leadeth into captivity, he shall go into captivity :
10 If any one killeth with the sword, he must be slain with the sword. Here is the patience, and the faith of the saints.

11 And I saw another beast ascending out of the earth ; and he had two horns like a lamb,
12 but he spake like a dragon. And he exerciseth all the power of the first beast in its presence ; and he causeth the earth and those who dwell on it to worship the first beast, whose deadly
13 wound was healed. And he performeth great signs ; so that he causeth fire to come down from heaven on the earth, in the sight of men :

14 And he deceiveth those who dwell on the earth by the miracles which it was given him to perform in the sight of the beast ; saying to the inhabitants of the earth, that they should make an image for the beast which had the wound by
15 a sword, and lived. And it was granted him to give breath to the image of the beast, that
the

^d Compare *Dan.* XI. 36.

the image of the beast might speak, and cause as many as will not worship the image of the beast, to be put to death. And he caused all, both small and great, rich and poor, free men and slaves, to receive a mark on their right hand, or on their foreheads; and that no one should be able to buy or sell, but such as had the mark^e, or the name of the beast, or the number of his name. Here is wisdom. Let him who hath understanding compute the number of the beast; for it is the number of a man: and his number is Six hundred sixty-six.

AND I looked, and behold, a Lamb stood on the mount Sion, and with him one hundred forty-four thousand, who had the name of his Father written on their foreheads. And I heard a voice from heaven, as the sound of many waters, and like the sound of a great thunder: and I heard the voice of harpers playing upon their harps. And they sung, as it were, a new song before the throne, and before the four living creatures, and the Elders; and no one could learn that song, but the one hundred forty-four thousand, who were redeemed from the earth. These are they, who have not been polluted with women^f; for they are

^e It was customary among the ancients, to mark soldiers and slaves with some impression on the hand or forehead; by which they might be known to belong to their respective com-

manders, or masters.

^f This probably signifies their freedom from idolatry, which is represented as a kind of *spiritual fornication* in SS.

are virgins : These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, *as* the first-fruits to God, and to the Lamb : And in their mouth was found no deceit ; for they are blameless before the throne of God.

- 6 And I saw another angel ^e flying in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth, and to every nation and tribe, and language, and people, saying with a loud voice, ‘ Fear God, and give glory to him ; for the hour of his judgement is come : and worship Him who made heaven and earth, and the sea, and the fountains of waters.’ And another angel followed *him*, saying, ‘ Babylon, the great city, is fallen, is fallen ; because she made all nations drink of the wine of her raging fornication^h.’
- 9 And a third angel followed them, saying with a loud voice, ‘ If any one worship the beast and his image, and receive *his* mark on his forehead, or on his hand ; He also shall drink of the wine of the wrath of God, which is poured out without mixtureⁱ into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : And the smoke of their torment ascendeth for ever and

^e The rapid flight of an angel admirably represents the swiftness of the progress of the Gospel through the world.

^h Or the *inflaming* wine of her

fornication, *i. e.* her idolatry.

ⁱ *κεκρασμενον* *ακρατον*, *i. e.* made up without any mixture, *viz.* of leuity, mercy, or happiness.

^k *viz.*

‘ and ever; and they have no rest day nor night,
 ‘ who worship the beast and his image, and who-
 ‘ ever receiveth the mark of his name. Here is 12
 ‘ the patience of the saints: here *are* those who
 ‘ keep the commandments of God, and the faith
 ‘ of Jesus.’

And I heard a voice from heaven, saying to 13
 me, ‘ Write, Henceforth blessed *are* the dead
 ‘ who die in the Lord! Yes, saith the Spirit,
 ‘ that they may rest from their labours; and
 ‘ their works follow them.’

And I looked, and behold, a white cloud, and 14
 upon the cloud one sitting like the Son of man,
 having on his head a golden crown, and in his
 hand a sharp sickle. And another angel came 15
 out of the temple, crying with a loud voice to
 him who was sitting on the cloud, ‘ Put forth
 ‘ thy sickle, and reap: for the time is come for
 ‘ thee to reap; since the harvest of the earth is
 ‘ ripe.’ And he who sat upon the cloud, put 16
 forth his sickle on the earth; and the earth was
 reaped.

And another angel came out of the temple 17
 which is in heaven, he also having a sharp sickle.
 And another angel came from the altar, who had 18
 power over the fire; and he called out with a
 loud cry to him who had the sharp sickle, saying,
 ‘ Put forth thy sharp sickle, and lop off the clus-
 ‘ ters of the vine of the earth; for its grapes are
 ‘ ripe.’ And the angel thrust forth his sickle upon 19
 the earth, and lopped off the vine of the earth;
 and he threw *them* ^k into the great wine-press of
 the

^k *viz.* The clusters of grapes.

20 the wrath of God. And the wine-press out of the city was trodden; and blood came out of the wine-press, even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

CHAP. XV. **A**ND I saw another great and wonderful sign in heaven, *viz.* seven angels who had the seven last plagues; for in them the wrath of God was completed. And I saw, as it were, a sea¹ of glass mingled with fire; and those who overcame the beast^m and his image and his mark *and* the number of his name, standing on the glassy sea, having the harps of God. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying,
 ‘ Great and mavelous *are* thy works, O Lord
 ‘ God Almighty! just and true *are* thy ways, O
 ‘ King of saints! Who should not fear thee, O
 ‘ Lord, and glorify thy name? because *thou* only
 ‘ *art* holy: for all nations shall come and wor-
 ‘ ship before thee; since thy judgements are
 ‘ made manifest.’

5 And after these things I looked, and behold, the temple of the tabernacle of the testimony was opened in heaven: And the seven angels, who had the seven plagues, came out of the temple, clothed in pure and splendid linen, and were girded about the breasts with golden girdles.

And

¹ *i. e.* A great chrystalline vase, resembling the brazen sea, or laver, in Solomon's temple; which was so irradiated with the light that was emitted from

the throne, that the fluid it contained was like liquid fire.

^m Or *were victors from the beast*, *1220 722, 1220 720* *Septuag.*

ⁿ Or

And one of the four animate Beings gave to the seven angels seven golden ^a vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke, from the glory of God, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels were finished.

AND I heard a great voice out of the temple, ^{CHAP. XVI.} saying to the seven angels, 'Go, and pour out the vials of the wrath of God upon the earth.' And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and those who worshipped his image. And the second angel poured out his vial upon the sea; and it became blood like that of a dead man: and every living soul in the sea died. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters saying, 'Thou art righteous, O Lord, who art, and who wast, and shalt be ^o, because thou hast judged these: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy of it.' And I heard another from the altar saying, 'Even so, Lord God Almighty, true and righteous are thy judgements!' And the fourth angel poured

^a Or censers.

^b Some copies read *ετοιμα*,
Vol. II.

holys, in this place; but I follow those which read *ετοιμα*.
L 1 By

ed out his vial on the sun; and *power* was given
 9 him to scorch men with fire. And men were
 scorched with intense heat, and blasphemed the
 name of God, who had power over these plagues;
 and they repented not, to give glory to him^p.

10 And the fifth angel poured out his vial upon
 the throne of the beast; and his kingdom was
 darkened: and they gnawed their tongues for
 11 anguish, and blasphemed the God of heaven,
 because of their pains and their sores; and they
 12 repented not of their deeds. And the sixth an-
 gel poured out his vial upon the great river
 Euphrates; and its water was dried up, that a
 way might be prepared for the kings who came
 13 from the east. And I saw three impure spirits
 like frogs *coming* out of the mouth of the dia-
 gon, and out of the mouth of the beast, and out
 14 of the mouth of the false prophet: for they are
 the spirits of demons, working miracles, who
 go forth to the kings of the earth and of the
 whole world, to bring them together to the
 battle of that great day of God the Almighty.
 15 'Behold, I come as a thief. Blessed is he that
 'watcheth, and keepeth his garments, that he
 'may not walk naked, so that men should see
 16 'his shame.' And He gathered them together
 into a place, called in the Hebrew language,
 17 ARMAGEDDON^q. And the seventh angel pour-
 ed out his vial into the air; and there came forth

a

^p By confessing their sins,
 and seeking his pardon. Com-
 pare *Isa.* XXIV. 6.

^q i. e. The mountain of Me-

giddo, a place remarkable for
 slaughter. See *Judges* V. 19.
2 Kings IX. 27.

a great voice out of the temple of heaven, from the throne, saying, ' It is done!' And there were voices, and thunders, and lightnings: and there was a great earthquake, such as had not been since men were upon the earth; such an earthquake, so great. And the great city was divided into three parts; and the cities of the nations fell. And Babylon the great came in remembrance before God, to give her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were found no more. And a great hail, about the weight of a talent, fell upon men from heaven: and men blasphemed God on account of the plague of the hail; for the plague of it was exceeding great.

AND one of the seven angels who had the seven vials, came and spoke with me, saying to me, ' Come hither, I will shew thee the judgement of the great harlot who sitteth upon many waters; with whom the kings of the earth have committed fornication^r, and the inhabitants of the earth have been drunk with the wine of her whoredom.' And he brought me in the spirit into the wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was arrayed in purple and scarlet, and adorned with gold and precious stone, and pearls; having a golden cup in

^r Compare *IIsa.* XXIII. 17.

in her hand full of the abominations and pollution of her whoredom; and upon her forehead *was* a name * written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS †, AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great amazement.

And the angel said to me, ' Why didest thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. The beast which thou didest see, was, and is not: and he will ascend out of the abyſs, and go into perdition; and the inhabitants of the earth (whose names were not written in the book of life from the foundation of the world) shall wonder, seeing the beast which was, and is not, though he is. And here *is* the intelligence which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; they are also seven kings ‡: five are fallen, and one is; the other is not yet come, and when he cometh, he must continue for a short time. And the beast which was, and is not, he is the eighth, and is of the seven, and goeth into destruction. And the

* i. e. Her titles and crimes.

† Or, of fornications, i. e. idolatries.

‡ Instead of *ἑπτὰ βασιλεῖς, though he is*, some MSS. read *καὶ ἑπτὰ*

βασιλεῖς, and will come.

* Kings here seem to denote kingdoms, or forms of government.

‘ the ten horns which thou didest see, are ten
 ‘ kings who have not yet received a kingdom;
 ‘ but receive authority, as kings for one hour’,
 ‘ with the beast. These are of one opinion, and 13
 ‘ shall give their own power and authority to the
 ‘ beast. These shall make war with the Lamb; 14
 ‘ and the Lamb shall overcome them: for he
 ‘ is Lord of lords, and King of kings: and those
 ‘ who are with him *are* called, and chosen, and
 ‘ faithful.’

And he saith to me, ‘ The waters which 15
 ‘ thou didest see, where the harlot sitteth, are
 ‘ people, and multitudes, and nations, and lan-
 ‘ guages. And the ten horns which thou sawest 16
 ‘ on the beast, these ² shall hate the harlot, and
 ‘ make her desolate and naked; and they shall
 ‘ eat her flesh, and burn her with fire. For God 17
 ‘ hath put it in their hearts to perform his will,
 ‘ and to be unanimous, and to give their king-
 ‘ dom to the beast, until the words of God be
 ‘ fulfilled. And the woman whom thou didest 18
 ‘ see, is the great city, which ruleth over the
 ‘ kings of the earth,’

AND after these things I saw another angel CHAP. XVIII.
 descending from heaven, who had great
 power; and the earth was enlightened with his
 glory. And he cried with a mighty and loud 2
 voice, saying, ‘ Babylon the great is fallen, is

^v Some render *μῆρας νῆρας*, at *hate, &c.* for *others* among the
the same time, or for the same kings of the earth *shall bewail*
length of time. *her*, chap. XVIII. 9, and *others*

² *i. e.* Some of these *shall* *will fight for her.*

2 ' fallen ! and it is become the habitation of
 ' demons, and the prison of every impure spi-
 ' rit, and the cage of every unclean and hateful
 3 ' bird : for she hath caused all the nations to
 ' drink of the wine of the rage of her fornica-
 ' tion ; and the kings of the earth have com-
 ' mitted fornication with her, and the merchants
 ' of the earth have grown rich by the abundance
 ' of her luxuries !'

4 And I heard another voice from heaven, say-
 ing, ' Come out from her, O my people ! that
 ' ye may not be partakers of her sins, and that
 5 ' ye may not receive of her plagues : for her
 ' sins have followed up to heaven, and God hath
 6 ' remembered her iniquities. Render to her even
 ' as she has rendered to you, and give her double,
 ' according to her works : in the cup which she
 ' hath mingled, mix for her a double quantity.
 7 ' In proportion as she hath glorified herself, and
 ' lived luxuriously, inflict torment and grief up-
 ' on her ; for she saith in her heart, I sit as a
 ' queen, and am not a widow ; and I shall not
 8 ' see sorrow. Therefore in one day shall her
 ' plagues come, *viz.* death, and mourning, and
 ' famine ; and she shall be burned with fire ;
 ' for strong is the Lord God, who judgeth her.
 9 ' And the kings of the earth who have com-
 ' mitted fornication, and lived in luxury with
 ' her, shall mourn over her, and lament for her,
 ' when they shall see the smoke of her burning ;
 10 ' who, standing afar off, for the fear of her tor-
 ' ment, say, Woe, woe, O thou great city Ba-
 ' bylon, the strong city ! for in one hour thy
 ' judge-

' judgement is come. And the merchants of 11
 ' the earth shall weep and mourn over her; for
 ' no one buyeth their wares any more, viz. the 12
 ' loads ^a of gold and silver, and precious stone
 ' and pearl, and fine linen, and purple, and silk,
 ' and scarlet, and every oderiferous wood, and
 ' every vessel of ivory, and every vessel of most
 ' precious wood, and of brass, and of iron, and
 ' of marble; and cinnamon, and perfumes, and 13
 ' myrrh, and frankincense, and wine, and oil,
 ' and flour, and wheat, and cattle, and sheep,
 ' and horses, and chariots, and slaves, and souls
 ' of men. And the fruits which thy soul longed 14
 ' after are gone from thee, and all delicious and
 ' splendid things are departed from thee; and
 ' thou shalt never find them any more. The 15
 ' merchants of these things, who were enriched
 ' by her, shall stand afar off, for the fear of her
 ' torment, weeping and wailing, and saying, 16
 ' Alas! alas! the great city, that was clothed in
 ' fine linen and purple, and scarlet, and adorned
 ' with gold, and precious stone, and pearls!
 ' since in one hour, such great wealth is laid 17
 ' waste.' And every pilot, and every one of the
 ship's company, and the mariners, and all who
 trade by sea, stood at a distance; and they cried, 18
 when they saw the smoke of her burning, say-
 ing, ' What *city* is like this great city!' And 19
 they threw dust on their heads, and cried, weep-
 ing and wailing, saying, ' Alas, alas, the great
 ' city, by whose magnificent expences all who
 ' had

^a γομα, οὗτοι ναυις, μερκ.

‘ had ships on the sea were enriched ! for, in one
 20 ‘ hour, she is made desolate.’ Rejoice over her,
 O heaven, and ye holy Apostles and prophets !
 for God hath pronounced judgement upon her
 on your account.

21 And a certain strong angel took up a stone
 like a great millstone, and threw it into the
 sea, saying, ‘ Thus shall the great city Babylon
 ‘ be violently thrown down, and shall never be
 22 ‘ found any more. And the sound of harpers,
 ‘ and musicians, and pipers, and trumpeters, shall
 ‘ no more be heard in thee ; and every artificer
 ‘ of every trade, shall no more be found in thee ;
 ‘ nor shall the sound of the millstone be heard in
 23 ‘ thee any more. And the light of a lamp shall
 ‘ no more appear in thee ; and the voice of the
 ‘ bridegroom and the bride shall be heard in
 ‘ thee no more : because thy merchants were
 ‘ the grandees of the earth ; because all the
 24 ‘ nations were deceived by thy sorceries ^b. And
 ‘ in her was found the blood of prophets, and
 ‘ of saints, even of all those who were slain up-
 ‘ on the earth.’

CHAP. XIX. **A**ND after these things, I heard a great voice
 of a multitude in heaven, saying, ‘ Halle-
 ‘ luja ! Salvation, and glory, and honour, and
 2 ‘ power to the Lord our God ! because his
 ‘ judgements *are* true and righteous ; for He
 ‘ hath judged the great harlot who corrupted the
 ‘ earth with her fornication, and hath avenged

^b Or *were poisoned and fasci-* tices, *ἢ τὴ φαρμακεία σου ἐπλη-*
rated by thy pernicious prac- *νήσασαι.*

‘ the blood of his servants at her hand.’ And
 again they said, ‘ Halleluja ! and her smoke
 ‘ ascendeth for ever and ever.’ And the four-
 and-twenty elders, and the four animate Beings,
 fell down and worshipped God who sat on the
 throne, saying, ‘ Amen ; Halleluja !’ And a
 voice came out from the throne, saying, ‘ Praise
 ‘ our God, all ye his servants, and ye that fear
 ‘ him, both small and great!’ And I heard the
 voice as it were of a great multitude, and as the
 sound of many waters, and like the sound of
 mighty thunderings, saying, ‘ Halleluja ! for the
 ‘ Lord God, the omnipotent, reigneth. Let us
 ‘ exult for joy, and let us give glory to him ;
 ‘ because the marriage of the Lamb is come,
 ‘ and his wife hath prepared herself.’ And it
 was granted to her that she should be clothed in
 fine linen, pure and resplendent ; and the fine
 linen is the righteousness of the saints.

And he saith to me, ‘ Write, Blessed *are* they
 ‘ who are called to the marriage-supper of the
 ‘ Lamb !’ He also saith to me, ‘ These are the
 ‘ true words of God.’ And I fell before his
 feet to worship him. And he said to me, ‘ See
 ‘ *thou do it* not :—I am a fellow-servant of thine,
 ‘ and of thy brethren who retain the testimony
 ‘ of Jesus. Worship God : Now the spirit of
 ‘ prophecy is the testimony of Jesus.’

And I saw heaven opened, and behold, a
 white horse ! and he that sat upon him *is* called
 Faithful and True, and he judgeth and maketh
 war in righteousness. His eyes *were* as a flame of
 fire, and on his head were many diadems ; hav-
 ing

ing a name written ^c which no man knoweth
 13 but himself: And he *was* clothed in a garment
 dipped in blood; and his name is called, THE
 14 WORD OF GOD ^d. And the armies which *are*
 in heaven followed him *riding* upon white horses,
 15 clothed in fine linen, white and clean. And out
 of his mouth goeth a sharp sword, that with it
 he might smite the nations: and he shall govern
 them with an iron-sceptre; and he treadeth the
 wine-press of the indignation and wrath of the
 16 omnipotent God. And he hath upon his garment,
 and his thigh ^e, a name written, KING OF KINGS,
 17 AND LORD OF LORDS. And I saw one angel ^f
 standing in the sun; and he cried with a loud
 voice, saying to all the birds flying in mid-
 heaven, 'Come, and assemble to the supper of
 18 ' the great God; that ye may eat the flesh of
 ' kings, and the flesh of commanders, and the
 ' flesh of the mighty, and the flesh of horses,
 ' and of those who sit on them, and the flesh
 ' of all, both free men and slaves, both small
 ' and great.' And I saw the savage beast, and
 19 the kings of the earth and their armies gathered
 together, to make war against him who was sit-
 20 ting upon the horse, and against his army. And
 the beast was taken captive, and with him the
 false

^c viz. On the diadems; to signify, that there are many mysteries in his nature, &c. which no man can comprehend.

^d Compare *John* I. 1. Christ was the great Medium of Divine revelation in all ages;

hence he is called the Word of God.

^e i. e. Upon the sword, which is suspended before on his thigh, according to the Eastern custom.

^f ἑνὸς ἀγγέλου, i. e. one angel, detached from the rest, and of a superior rank.

false prophet who had wrought signs before him, by which he had seduced those who received the mark of the beast, and those who worshipped his image: Both these were cast alive into the lake of fire which burned with brimstone. And the rest were slain with the sword of him who was sitting upon the horse, which proceeded out of his mouth; and all the birds of prey were satiated with their flesh.

AND I saw an angel descending down from heaven, who had the key of the abyfs, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and satan; and he bound him for a thousand years, and cast him into the abyfs; and he shut him up, and set a seal upon him, that he might not deceive the nations any more until a thousand years should be completed: and after that, he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgement^c was given to them: and I *saw* the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast or his image, and had not received his mark on their foreheads, or on their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead revived not until the thousand years were completed. This *was* the first resurrection. Blessed and holy *is* he, who hath a part in the first

CHAP.
XX.

2

3

4

5

6

^c i. e. A power of judging or passing sentence was given to Christ and his Apostles, who are to "sit on thrones judging the twelve tribes of Israel."

^b i. e.

first resurrection: on such, the second death hath no power; but they shall be the priests of God and Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired,
 8 satan shall be loosed out of his prison; and he will go forth to deceive the nations, who are in the four ^b corners of the earth, viz. Gog and Magog ⁱ, to assemble them together to war;
 9 whose number is like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city; and fire came down from God out
 10 of heaven, and consumed them. And the devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were; and they shall be tormented day and night, for ever and ever ^k.

11 And I saw a great white throne, and Him who was sitting on it, from whose face the earth and the heaven fled away, and a place was not
 12 found for them. And I saw the dead, small and great ^l, standing in the presence of God; and the books were opened: (another book was also opened, which is that of life;) and the dead were judged out of the things which were writ-
 13 ten in the books, according to their works. And the
 the

^b i. e. The four cardinal points, at the greatest distance from Jerusalem, the city of the saints. See v. 9.

ⁱ Compare Ezek. XXXVIII. XXXIX.

^k Literally for ages of ages, εις τους αιωνας των αιωνων.

^l i. e. Of all ranks and degrees, of every nation, age, and sex, standing in one grand assembly.

^m i. e.

the sea gave up the dead who were in it; and death and Hades^m delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades¹⁴ were cast into the lake of fireⁿ: This is the second death. Now, if any one was not found¹⁵ written in the book of life, he was cast into the lake of fire.

AND I saw a new heaven, and a new earth: CHAP. XXI.
 for the former heaven and the former earth¹ were passed away; and the sea was no more. And I John saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. And² I heard a great voice out of heaven, saying,³
 ‘Behold, the tabernacle of God *is* with men!
 ‘and he will pitch his tent among them; and
 ‘they shall be his people, and God himself will
 ‘be among them, *as* their God. And God will⁴
 ‘wipe away every tear from their eyes; and
 ‘death shall be no more, nor grief nor crying;
 ‘nor shall there be any more pain: for the former things are passed away.’ And He who sat⁵
 upon the throne, said, ‘Behold! I make all
 ‘things new^o.’ And he said to me, ‘Write;
 ‘for

^m *i. e.* The unseen world. Hell, says the *v. Tr.* but improperly. Death, or the grave, gave up the bodies, and Hades the spirits, of the millions who died, from the creation to that awful moment.

ⁿ This denotes that human souls are not to be separated from their respective bodies after

the resurrection; and by no means proves the annihilation of either, or of hell torments; for Hades and the lake of fire signify two very different things.

^o *i. e.* I produce a new creation, free from every appearance of imperfection and irregularity.

6 ' for these words are true and faithful.' Then
 he said to me, ' It is done.—I am the Alpha and
 ' the Omega, the beginning and the end. I will
 ' give to him who is thirsty *to drink* of the foun-
 7 ' tain of the water of life freely. He that over-
 ' cometh shall inherit all things; and I will be
 8 ' his God, and he shall be my son. But as for
 ' the fearful, and infidels, and the abominable,
 ' and murderers, and fornicators, and forcerers^p,
 ' and idolaters, and all liars^q; their part shall
 ' be in the lake which burneth with fire and
 ' brimstone, which is the second death.'

9 And one of the seven angels, who had the
 seven vials full of the seven last plagues, came
 to me, and talked with me, saying, ' Come, I will
 10 ' shew thee the bride, the wife of the Lamb.' And
 he carried me away, in the spirit, to a great and
 high mountain; and he shewed me that great
 city, the holy Jerusalem, descending out of
 heaven from God, having the glory of God;
 11 and its lustre *was* like that of a most pre-
 cious gem, as a jasper-stone, clear as crystal.
 12 And it had a great and high wall, having
 twelve gates; and over the gates twelve angels,
 and names written upon *them*, which are those
 13 of the twelve tribes of the sons of Israel. On
 the east *were* three gates; on the north, three
 gates; on the south three gates; and on the
 west,

^p Or *poisoners*. See the notes
 on chap. XXII. 15. and *Gal.*
 V. 20.

^q *i. e.* All who shall allow
 themselves, in their words or
 actions, to violate the eternal

and invariable law of Truth;
 by which the Deity governs
 himself, and which he has pre-
 scribed to all his rational crea-
 tures, as the rule of their
 actions. Com-

west, three gates. And the wall of the city had
 twelve foundations; and on them *were* the names
 of the twelve Apostles of the Lamb. And he
 that spoke with me had a golden reed to measure
 the city[†], and its gates, and the wall of it. And
 the city was a square[‡], and its length is equal
 to the breadth of it. And he measured the city
 with the reed, *viz.* about twelve thousand fur-
 longs. The length, and the breadth, and the
 height of it, are equal. And he measured the
 wall of it one hundred forty-four cubits, accord-
 ing to the measure of a man, that is, of the an-
 gel. And the building of the wall of it was of
 jasper; and the city *was* pure gold, like clear
 glass. And the foundations of the wall of the
 city *were* adorned with every precious stone. The
 first foundation *was* jasper; the second, sapphire;
 the third, chalcedony; the fourth, emerald; the
 fifth, sardonyx; the sixth, sardius; the seventh,
 chrysolite; the eighth, beryl; the ninth, topaz;
 the tenth, chrysoprasus; the eleventh, hyacinth;
 the twelfth amethyst. And the twelve gates *were*
 twelve pearls; each of the gates was of one pearl:
 and the street of the city *was* pure gold, transpa-
 rent as glass. And I saw no temple in it; for
 the Lord God Almighty, and the Lamb, are the
 temple of it. And the city had no need of the
 sun, nor of the moon, to shine in it: for the glory
 of God enlightened it, and the Lamb *was* its

[†] Compare *Exek.* XL. 3. The ancients made use of *canes* or *reeds*, for measuring-rods.

[‡] τετραγωνος, i. e. Of a qua-

drangular form. This city is re-
 presented in the next clause as
 an immense cube, measuring
 1500 miles every way.

light.

24 light. And the nations of the saved shall walk
 in the light of it; and the kings of the earth
 25 bring their glory and honour into it. And the
 gates of it shall not be shut at all by day; for
 26 there shall be no night there. And they shall
 bring the glory and honour of the nations into
 27 it. And every thing that defileth shall by no
 means enter into it; nor any that practiseth
 abomination and falsehood; but only those who
 CHAP. XXII. are written in the Lamb's book of life. And he
 shewed me a pure river of water of life, clear as
 crystal, issuing out of the throne of God, and
 2 of the Lamb. In the midst of the street of it,
 and on the one side and the other of the river,
was the tree of life, producing twelve *sorts of*
 fruit, every month yielding one kind of fruit:
 and the leaves of the tree *are* for the healing of
 3 the nations. And every curse shall be no more:
 and the throne of God and of the Lamb shall
 4 be in it; and his servants shall serve him, and
 shall see his face; and his name *shall be* on their
 5 foreheads. And night shall not be there; and
 they have no need of a lamp, nor of the light of
 the sun; for the Lord God enlighteneth them:
 and they shall reign for ever and ever.

6 **A**ND He said to me, 'These words *are*
 ' faithful and true: and the Lord God of
 ' the holy prophets hath sent his angel to shew
 ' to his servants the things which must shortly
 7 ' be effected. Behold, I come quickly! blessed
 ' is he that observeth the words of the prophecy
 of

of this book.' And I John *am he*^t who saw and
 heard these things. And when I had heard and
 seen *them*, I fell down to worship before the feet
 of the angel, who shewed me these things. 9
 He then saith to me, 'See *thou do it not*! for I
 ' am a fellow-servant of thine, and of thy bre-
 ' thren the prophets, and of those who observe
 ' the words of this book: Worship God.' More- 10
 over He ^x saith to me, 'Seal not the sayings of
 ' the prophecy of this book; for the time' is
 ' near. Let him who is unjust, be unjust still; 11
 ' and let him who is polluted, be polluted still;
 ' and let him who is righteous, be righteous
 ' still; and let him who is holy, be holy still.
 ' And, behold, I come quickly; and my re- 12
 ' ward *shall be* with me, that I may render to
 ' every one according as his work shall be.
 ' I am the Alpha and the Omega, the begin- 13
 ' ning and the end, the first and the last.'

Blessed ^z *are* they who perform his command- 14
 ments, that they may have the privilege of the
 tree of life, and may enter by the gates into
 the city^a. For without *are* dogs^b, and for- 15

cerers,

^z *ἰσὺ Ἰωάννης ὁ ἑλπίων, κ. τ. λ.*
I John saw, &c. v. Tr. I think
 I have rendered it more agree-
 able to the original.

^u Compare chap. XIX. 10.

^x *viz.* Jesus Christ, as ap-
 pears by the sequel; parti-
 cularly v. 12.

^y *viz.* The important day,
 on which the last seal shall be
 set on the characters of men;
 who shall then enter on their
 unchangeable state.

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^z This paragraph seems to
 be the words of John; v. 14.
 15, being in a kind of paren-
 thesis, and connected with v. 18.
& seq.

^a *i. e.* The heavenly Jeru-
 salem described above, chap.
 XXI. 10. *ad fin.*

^b *i. e.* Those rational crea-
 tures who debase their nobler
 faculties, by pursuing the most
 detestable lusts with a *canine*,
 insatiable greediness.

M m

c Or

cerers^c, and fornicators, and murderers, and idolaters, and every one who loveth and maketh a lie.

16 ' I Jesus have sent my messenger^d to testify to
 ' you these things in the churches. I am the
 ' root and the off-spring of David; the bright
 17 ' and the morning star. And the Spirit and
 ' the bride say, Come! and let him who heareth,
 ' say, Come! And let him that is thirsty come;
 ' and whoever will, let him take the water of
 ' life freely.'

18 For I testify to every one who heareth the
 words of the prophecy of this Book, If any one
 shall add to these things, God will add to him
 the plagues which are written in this book:
 19 And if any one shall take away from the words
 of the book of this prophecy, God will take
 away his part out of the book of life, and out of
 the holy city and the things which are written
 20 in this book. He who testifieth these things,
 faith, ' Surely, I come quickly.' Amen! Even
 so come, Lord Jesus!

21 The grace of our Lord Jesus Christ *be* with
 you all! Amen.

^c Or *those who use poisonous* on Gal. V. 20.
drugs, with a design to hurt ^d *viz.* John who wrote this
 others, in *ῥαπανάς*. See note book.